





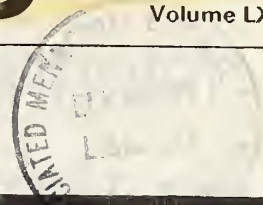
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Mennonites Serving Together in the Seventies

By Peter J. Dyck

That Mennonites will serve together in the seventies cannot be taken for granted any more than that a marriage, even of a Christian couple, will automatically be a success. Happy marriages are the result of effort, and if Mennonites are to serve together in the seventies, there must be effort, conscious and deliberate effort. It is an illusion to think that it will come by itself.

But serving together in the seventies is a noble and a worthy goal for us. We can only hope that a decade from now, when looking back, we will not have too many regrets and our young people will not be too disappointed.

While on the one hand togetherness is a characteristic of Mennonites, on the other hand we are shockingly divisive.

A Mennonite congregation in America some years ago was experiencing tension. On a given Sunday morning one of the ministers preached a brief sermon, then picked up his hat from the peg over the minister's bench and said, "Those who are with me, come with me!" Half the congregation got up and walked out. The other half stayed behind. If it were not so sad, it would be funny.

And the Lord looked down on our divisiveness and stubbornness, our self-righteousness and provincialism, and decided to do something about it. That also is "good news." He did not decide to give us up, and He did not decide to do what Martin Luther said he would, if he were God — "Take people two at a time, and knock their heads together." The Lord allowed a World War I to happen, a revolution to come to Russia that ushered in communism, and finally a famine that stalked over the Soviet Union like a giant reaper, killing hundreds of thousands of men, women and children.

Four men came to America to tell the sad story and ask for food. "Come feed us, we are starving," they said. That did it!

In the face of disasters in Russia, and the plea for help, North American Mennonites forgot their differences and came out of their isolation, banded themselves together as never before, and formed an organization to which they gave the colorless name "Mennonite Central Committee." They began to send food across the ocean. Some of that food reached an obscure village called "Lysanderhoeh" on the banks of the Volga River where a boy of eight, sick with typhus, and not

expected to live, ate of it. He recovered. I am that boy.

And the Lord continued to bring Mennonites together in service at home and abroad. Service for refugees and service for underdeveloped people, for Christians, Muslims, Jews, and people of strange religions and no religions at all. Seven hundred volunteers are serving through MCC at this moment in some 30 different countries of the world. Over 5,000 volunteers have served in MCC during the past 50 years. And for this glorious chapter of Mennonitica, which brought out the best in all of us, we thank God.

We need humbly confess, however, that real cooperation among Mennonites usually came as a result of external situations, such as a famine, or other disaster to which we responded unitedly.

The working together did not come primarily out of our brotherly concept and obedience to Scripture. I do believe, however, that there is some change in this in the last year. The pattern has been that when we respond to emergency we demonstrate considerable solidarity, which seems to evaporate a bit when the emergency is past.

To conclude, therefore, without deeper reflection, that in the seventies Mennonites will automatically continue to serve together and do it more intensively and extensively would be to ignore the facts of history. May I say again, therefore, that unless there is conscious and deliberate effort to serve together, 1980 may find us in the same place where we are today, or even less together.

The fact of the matter is that the seventies may see a trend politically toward neo-isolationism, and this may have its effect on the Mennonite Church.

The mood of America is one of disengagement. Foreign aid is cut back so that in reality it is little more than tokenism.

North American volunteers abroad are not as welcome anymore, as they once were, and are themselves having second thoughts about the value of their service.

Five years ago the president of Malawi personally wel-

came every Peace Corps worker to his African country, but recently they were given 18 months to get out and go home. Nigeria, which at one time had as many as 719 Peace Corps volunteers, has only 60 left, and these were to leave by the end of last year. All Peace Corps volunteers had to leave Tanzania, Libya, and Somalia. Algeria has sent 9 Methodist, most Baptist, and some independent missionaries out of the country on 24 hours notice. The director of CARE and his entire medical staff were asked to leave Algeria within 24 hours. India does not want North Americans.

A Latin American addressing North American volunteers said, "I am here to challenge you to recognize your inability, your powerlessness, and your incapacity to do the 'good' which you intended to do. I am here to intrigue you to use your money, your status, and your education to travel in Latin America. Come to look, come to climb our mountains, to enjoy our flowers. Come to study. But do not come to help."

A young Canadian, directing one of the many voluntary agencies operating in South Vietnam, contends that without exception, "they all do more harm than good."

Such comments seem insensitive, if not actually stupid, but they represent a growing voice and sentiment, pulling North America away from international involvement, towards neo-isolationism.

But the church is not only international, it is supranational. The Great Commission is to go into all the world. We need each other to become human, and we need each other even more to become Christian.

But the natural man is always in danger of becoming provincial, parochial, and nationalistic. And this is what Satan wants Mennonites to be or to become. He dresses it up so it doesn't look ugly and sinful because then we couldn't live with it. There is a sophistication and cleverness of words that hides ugly truths and keeps Christians comfortable.

One of these ugly truths is that we are always in danger of denominational stagnation. To see the crippling effects of it we do not need to go outside of our Mennonite family. A Mexican artist has painted a mural of a Mennonite the way he sees him. The man has a money bag in one hand and with the other makes a motion as if gathering up earth. As he bends down to touch the soil you can see the top of his head — it is hollow. The place where thought and reflection, reason and conscience ought to be is empty. Nothing there, only grasping, selfish hands. Denominational stagnation brought him to that place. And so clever is the devil that while this man and others with him are dying of the cancer of isolationism, they imagine themselves to be the real carriers of truth and life.

Restricting Factors

Tradition. There is much value in tradition and no people can live without it. It is utterly impossible for every genera-

tion to start again at the beginning. Each one of us is a continuation of what was before, also in regard to Christian faith and life. But while accepting the alphabet and language of our forebears is a positive and liberating bit of tradition, to continue the quarrels and suspicions of our fathers is not only foolish, but sinful. Spiritual growth is not possible when the fathers pass on to their children negative feelings and attitudes, suspicions and distrust from their own unhappy past. And while we glory in our rich Anabaptist heritage, and under no circumstances want to break with some aspects of this tradition, it is a sad fact of history that we are guilty of dragging junk, and worse than junk, from one generation into the other. Negative feelings aroused in 1860 are perpetuated to this day and have become a more or less permanent attitude, a tradition. Unless somehow that infectious virus is stopped, our children will pass it on to their children, as our fathers passed it on to us. And no one in the process has been or will be blessed.

Real Estate. Another restricting factor in our togetherness is real estate. We need buildings and property for the work of the church, but these can easily become barriers to mobility. They become objects of veneration, making us feel good in our nostalgia without us realizing that our wings have been clipped and weights have been put on our feet. Real estate has a way of contributing to the perpetuation of the status quo in the church. And the longer each Mennonite conference has its own, its very own piece of "hallowed" ground and set of buildings, the more difficult it becomes to follow the leading of the Spirit into togetherness in the Mennonite family. There is a tyranny about property that enslaves not only individual persons but also the church.

The third restricting factor is the **lack of sorrow over our divisions**. One senses no agonizing over the fact that John 17 is so little stressed in our preaching and conference pronouncements. Instead we perpetuate the myths about the orchestra and the rainbow, telling our children that the divisions in our larger Mennonite family aren't really divisions, that the different conferences are like different colors in the rainbow, like players in an orchestra.

Just as there are wood, string, and percussion instruments, so there are (Old) Mennonites, General Conference, and Mennonite Brethren. But our children don't get very old before they begin asking, and rightly asking, some embarrassing questions. They point out that in an orchestra all players play together. They play the same piece. They read the same notes. They follow the same conductor. They wonder why there is so little real togetherness and harmony in the Mennonite family, if we really are God's great orchestra. And they wonder what Jesus meant when He prayed:

"Holy Father, protect them by the power of your name — the name you gave me — so that they may be one, as we are one. . . . My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me, and I am in you. May they also be in us so that the world may believe that you have sent me. . . . May they be

brought to the complete unity to let the world know that you sent me and have loved them even as you have loved me."

Mennonites are said to be biblicists. In any question of faith or life, we go to the Bible to find the answer. We refuse to take the oath because the New Testament forbids it. We are pacifists because we take the Sermon on the Mount literally. We have over 2,000 Mennonites on foreign soil because we hold that the Great Commission of Matthew 28 and the conclusion to the Good Samaritan parable "Go, and do thou likewise" are binding for us.

But when it comes to John 17 we neither preach it nor seem to be embarrassed by the omission. What kind of biblicism is it that emphasizes one biblical truth, but refuses to face up to the other? It seems to me that a rediscovery of John 17 is overdue among Mennonites.

And when it comes it will be accompanied by confession and a marvelous spirit of liberation. It will make us free and glad disciples and the world will again believe in the Christ whom we love and serve together.

Exciting Ministries

If we can overcome some of these limiting and restricting factors, hang-ups some call them, and if we can continue some of the excellent patterns of cooperation developed to date, the seventies are going to see Mennonites serving together in significant and exciting ministries. To name only a few:

Education. With four out of ten people in the world illiterate and the number of people unable to read and write growing steadily, while Mennonite and other colleges and universities are graduating increasingly more of our young people as teachers, the challenge and opportunities for our youth are almost unprecedented. The field is ripe to harvest. Fortunately we happen to be in a condition of readiness as never before. When TAP, the Teachers Abroad Program of MCC, was launched less than a decade ago, several dozen teachers volunteered. Today there are nearly 200 teachers in TAP. In the seventies we must maintain this record and improve it, quantitatively and qualitatively.

Agriculture. Experts tell us that we have a few decades at best to solve the problem of feeding the growing population of the world. If that problem is not solved mankind faces a disaster of such proportions as it has never faced before. In spite of the many people that die of starvation, the population of the world increases daily by 300,000 people. Family planning is part of the answer, growing more food in places where the poor live is another.

No Mennonite agriculturist with a degree will be unemployed in the next decade, especially not if coupled with his knowledge of soil and seeds is a love for people and a desire to serve God. The words of Jesus to His disciples, "You give them to eat" certainly have lost none of the freshness,

challenge, and excitement. Especially not if we ask Him to bless our few loaves and fishes, our limited efforts. God is still the great multiplier, as every Christian agriculturist knows.

Peace. In a preliminary statement by the Youth Task Force for International Development, the question is asked, "What right have we to peace, physical or psychological, now or in the future, if we do so little to deal with the basic causes of conflict and human disparity?" The implied answer is that we have no right to peace unless we do something about the causes of conflict and war. That, however, requires careful study, peace education, and the kind of effort that Mennonites can best give in and through united action. Through MCC Peace Section, for example, seminars must be conducted, peace literature published, draft resisters counseled, and all of us guided and encouraged to be more effective peacemakers in everyday situations.

Mission. Time was when each of the Mennonite Mission Boards went its own way in more or less complete disregard of each other. Then came COMBS (Council of Mission Board Secretaries). Now there is at least consultation and sharing among Mission Boards and with MCC. But that cannot be the ultimate goal. In the seventies we must go further. Would it be going too fast and too far to expect a greater measure of cooperation among the Mission Boards and MCC and possibly having at least some programs administered jointly? Each of the four European countries, Holland, Germany, Switzerland, and France has its own Mennonite Mission Board, but their programs in Indonesia and Africa are operated jointly by them. If they can do it with the added barrier of language and difference of money and other handicaps, could not we in North America do it who speak the same language and handle more or less the same dollars?

And then there must be more concerted effort to bring together into one ministry the proclamation of the word and the doing of the deed. In theory and theology we have always held that word and deed belong together, but in practice we have often separated them. As we serve together in the seventies it must be with the intent that every member, whatever his profession, be at heart a missionary, and every missionary be concerned about ministering to the total need of man.

Serving together in the seventies implies that as a Mennonite people we will adopt the servant stance for the next ten years. It implies that we will be doing this together. We will search together for more effective ways of serving needy people, more effective ways of making Christ known and loved. We will listen to each other. We will correct each other. We will not walk away from one another because of problems. We will have confidence in each other, believing that the Lord is speaking to my brother, even as He speaks to me.

If we heed the message of John 15:5 that Christ is the vine and we the branches and that apart from Him we can do nothing, if we have an open ear to the cries of the world and a charitable attitude to our fellow Mennonites, then the seventies can be as significant and exciting as any decade since 1525.

Will the Church Answer This New Year?

When we are made aware of the insecurity and restlessness of our society we are inclined to ask, why? And it's a good question to ponder. There are of course a multitude of reasons — some spiritual of course, others psychological or sociological.

We speak of everything coming apart. What seemed nailed down even a decade ago is vibrating loose. Moorings are lost and the things which held persons or society together and gave some stability and security seemed to have disappeared or are on the verge of departure.

Consider just three things which in the recent past had a kind of built-in security.

First was the family. As a whole it was close-knit. Adverse pressures were present but in no comparison to today. Not only the church but also community pressures acted to hold families together. Children remained close to the immediate family and relatives until adulthood and many times in close contact during adult years.

What do we see today? We see what can be called a decline in kinship. Early in life many are removed from the essential family group whose behavior was largely predictable, from whom help in trouble could be counted on. The family group could be counted on for counsel, correction, and support.

Today is different. Katie Funk Wiebe writes that although many persons know more people today than several decades ago and although these persons could identify many leading figures in the nation and the world, "Yet they would be hard pressed to find five friends with whom they could share a deep spiritual problem. If you don't believe me, start naming five."

What can one do and what happens to persons who feel no closeness and support from parents and relatives?

Second, material wealth and symbols of wealth gave a certain support in the past. It is true of course that things, possessions, wealth cannot give spiritual security. Yet a few decades ago a person well situated financially had a certain stability.

Today the person with wealth may be among the most insecure. With the coming of the Great Depression those who based their security upon the support which material wealth and symbols of wealth gave, were speedily taught that there is really no reliable security in material possessions. And this insecurity, which rises with the realization that all may suddenly be lost, creates fear and restlessness unless a more permanent security is found elsewhere.

What does one do if what he handles, needs, and works for every day cannot be depended upon?

Third, religion, another strong support for a century, has fallen upon evil days. Skepticism, doubt, and growing spiritual illiteracy leave their impact. One might say it is always difficult and dangerous to destroy one's faith even if such is wrong, unless something better is introduced to take its place. During the past few decades many were busy pulling props out from under people but few were putting proper props under people.

Now, if our family shows little interest or has little contact or rating, and if that for which you work has built-in obsolescence or can suddenly be destroyed, and if our God is exploded by indifference, skepticism, or denial what does one have left?

Many today are exactly at the point of futility. And can we wonder long why persons feel insecure, restless, and even angry? It is not comfortable to stand in an earthquake.

Here is where the church of Jesus Christ comes in. Christ's body, the church, can answer such questions as: What can be done for persons who feel no love and closeness from anyone? What can be depended upon if material things cannot be trusted? Where are hope and faith found today?

For one thing the church has fellowship to offer. That is if the church is really the church. The Holy Spirit creates a fellowship of love and belonging. Those who join become a part of a new family which Jesus describes as closer than any other human tie. Here one ought to be able to come for counsel and with his troubles, and find help. If the church is Christ's body it will be Christlike — redemptive and accepting.

At a time of depersonalization the church is called more than ever to love and serve the individual. And the church will be tried severely at this point in the days ahead. Will it be able to integrate people with the community of fellowship?

Second, the church must by life and word be clear where its hope is. It dare not, like the world, place confidence in material things but in the Lord. When the world sees the rest which comes from the Christian's calm confidence in Christ it will be impressed.

Third, perhaps never before has the church's opportunity been greater to proclaim the great affirmations of the Christian faith — forgiveness in Christ, Holy Spirit empowerment for daily living, and a God in control of His creation. If the church will not preach the truth it has in the gospel, benighted souls will go on in this restlessness and searching through mediums, crystal balls, and false isms. — D.

Facing the End of the World

By Fred W. Swartz

Here is a new, perhaps startling, and hopefully shocking idea about the church's renewal in the 1970s: hope and joy in the expectation of the end of the old world.

The major emphasis of Jesus in His teaching and the primary preoccupation of the first-century church was how to face the impending end of the world! "The end is near," wrote Peter to the Christians of Asia Minor. It is a note which is struck consistently all through the New Testament. It is the summons of Paul to the Romans, Chapter 13: "The night is far spent, the day is at hand." It is the warning of James that "the coming of the Lord is near." It is the conviction of John who writes, "Children, it is the last hour." And in his dream book, Revelation, the same disciple concludes with the master's overture, "Surely I am coming soon," and the response, "Come, Lord Jesus!"

It is evident that for many in the twentieth century these and all such passages are problems, for at face value they suggest something which apparently has not happened and they sound an alarm which men of little faith cannot bear to hear without great panic. So we have tended to suppress these passages, suggesting, whenever pressed to pass some judgment, that the early apostles were simply mistaken in their interpretation of the Parousia, or the coming day of the Lord.

Yet, rejecting this New Testament theme simply on the basis that historically the end of the world has not resulted is also to throw out the motivation — and I think the essential hope — of the first group which were His church!

It is of some worth to note that when the councils of the church met in the late second century to form the canon of the New Testament, they allowed these prophecies of the end to stay, implying that the second and third generations of Christians still believed these words to be true.

It seems to me that in contrast to the biblical end of the world being a general pronouncement upon history, it is more so and more meaningfully an individual and personal truth. For every one of us, the end is near! For the church, the hour is hastening on. For the nation, for the family of nations, and even for the universe, there is an urgency to existence — an existence that cannot be taken for granted or complacently assumed, both because it is the dependent child of the Lord whose judgments are righteous and because it is entrusted to the weak and unpredictable stewardship of man, to whom sin is a live option.

Still, the New Testament writers were talking about something which is considerably more than a change in the physical order of creation. I find in their expectation of the end a note of joy — not a gloom of fear and finality. They know that the end of the old world will usher in the consummation of the new existence inaugurated in and through the grace and truth of Jesus Christ. Something new was coming into history, would indeed supersede history. The time of this fulfillment was, is, at hand. The end of the old has been pronounced. All of the world's crises and tragedies only indicate its continuous ending and the inevitable conclusion toward which it moves. Standing in the wings is the Lord Jesus, the one proven life who, through the incarnation, atonement, and resurrection, has survived evil's greatest blow. And He shall stride through the wreckage, salvaging those pieces of His same spirit which have enough of Him to survive.

But therein is the hope — that though the end comes, Christ does not leave His church comfortless or forsaken.

He rewards faithfulness with eternal life! And so — affirm the New Testament apostles — faithfulness is urgent; it is the most urgent attention of our lives. Upon it depends the consummation of our existence!

This word could have no greater relevance for any generation since the first century than ours. Our contemporary world is in a state of revolution and confusion. In the words

of the poet, "Everything loose is a-coming up," and everything's loose! Many people are panicky. Many church people are boarding up their religion in fear and offense. They view the situation with sobbing alarm, as though they were rapidly approaching a return to godless chaos and cosmic dust.

I don't see it that way. Maybe I'm too naive, but I am still very hopeful. I have hope that the revolutions, the uncertainties, the liberation of long-oppressed spirits that we are experiencing in our day are but the manifestations of the signs preceding a new righteousness for mankind.

Instead of the revolution, tradition-wrecking activity being the whip hand of evil, it could very well be part of God's final upheaval of evil.

If this is the case, then I want to be sure I am a part of it. I want to do my part in it, and I want to see the church emerge as the leader in this kind of revolution! OK — how? What difference does it make to see our discipleship as preparation for the end of the world? When viewed with hope for the consummation of the new order in Christ, it makes a world of difference! Instead of giving up or wistfully yearning for the good old times, there is urged a new commitment to a new way of life. The chief end of existence becomes the glory of God. For, says Peter, God is the final glory and dominion forever and ever.

I want then to suggest four characteristics of the church that is to meet the challenge of our age with the hopefulness of those who expect the dawning of the kingdom of Christ. First let me list them, then make their application. The church for this age: must regard nothing here as permanent; must have a free-flowing, person-centered ministry; must cultivate an acceptance of judgment; and must not underestimate her faith.

The church must not regard anything in this life as permanent.

The first-century Christians lived in full expectation of the end of the world order as they knew it. In light of the new and different age to come, the new order with its primary emphasis and values upon the intangible things of the spirit, how insignificant earthly treasures and earthborn traditions began to look! "Lay not up for yourselves treasures upon earth" must surely have rung loud and clear in the ears of the dedicated apostles. Christ's admonition to the Pharisees, so bound by the idolatry of their earthbound traditions, became more and more illuminated for the disciples as they took the gospel out to the ends of the earth. For Peter, it was a traumatic experience to admit that a change in the way he had been thinking and doing things was demanded, but he later testified to the importance of that change.

The church that is Christ's church can never become complacent or self-satisfied, a defender of old methods, old customs, and traditions. In light of the changing order

precipitated by Christ, hanging on to earthly institutions is like saving your Confederate money in expectation that the South will secede again!

The real revolution taking place in our culture today is a reaction against the impersonal institutionalizing of life.

If the church is to be relevant, she must radically and quickly change her ministry from one concentrated upon buildings and structure to one that can freely adapt to the shifting needs of persons.

Recently a widely circulated magazine contained this observation: "The order of the future will certainly call for a more sensitive citizen, one who is attuned to his own feelings and the feelings of others, one who has learned a new sense of community and oneness with all the other individuals of his social organism." Beneath the fancy rhetoric, what that secular writer was saying is that this is a new era in human relationships, an era in which the most important value tag is being placed on human feelings, not on scientific or industrial or even religious institutions. Our day is one that is moving from understandings to feelings, from the institutional to the personal, from the organized to the free formed, from the planned to the spontaneous.

According to the reviews there is a current movie to which youth are flocking in great numbers, entitled *Easy Rider*, featuring two motorcycle drifters who by their nonconforming freedom expose the hypocritical and unreal freedom of institutional society's life. The film's message, however crudely exposed, is this:

A society's practices are more sacred to it than its principles.

Sadly, this is too often true of the church. One congregation, for instance, was approached by its pastor and board to involve the congregation in the human concerns of the day, even though the participants in those concerns, like the "easy rider," move in nonconforming liberty. What happened? The trustees immediately asked for the resignation of the pastor and in a newsletter to the congregation stated their views thusly: "The church should continue to minister to needy individuals, of course, but not at the expense of its commitments to the congregation and the structure itself." How many times have we paid the light bill before our outreach commitment? Could we carry a lantern in order that someone in an underprivileged land might have the light of Christ? We don't even have pegs anymore to hang lanterns on, if we even have lanterns! If the electric power fails, so do we!

There may indeed be hard times ahead for those human enterprises which depend for their existence upon institutional structure at the expense of human involvement. We shall be judged by our devotion to the principles we proclaim, not by the institutions we maintain. The church is called to spend itself in mission, not to invest itself in maintenance or or-

ganization. "The end is near."

The church that sincerely wants to be Christ's church, to bring the consummation of the new age, must be one that is able to accept the judgment of her Lord upon her weaknesses and failures.

I remind you that the judgment of God in the Bible has two prongs: one to save and one to condemn. Often the object of the condemning judgment of God is to pull the erring child back under the saving judgment.

The church is prone to mistakes because she is partly human, and, therefore, no church can assume that it has possession of the full gospel or that what it does have will never need revision. I am reminded of the story of the boy Samuel in the temple of Eli, the high priest. Samuel heard a voice one night, and, thinking the old priest was calling him, he went into Eli's room. "Yes, sir, you called?" But Eli had been sleeping. And when the thing happened three successive times, Eli realized the Lord was trying to get through to the boy, so he gave him directions to listen. But do you remember what the word was? It was disastrous news. The house of Eli was to be destroyed because Eli had done nothing to correct the blasphemy of his sons.

Then, in the morning Eli pumped Samuel for what the word was, and the reluctant lad told. The beautiful thing is the way Eli took it. The word of condemnation enabled him to identify it as God's Word. He recognized its justice and was ready to accede. Good men are much quicker to accept judgment than evil men. Eli may have been weak, but he was not evil. He did not whine or feel he had been badly dealt with. In humility he said, "It is the Lord; let him do what seems good to him."

Would that more of our churches and more of our pastors could accept the righteous judgment of God that falls upon much of our practice and unfaithfulness! The fact that we have the tendency to defend ourselves and cringe before judgment may indicate that our moral temperature is not as high as we think!

The church which is seeking power in this age must never underestimate her faith and strength.

Here I want to illustrate by using another Old Testament story, the story of what happened to the prophet Elijah after his victorious contest with the prophets of Baal on Mount Carmel. You recall that Elijah won the bet of whose God could bring rain to the drought-stricken land, and as his booty Elijah got to slice the heads off of Jezebel's 850 Baal missionaries.

The next morning, the wicked queen threatened to make a jack-o'-lantern out of Elijah's head the minute she could get her carving knife on him. The lonely prophet panicked and fled as fast as his feet would carry him to a secret cave

at Sinai, at the other end of Canaan. While he sulked there in the isolated cave, the Lord, in the same innocent, condemning way He approached Adam, said, "Hey, fellow, what are you doing here?" And Elijah explained that he was the only one of the faithful left and that the devil's adversaries were seeking his life.

How often have you heard similar statements in the church? "Everybody else is going to the dogs except me, and I'm afraid." Many people in our church today are letting the faithlessness of others affect them adversely. Just let somebody get offended in the church and there is a movement on to hold the church's funeral tomorrow!

Though I have only ten years of pastoral experience, I have yet to find an alarm sounded that there are many upset in the church to have much validity.

One of the most equivocal phrases that a pastor hears is, "There are a lot of people who feel the way I do." I always say, "Name some," and inevitably the response is, "Oh, no, I'm not going to name any names." And then I know that means, "I can't really name any besides myself."

What did the Lord say to Elijah? "Look, fellow, there are 7,000 in Israel who have not forsaken Me. Now that may not seem like many, but it is an important start that you cannot afford to let down. Get out of here, celebrate that you have some company left in your faith, and build upon it!"

Brethren, "the end is near." Either you can hide in a cave and waste away, or you can get busy and help your brother and yourself find the way into the new world that is coming!

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Words Words Words

Remember when "hippie" meant big in the hips,
And a "trip" involved travel in cars, planes, and ships?
When "pot" was a vessel for cooking things in,
And "hooked" was what grandmother's rug may have been?
When "fix" was a verb that meant mend or repair,
And "be-in" meant merely existing somewhere?
When "neat" meant well organized, tidy, and clean,
And "grass" was a ground cover, normally green?
When "groovy" meant furrowed with channels and hollows,
And "birds" were winged creatures, like robins and swallows?
When "fuzz" was a substance, real fluffy, like lint,
And "bread" came from bakeries — and not from the mint?
When "roll" meant a bun, and "rock" was a stone,
And "hung-up" was something you did with the phone?
It's "groovy," Man, "groovy" but English it's not,
Methinks that our language is going to pot.

Evangelical Recorder

Tomorrow Never Comes

By Ella May Miller

Time is a mystery. Only the present, today, is reality. Yesterday is gone. And when tomorrow comes, it will be today.

Stating it bluntly: Tomorrow never comes. This sort of jolts me! So often I find myself thinking, "Tomorrow I'll do this and that"; "Tomorrow I'll spend more time with the children," or "Tomorrow I'll visit the shut-in neighbor!" In so doing, perhaps I even miss today, as Mrs. Howard Webster suggests in her poem.

Tomorrow

Today I'll labor for riches,
Tomorrow I'll serve the Lord,
Today I'll take my fortune
Tomorrow I'll seek His reward.

Today I'm prone to ignore Him,
Tomorrow I'll ask for His hand.
Today, I have lost tomorrow —
I failed to obey His command.

We often live in tomorrow because today is hard to face, isn't it? With its heartaches and problems!

I'm reminded of God's message of guidance, encouragement, and deliverance — just two words: "Go forward."

Yes, go forward. Tackle today. Do what you have to do for your family and others. Don't put it off until tomorrow. Tomorrow never comes! When you wake up in the morning it will be your today. Resolve to live with inner quality, not so much quantity. Allow for time to refresh yourself through meditation.

Inner Strength

Dr. Tournier, the famous Swiss psychiatrist, believes that fatigue in modern society is caused by our lack of inner strength.

A friend of mine tells that one evening her dentist husband came home, tired out from his day's work, and lay down on the couch. Their three-year-old daughter went up to him and said, "Don't be tired, Daddy, I'm here."

When you and I are weary and almost too tired to face today, we regain new strength with these same reassuring words from Jesus Christ, don't we? He says to us, "Don't be tired. I'm here." With such a promise we can live one day at a time, can't we?

Each day is a new beginning. Remember, "This is the day the Lord has made. Let's rejoice and be glad in it."

This message was presented by Ella May Miller on the *Heart to Heart* radio broadcast.

With such an attitude you can enjoy today, and the jobs it brings with it.

Live Today

Kate was always living in the future. She could hardly wait until she weaned the baby from the bottle, or when he no longer wore diapers. She lived for the day when he could talk. Then, when he'd begin school. She was constantly hurrying through one job so she could go to the next.

Ellen was different. She lived in the past. The good ole days. She thought about the house they had in their earlier married life, the old neighborhood group, her husband's first job, the low prices — all were so much better! She constantly talked about when the children were small, and the enjoyment of the past years.

Neither Kate nor Ellen's approach to life makes today enjoyable. You can't live in the past, nor in projection of the future. Today is your day. Live it in God's will. "And what does the Lord require of you, but to deal justly with your family and neighbors, and to love mercy and kindness and to walk humbly and unselfishly — today!"

Roselyn C. Steere captured this truth in her poem:

Someday

Someday — I'm going down the street
And sit and chat with one whose feet
Have had to pause and rest awhile
Before they travel that last mile;
Well — someday.

Someday — a cake or pie I'll bake
And with a cheery smile I'll take
It to a home where there is need;
Just folks, of quite a different creed;
Well — someday.

Someday — A letter I will send
To that distant, lonely friend;
I'll tell her every little thing
That will joy and comfort bring;
Well — someday.

Someday — a quiet place I'll seek
Where I can hear my Father speak,
Where I can listen undisturbed
To His precious guiding word;
Someday.

Someday — I'll surely take the time
To tell some soul of love divine,
Of salvation full and free,
Meant for them as well as me;
Someday.

Someday — I said it long ago.
The days slip by, and well I know
"Someday" will never come until
Today bends to my Father's will.
Why not today?

That's a timely question. Why not live for God today?
Tomorrow never comes!

To be able to live for Him, in His will, we need to get acquainted with Him, and know what He wants us to do. We do this as we read His Word. You need to "feed" on this spiritual food.

To face today and live it well, we need to forget the failures and mistakes of the past — like the Bible advises us to. However, I want to suggest that you take time today to think about last year. Take inventory of your involvements, commitments, actions, attitudes, words, and your total experiences. Rate them as good or undesirable. Carefully think through the errors, the mistakes, how you could have avoided some and improved other situations. This is wise. We'll never get beyond making mistakes, but we can profit from them and learn to avoid some.

The Road to Wisdom

The road to wisdom? — Well, it's
plain and simple to express;
Err
and err
and err
and err again
but less
and less
and less.

Face Our Mistakes

We will err less and less as poet Piet Heiss suggests, only when we face our mistakes, think through the lessons learned, and project how to do better.

Business emphasizes this procedure. They call it work measurement. Managers ask many questions about length of jobs, average output of stenographers, etc. Others allow employees to suggest standards. In keeping production records, loose ends are pinpointed. And many companies report that since they use such approaches, work, sales, and morale have increased.

For us homemakers, some jobs can be measured, but much of our work and accomplishments are in the realm of the intangible. These cannot be tabulated and measured. Yet we can calculate results by the happiness and contentment of our family members.

I think it's very helpful, to think through last year's successes and failures, joys and sorrows. And then project

some resolves for the new year.

Let me further suggest that you work at this as a family. The school-age child can come up with one or two for himself. Perhaps submitting several also for the family as a whole to consider. It might be well to think it over for a few days, but at least get started tonight.

Resolutions

Many people joke about new year resolutions, but a prominent psychology professor strongly urges each one to make new resolutions. They serve as road maps to happier and more contented living. He suggests that you:

1. Start by drawing up a list of things you like to do. This will make your venture easier.
2. Make your list short. Don't project some 10 to 30 resolutions or you will be defeated before you begin. Begin with only 1 or 2 resolutions.
3. Start gradually. Do not try to put the resolutions into effect all at once on the very first day. It's better to arrange a "preparation period."
4. Pick out the relatively minor sore spots. Don't locate the most troublesome problem to begin with.
5. Make your intended resolutions as specific as possible. Do not be too vague, too general, or try to cover too much territory.
6. When you have decided upon the resolutions, prepare to put them into definite effect. Tell your husband, your wife, what you plan. Think often of those resolutions. Get them deeply planted in your mind; in that way you will steel yourself for the job of actually keeping them.
7. The job, itself, will officially begin on "R-day," the actual date when you feel ready to start. Then work real hard at it.

"All Things New"

There is real value in such a course of action. It makes us think carefully about our goals and our performance as homemakers. But there is a big distance between resolve and action. We need to go a step further. We need to bring Jesus Christ into these plans. He's an expert in this area. His slogan is "I make all things new." He further states, "All power is given unto me in heaven and in earth." In a close relationship with Him, He transfers that newness and power to us. So, along with all our good resolves, we need Him to help us actually realize them.

Bring God into each today. Make it a good day!

Coronary

"'Coronary heart disease is the end product of a condition that begins in childhood,' said Dr. John L. Boyer, medical director of the Human Performance and Exercise Laboratory, San Diego, California.

"He urged physicians and parents to work together to instill in every child the good health habits and attitudes that will make him want to control his weight, limit his

intake of saturated fats, refrain from cigarette smoking, and maintain an exercise program throughout his lifetime.

"'As far as the child is concerned,' observed Dr. Boyer, 'hiking, jogging, swimming, rowing, cycling, canoeing, and other cardiovascular activities are much better sports in the long run than Little League baseball, Pop Warner football, or the other low-energy-expended activity of the city child.'" — *Today's Child*, Dec. 1969.

"As I See It"

Some brethren are advocating that we withhold part of our taxes to the "powers that be" as a testimony against the war in Vietnam. With due respect to those that hold this view I want to give my reasons as to why I pay my taxes. Also, what appears to me a questionable testimony of those who do not.

Christ, as given in Matthew 22, when asked if it is lawful to pay tribute to Caesar among other things said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." He also gave us an example as given in Matthew 17. After some discussion between Peter and the tax collector and Peter with Christ, Peter was told to get the coin in the fish's mouth and "that take, and give unto them for me and thee." In Romans 13 Paul teaches the same truth. I know of no New Testament precedent or teaching that we should disobey God's direct command (here pay taxes) as a witness to "the powers that be" against their evil deeds. This is why I feel I should pay my taxes.

Withholding taxes as a testimony against the Vietnam war may lead some to believe that we think some wars are all right. For the Christian all wars are wrong. Also, to be consistent, I may have to withhold some other taxes, even local, where I feel the money is not spent right. God has established church and state and their respective duties are far different. Daniel Kauffman in *Bible Doctrine* says, "Both church and state are better off if each remains in his own sphere." As God's children we should live as strangers and pilgrims on the earth.

The Bible says, "Blessed is that nation whose God is the Lord." I think the church shares much blame for the state our nation is in. If we would have been more faithful in reconciling men to God, that it could be truly said we are a Christian nation things would be different. Consistent living and giving the gospel in word and deed to ungodly men is still the best remedy for the ills of the world. I do not think as a church we should link arms with the unbeliever to do this as is done in peace marches etc. If we are faithful in this task which Christ has committed to the church, there will be little time left to try and help direct the "powers that be." We owe them our prayers, and also our obedience where we need not break God's higher law to do so. — Titus Martin, Bird in Hand, Pa.

David Eshleman



Ministers and

Congregations Find Help

One of the ways our Mennonite General Conference serves the church is through the Ministerial Information Center. The Center aids ministers in finding the congregation in which God is calling them to serve. It also aids congregations in finding a minister.

The Ministerial Information Center was instrumental in introducing Helen and me to the Waldo Mennonite Church, Flanagan, Ill. After terminating eight years of service in Ohio we contacted the Center. Secretary Howard Zehr informed us of a number of congregations who were searching for pastoral leadership. After prayerful consideration we informed him of our desire. He in turn informed the Ministerial Committee of Illinois Mennonite Conference which was working closely with the Waldo congregation.

May the Lord continue to use the Mennonite Information Center to supply our congregations with leaders who are committed to Christ and the task of leading God's people in today's world. — David Eshleman.

Wit and Wisdom

Better than counting your years is making your years count.

• • •

One should use time for the things that outlast time.

• • •

Enter the new year believing that it will bring you many happy surprises.

• • •

Yesterday belongs to history, tomorrow belongs to God, only today belongs to us.

• • •

That which dominates his imagination and his thoughts will determine his life and character. Therefore, it behooves us to be careful what we worship, for what we are worshipping we are becoming. — Ralph Waldo Emerson.

• • •

Problems are the price of progress: don't bring me anything but trouble — good news weakens me. — Charles F. Kettering

Experience Meets at Laurelville

By Moses Slabaugh

There should be more reporting when Senior citizens get together. Youth gets attention for catching a fly ball. They need a little cheering seeing they have so far to go. But Seniors are people too and the last chapters of life are just as exciting as the introduction. There have been a number of Senior Citizen retreats the past season and there would be, no doubt, inspiration in hearing from them.

Some seventy seasoned, and well-trained Seniors gathered at Laurelville Camp August 31-September 4. They came from Ohio, Iowa, Pennsylvania, Maryland, and Virginia to plot the remainder of their course.

More than 4,000 years of history was represented in these Seniors. There was no dearth of subject matter and conversation. People are the sum of their experience and 70 Seniors have a lot going.



The subject could be gall bladder or the church. Elmer Stoltzfus and his wife talk it over with Dr. Schlabach.

You can only expect those Seniors who have a zest for life and its meaning to take time off to get together and share and learn. Perhaps we should say "they took on a week" instead of "take off a week." It was an experience to be remembered.

Their average age was 72 years. A couple slipped in that was only 57 and brought the average down a little. They were a well-disciplined group. A few had to adjust their hearing aids, but Walter Schlabach had an attentive audience to talk about the physical needs of the aging person. While



Mrs. Lehman explains "nothings," a wafer served at Swiss weddings. Wafers are at bottom of picture.

he talked about gallbladders, cancer, high blood pressure, and diet he stressed the mental attitude toward physical health. It's the spirit that counts in old age.

Seniors are like ships coming in to dock after a long voyage. The middle-aged head of steam is gone and they approach port cautiously and slowly. Youth is putting out to sea, but there is always more excitement when a ship docks. These Seniors were in there plotting and planning the final docking.

They even looked at some final figures and facts. Someone has figured the average length of time left at certain ages. If the Senior is 70 he has about 9-11 years to live.

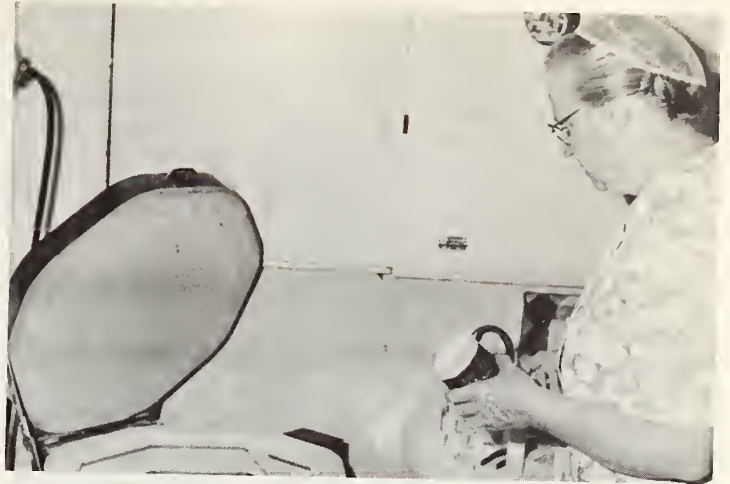


"In the kitchen."

Moses Slabaugh, Harrisonburg, Va., is director of Senior Citizens' retreats at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.



Mrs. Eshleman, 83, the oldest senior working on ceramics.



Mrs. Messner at the ceramics kiln.

If he is 75 he has 8-9 years left. If he is 80 he has 5-6 years left. If he reaches 85 he has 4-5 years left. These figures are based on averages and there are always exceptions to the general rule.

The biblical life-span for man is "threescore years and ten." The exception may go to fourscore. Man matures at age 25 and lives approximately 72 years. He should live to be 150 years if you compared him with animals. A dog matures at age two and lives to be twelve. A horse matures at age four and lives to about 25 years old. But who wants to be a dog or a horse?

These Seniors are alive, thinking, planning, growing, and looking to the future. They are conservative in that they live by their accumulated experience. They are modern in that they keep alert to the "now" generation.

Their sympathies are with the youth. Seniors once came through that storm too. This does not mean that Seniors rest on their laurels. They are still in the race, and old age doesn't slow up faith and courage.



Telling it like it is or was. Ira Miller makes his point to Edgar Palmer.



There was something interesting.



Walter Schlabach at the lathe. He exchanged the surgeon's knife for a chisel.

Life Is for Living

By Katie Funk Wiebe

Recently as I sat in the lobby of a large public lounge, waiting for an appointment, I noticed a large modern iron sculpture, about eight feet high, near the window. Many pieces of iron of all shapes and sizes had been painstakingly welded together and overlaid with gold and black paint.

"What is it supposed to say?" I asked myself, as my eyes wandered up and down the sculpture, trying to find a pattern of some kind in its structure which would reveal its significance to me. I found none. The thing remained a mass of cast iron to me.

As I continued to look I began to wonder just a little if the creator of this object perhaps had intended that it have no meaning. Maybe he just made something to fill up space in a lounge. If so, was the joke on him or on me?

The question I pondered about meaning and significance is one which troubles many people as they wait in the lobbies and waiting rooms of life and ask, Why did God place us here?

The young perched on the edge of adulthood ask it, as do the old living on the waning edge; the sick waiting to return to normal living ask it, as do the poor and the oppressed who hope for better conditions.

With some people the question has become almost a morbid concern out of fear that life may have no real meaning rather than out of the assurance that it is there but that it has only bypassed them temporarily.

It seems to them that man is but an object to fill space — nothing but a flesh and blood machine, predetermined entirely by environment and heredity, and set in motion until his lifespinner runs down and he is laid six feet underground.

People like rock singer Janis Joplin question the significance of life; she made her decision with an overdose of drugs. Yet some young people who would never go to such extremes ask her question. What is discomfiting about these is that they are Christian young people, raised in Christian homes, who have passed through 12 to 15 years of Sunday school, church services, and youth fellowships.

Without doubt our fast-paced world and the depersonalizing effects of technology, mass education, increasing use of violence make life seem empty, brutal, and mechanical. Yet I believe there are other reasons for such attitudes, of which I would like to cite just one.

I think that in the church we have stressed too much that life is for dying instead of for living. We have inadvertently

preached a theology of meaninglessness. I went through, young adulthood believing that it was scriptural to hate oneself, that it was important to die to self and to become a "nothing" so that Christ could become a "something." "Self" and "life" almost became dirty words.

I watched Christians struggling toward the goal of becoming "channels only," "instruments," and also "meek, insignificant worms like Jacob."

It is true that Scripture teaches death to sin and self, but it also teaches being alive to God. As I go through the Scriptures, particularly the newer translations, I find that Christ said many things about self and the quality of life on this earth. Matthew 16:24-28, NEB. Paul assured the Ephesians that life has purpose. Ephesians 5:15, Phillips. Christ talked about wholeness of personality and of a full life, and I doubt that a worm has a very significant or meaningful life. He intended His followers to make life itself their vocation while on this earth.

Victor Frankl, in his book *The Search for Meaning*, has provided one of the best contemporary illustrations of the truth that life is for living — at all times. He spent several years in a Nazi concentration camp in which the prisoners were deprived of their identity, all their possessions, as well as decision-making.

He points out that those prisoners who no longer accepted responsibility for their present existence, but who began to live in past memories, soon died. On the other hand, those who believed that even in that grim situation life expected something of them, found strength to survive. In that dismal place, the prisoners had only one freedom left to them and that was to choose their attitude to those circumstances.

Any object, or life itself, becomes meaningful if it is worth something to someone. A Christian's life is worth a great deal to God. Didn't God love the world so much that He gave His Son for it?

If He loves the individual that much, that person has much reason to love himself — at least as much as he loves his neighbor. When an individual gives this life over to God, God gives him back his true self to serve Him. God doesn't return to him a shell or an empty husk of a body with the Holy Spirit rattling around inside. He gives to the believer his own personality, sanctified by the Spirit.

Christ living in *me* — not in a worm. That is meaningful living. Let's proclaim it.

Items and Comments

For the second straight year, membership declined in the United Methodist Church.

The denomination's statistical report, issued Nov. 17, shows 10,671,774 members—a drop of 117,850 members from the previous year.

Not included in the report are 1,807,847 "preparatory members."

Attendance at principal weekly worship services throughout the denomination was 3,853,703, down about 140,000 from last year. Church schools enrolled 5,924,464 pupils, a decrease of about 327,000 from a year ago.

. . .

Kentucky Southern Baptists have adopted a report scoring the demand for pornography rather than its availability as "the real problem" in American society.

Pointing out that public acceptance of pornography is the symptom of "a very sick society," the state convention's Christian Life Committee called for "a careful scrutiny of the attitudes of our entire society—with reference to love, marriage, and the home."

. . .

A research study has revealed that, contrary to commonly held belief, most aged persons are not preoccupied with dying and death—nor are they fearful and anxious in their approach to death.

The study also indicated that as a result of long-standing social "taboos" on the subject of death, such institutions as the church and medical profession fail to orient people for the death process.

James T. Mathieu, doctoral candidate in sociology at the University of Southern California, reported that nearly 63 percent of the respondents in his survey said they are "unworried" at the prospect of their own deaths.

Another 28 percent described themselves as "not very fearful." The survey involved 183 permanent residents at a retirement community in Laguna Hills, Calif. They ranged in age from 50 to 86.

The study, conducted under the auspices of the university's Gerontology Center, showed that nearly 80 percent of the respondents said they would want the doctor to tell them if they suffered an incurable illness and death was imminent.

Yet other research studies have established that 96 percent of doctors either customarily do not tell—nor want to tell—patients when death is imminent, Mr. Mathieu, a United Presbyterian minister, observed.

He reported that about two thirds of

the respondents favored "withdrawal of all treatments except those designed to maintain comfort and reduce pain" when a person has an incurable disease and death is imminent.

. . .

The "Found: One Lost Day" item circulated widely in evangelical publications the past summer is totally unfounded.

The report was that NASA scientists scanning past years with a computer found a 24-hour period unaccounted for. They then remembered Joshua's missing day and related the two. In response to a letter the NASA installation mentioned said that it was all news to them, nothing of the sort had happened. The Christian engineer who originated the story said that he had heard someone tell about this.

. . .

Alcohol is a factor in the splitting up of many marriages. The U.S. Public Health Service estimates that of the 481,000 divorces in a recent year, nearly 70 percent were caused in part by alcohol abuse.

. . .

A committee report recommending a minimum starting salary of \$8,000 a year plus housing for ministers was approved by the South Carolina Southern Baptist State Convention. The average starting salary has been \$5,317.

. . .

A call to American churches to divest themselves of millions of dollars in "war stocks" was made in New York by a coalition charging religious "complicity in the killing and maiming of people and land."

During a two-day meeting, "The Mobilization to End the War in the Churches" studied the investment policies of churches, talked with denominational executives, and issued a series of proposals for redirection of church assets.

The Mobilization claimed that a conservative estimate places U.S. church assets at \$100 billion. A "substantial portion . . . is invested in the military-industrial complex," according to a position paper.

As of December 31, 1969, selected national Protestant agencies were said to have \$83 million invested in 17 companies holding major Pentagon contracts. The figures were not contested by various church representatives addressing the Mobilization.

Sponsors of the Mobilization include the Submarine Church Action Network, the

People's Church Caucus, Jonathan's Wake, Emmaus House, and the Lay Movement for Responsible Renewal Now. Each of these organizations is more or less involved in new styles of Christian expression and grass-roots renewal.

. . .

The reprint of an article on television by Loring Mandel, television writer, which appeared in the *New York Times*, says that "television feeds us poison by lying to us about what life is really like, what people are really like. Communication between people is increasingly out of sync. Television has lied to us about ourselves, and because it shovels information at us in such quantities so relentlessly and with such impact, we believe it instead of believing our own guts. We find it harder to understand each other. We find it harder to understand ourselves."

Mr. Mandel goes on to say that in the New York viewing area of an output of probably more than 700 hours of TV each week only 140 hours a week are given over to windows through which we can view the real world, while 560 hours each week are given over to painted doors by which we can shut it out, escape from it."

A major goal of World Vision International as it enters its third decade of Christian ministry involves a commitment to evangelize Mainland China.

Announcement of the commitment was made by Dr. W. Stanley Mooneyham, World Vision president, at the organization's twentieth anniversary banquet in Los Angeles. More than 1,000 civic and religious leaders and friends of World Vision heard Dr. Mooneyham declare, "China must be evangelized and we must prepare for it now. After 20 years God is bringing World Vision full circle—it was there in China our burden began and I believe it is there it will be consummated before the return of Jesus Christ."

. . .

A break for Protestant minorities in Portugal may be coming as that country prepared to revise its religious laws. Preferred or "established" status has been accorded to the Roman Catholic Church for centuries with various disabilities imposed on Protestant groups. Protestant churches, for example, have always been barred from owning property or from holding public services.

. . .

The Office of Communication of the United Church of Christ is aiding black residents of Cairo, Ill., in filing a petition to revoke the license of radio station WKRO in the embattled midwestern community.

Cairo's Black United Front has asked the Federal Communications Commission to deny a license to the station. Petitioners charged that WKRO engages in allegations against the black organization without providing rebuttal time and refuses to give adequate coverage to black news.

For nearly two years, the Illinois city has experienced a virtual civil war between blacks and whites. WKRO is the only radio outlet.

. . .

Donald Erlichmann, 47, and his son Michael, 19, picked up three young hitchhikers in north Minneapolis, Sept. 6, because they seemed to need a friend. Twenty minutes later the schoolteacher was dead.

Erlichmann was shot three times as he ran across a street after deliberately swerving his car into a tree when the hitchhikers threateningly pulled a gun and robbed their benefactors. Michael said his father was trying to divert the three from the front seat of the car when his boy sat stunned from the accident.

Approximately 900 people attended funeral services for the popular teacher. Some wept, but all spirits were lifted by the words of the dead man's 24-year-old son, Jim, a ministerial student of the American Lutheran Church, and the serenity of the widowed mother.

An Associated Press report said the family had asked that all memorials be used to begin a scholarship for a black ministerial student at Lutheran Seminary in St. Paul.

The three hitchhikers were black.

Mary Erlichmann asked for her friends' and society's forgiveness of the three who murdered her husband. In an open letter "to the three boys who murdered my husband," Mrs. Erlichmann said:

"During the past three days my grief and desolation have been eased and comforted by the love and faith of so many wonderful friends and relatives. But, in the midst of all this, and especially in the quiet moments, my thoughts keep turning to you three. . . ."

Unable to understand what motive the attackers might have had, Mrs. Erlichmann wrote: "If hate made you pull that trigger, I can only pray that you can come to know the love of God that fills the heart and leaves no room for hate. . . ."

"Please, if you see this, find a church someplace where you can be alone and then read this again. Know that God forgives you and that my family and I forgive you—then go out and make something worthwhile out of the rest of your lives."

. . .

Leaders of the Presbyterian Church in South Africa declared that Presbyterians have built their "last traditional-style church" in South Africa, and that, in the future, churches will be "multipurpose buildings."

The decision was reached at the Presbyterian General Assembly.

Explaining the decision to newsmen, the Rev. W. M. J. Lund said the younger generation was questioning the value of a "marvelous building" that is used "only two hours a week."

"We have to break through a barrier of thought and emotion that has grown up over the centuries, regarding the function of a church," he said.

Mr. Lund remarked that building a church edifice for the exclusive purpose of worship was "a costly way of doing things and was far removed from the message of the New Testament."

In the future, he added, Presbyterian churches will have "various other facilities" that will help the churches' social and welfare work "in keeping with modern times."

. . .

Participation in the voluntary prayer program initiated some time ago at the Proctorsville Elementary School has increased more than 500 percent, it was reported at Cavendish, Vt., by the woman responsible for the religious gesture of students.

Mrs. Thomas Pomer, a member of the Cavendish School Board, said there were 20 participants when the prayer exercises began in early September, compared with a present average of 109 of the school's 145 students.

. . .

A CROP shipment of rat poison has arrived in Indonesia and is being used as a pilot project to bring this centuries-old problem under control in several of the eastern islands. CROP is the community hunger appeal of Church World Service. In some countries there are ten rats for every human inhabitant. Rats destroy food supplies desperately needed by people and are carriers of hundreds of diseases, plagues, and typhus.

. . .

The American Council of Christian Churches (ACCC), a fundamentalist organization headquartered in Valley Forge, Pa., has withdrawn from the International Council of Christian Churches (ICCC). The decision is part of an ongoing ACCC controversy with Dr. Carl McIntire, who founded both councils.

Delegates to the ACCC annual meeting in Pasadena, Calif., in late October voted

to withdraw from the international organization following a prolonged shouting match with Dr. McIntire and a number of his followers.

Dr. Clark, who was reelected president, said Dr. McIntire does not have the support of the member churches. "His support comes from a heterogeneous mass of people through his *Reformation Broadcast*. His actions at this Convention fully illustrate the nature of the conflict. He must rule or he will ruin. We in the ACCC came to an impasse and could no longer silence our conscience, and accept this oligarchic behavior.

. . .

The refusal of requests for sermons—live or taped—of two priests in prison in Danbury, Conn., resulted in a civil suit in a Connecticut federal court charging denial of civil rights.

Plaintiffs in the suit, Father Daniel J. Berrigan, SJ, and his brother, Father Philip Berrigan, SJ, claim to speak for all of the 21,000 federal prison inmates who "share with them a common desire for humane constitutional treatment within prisons." The two priests, jailed on convictions for draft board raids and burning of Selective Service records, charged that the Federal Bureau of Prisons, as a matter of policy, violates First Amendment rights of prisoners, specifically the rights to "speak, write, and disseminate ideas" and to fully practice their religion.

In a "sermon" issued from Danbury Federal Prison, which was entered as an exhibit in the suit, they described themselves as "prisoners of peace or hostages of war . . . men without a country for the duration of our sentences. . . . We dare to speak for prisoners everywhere, political or otherwise. Like ourselves, they are voiceless, silenced, oppressed, treated as men who have no human stature or dignity."

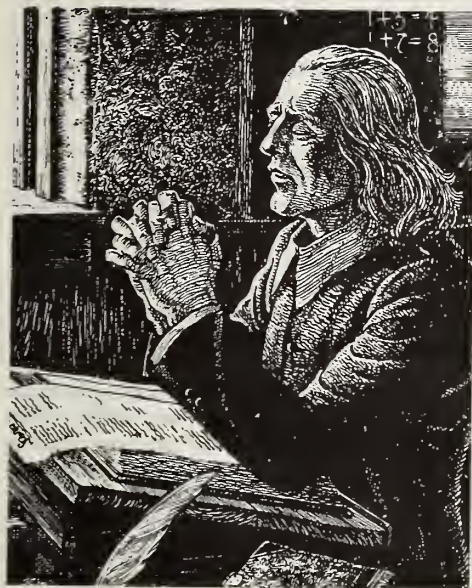
. . .

The hunger of modern youth for excitement and genuine heroes draws them into the "drug culture," a Baptist minister told the New York State Narcotic Commission Conference here.

Timothy P. Mitchell, pastor of Ebenezer Baptist Church in New York and chairman of Ministers Against Narcotics, referred to the "plastic world" of our affluent society. He suggested that youth are attempting to escape this world of "boredom, hopelessness, and despair" by using and abusing drugs in epidemic proportions.

Religious groups were challenged to offer youth alternatives to the excitement in drugs—the "Excitement of the power of God in life to give permanent spiritual rehabilitation . . . that make (social) growth and change possible."

CHURCH NEWS



Christopher Dock

BICENTENNIAL COMMEMORATION

In the fall of 1971 the Mennonites of Eastern Pennsylvania plan to commemorate the two-hundredth anniversary of the death of their pioneer schoolmaster, Christopher Dock. The humble Dock, who came here from the land of Hessen in Germany, first appeared in the forests at Skippack, northwest of Philadelphia, in the year 1718 to teach the children of the immigrant settlers in Penn's Woods. Though Dock died two centuries ago, in October 1771, his sound methods of pedagogy are still being examined by today's educators; his life has been the subject of three books (the latest and most accurate one was written by Gerald C. Studer and published by Herald Press in 1967), and his name stands engraved in letters over two feet high on the facade of the Pennsylvania State Educational building. A Mennonite High School is named after him, and his life of Christian service has been remembered in a musical cantata written by John L. Ruth in 1966. No wonder then that the Christopher Dock Bicentennial, to be held during the week of October 9-17, 1971, in and around Lansdale and Skippack, is planned as a most ambitious commemoration. On first impression maybe even more ambitious really than the event warrants. But therein lies the story.

The men and women of the Franconia Conference of the Mennonite Church, and of the Eastern District Conference of the General Conference Mennonites, who are

involved in planning the commemoration see this occasion as a chance to reflect upon the past in order to check the direction in which we are going. Beyond that they are determined to stay clear from the very localized one-time occasions which in so many cases are little more than a pleasant reunion. Instead they aim to take this occasion and make it a major contribution of lasting significance to the total Mennonite brotherhood. And they are backing this vision with large amounts of energies and finances. This broader orientation will be evident in all of the week-long bicentennial activities, as well as in various churchwide activities scheduled for this fall. For one whole week the historical background, the movements, influences, and the values of Dock's era will be portrayed through visual, written, and musical media. Among the features for the bicentennial now completed, or nearing completion, are a film, an art exhibit, an oratorio, and a self-guided pilgrimage.

The movie, titled: *The Quiet in the Land*, for which the screenplay was written by the Mennonite playwright John L. Ruth, presents the early Eastern Pennsylvania Mennonites during their first major spiritual crisis: the threat of the French and Indian wars. John Ruth's research in preparation for the film indicates a definite cultural shock experienced by the immigrants, having fled Europe to escape the ravages of war only to discover that life in the New World was not that different. Ruth believes that the issues they faced were not dissimilar to our own, and he feels that the film has much instructional value as we observe both the successes and the failures of our religious ancestors. Parts for this movie were filmed in Europe in 1969 and the movie will be completed in authentic Eastern Pennsylvania surroundings this summer.

The art exhibit will feature the one form of art for which both Dock and his Pennsylvania-German neighbors were most noted: the Fraktur style of illuminated handwriting, a form of expression that was artistic as well as functional. It satisfied the desire for beauty and at the same time recorded the vital statistics of births, baptisms, and weddings. Fraktur writing was a natural art form in this new land where there were few presses to supply the people with printed documents. An attempt is being made to bring together for this one occasion Mennonite-made Fraktur pieces out of the collections of Fraktur throughout the East.

The *Martyrs Mirror* Oratorio, written by John L. Ruth and set to music by Alice Parker Pyle of New York City, was completed by the summer of 1970 and has been tried out at Laurelville Church Center during Music Week. The text for it was writ-

ten after a thorough study of the *Martyrs Mirror*, and from a firsthand acquaintance with many of the sites of torture and execution in Europe during the 1969 trip which also provided much footage for the film.

Finally, the local historians are mapping out a self-guided tour of the region's historic sites related to the coming of the first Mennonites to America. Certainly this tour will include the sites of Dock's schools at Salford and Skippack; Dock's grave, Dock's farm, other eighteenth century schools and meetinghouses, and a small but significant museum of local history. Since many of the Mennonite groups now in the States and Canada originally came from Eastern Pennsylvania, or passed through the area on their way westward, this tour and the bicentennial should be of interest to many.

The committee is working on a number of other projects and will be constantly checking all aspects of this celebration — publications, souvenirs, the decor of the facilities, and releases to the news media — so that everything is done in good taste and with historical accuracy. And they extend to you a cordial invitation to attend the events for the period of Oct. 9-17 at Lansdale, Pa., in honor of Christopher Dock, who ended his life of service there 200 years ago.



The Bicentennial Committee. Seated: Ernest R. Clemens, Susan Moyer, John E. Lapp. Standing: Wilmer Reinford, John L. Ruth, Richard Lichty, and Lee M. Yoder. Not pictured: Walter Fry.

Grabers Serve in Brazil

"Ever since I was 15 years old I felt a call to missionary service, possibly in Africa or South America," said Harvey Graber. "But with a wife and five children, the prospects of eventually answering such a call looked dim."

Now in December, 1970, the Harvey Graber family has returned from Sao Paulo State, Brazil, for a three-month furlough. The Grabers consider the Goshen, Ind., area



Harvey and Miriam Graber share excerpts from 3 1/2 years of mission work in Sao Paulo State, Brazil, during a recent interview at Mennonite Board of Missions, Elkhart.

home and can be reached at Route 1, Box 202-A, Goshen, Ind. 46526, during their stay.

"It was during a visit to Mennonite Board of Missions headquarters to speak at a Voluntary Service commissioning service that I received encouragement to more seriously consider a possible assignment," Graber said. "When the personnel office offered us several alternatives, among them Brazil, we definitely felt God opening doors."

On Feb. 2, 1967, the Graber family left for Brazil and spent one year studying Portuguese at language school in Campinas, Sao Paulo State. Their field of service, Ribeirao Preto, lay 135 miles to the north.

Ribeirao Preto, Graber said, is an agriculturally oriented primarily lower-middle-class city with a population of 200,000. Forty dollars a month is the minimum wage allowed by the government, and much of the populace draws this salary.

Although Catholicism is the predominant religion here, spiritism is growing rapidly, Graber pointed out. Spiritism is being practiced at various levels, from witchcraft to an intellectual approach, in an effort to draw adherents from all classes of people.

Among the evangelical groups, the Pentecostals are the fastest-growing denomination in the area. Graber sees the evangelical community as a whole more theologically

conservative, as many of the North American trends in religion haven't made inroads there to date. Christian literature and creative thinking are desperately needed in Brazil, Graber said, and in turn the zeal of the Brazilian evangelicals is needed in North America. The Brazilian Church is growing through the witness of lay members.

In Ribeirao Preto, Graber worked with the national pastor at *Villa Virginia*, an emerging church of 25 members. He also assisted with the Christian bookstore there, one of four operated by the Mennonite Church in Brazil. Miriam Graber, in addition to her responsibilities as wife and mother, was involved with literacy work employing the Laubach method. All five Graber children attended Brazilian schools.

In March 1970 the *Villa Virginia* congregation received a new pastor—Erhard Ens from Curitiba, a graduate of Montevideo (Uruguay) Seminary. At the same time the decision was made for the Grabers to relocate the bookstore in *Villa Tiberio*, another barrio (suburb) of Ribeirao Preto.

In *Villa Tiberio* the Grabers have been using half of a rented hall for the bookstore site and the remaining half as a meeting room for Bible study groups.

"We see the bookstore as a base for building the church," Graber said. "It is well established in the community and the only resource for evangelical literature in the area. When we began holding Wednesday evening meetings in our new location, we announced that the event was being sponsored by the bookstore."

Prior to their departure on furlough the Grabers purchased space in a nearby bus station/shopping center complex and anticipate moving the bookstore once again to allow for expansion in a more strategic location.

When the Grabers return to Brazil in March 1971 they will return to their new area of witness in *Villa Tiberio*.

A Conscientious Objector Becomes a Military Chaplain -- For a Day

On this particular day Fitzsimmons Army Base appeared to be quiet and peaceful. As we drove through the streets of this sprawling military base we were greeted by the military police continually patrolling the streets, the well-decorated officers who hurried between buildings and the wives of these men returning from their shopping at the PX.

The base, a small city of its own, is isolated by barbed wire and gates from the city of Denver to which it is adjacent. It is to this hospital that many of the injured returning from Vietnam are sent. And it is here that many will remain a long time or until they are transferred to a veterans' hospital—possibly for life.

The point of our visit to the base was

to meet with the chaplains and visit the hospital wards. Col. Oberleiter, the chief of chaplains, served as our host for the day. He, with his staff of five chaplains, shared in a luncheon discussion.

In order to avoid all of the security clearances for touring civilians on an army base, the colonel gave us an instant commission and ordination. We were given long white coats like those worn by his staff. All was well, we thought, until as we left the dining hall a fellow officer asked why one of the chaplains was allowed to wear a beard. While I had been able to go incognito, my colleague with his small, well-trimmed beard was very conspicuous.

After donning our coats, we proceeded to the mess hall for our luncheon. We had

not finished our salad when the conversation changed from trivia to the purpose of our meeting—a discussion of the Christian's responsibility in a nation at war.

Our discussion of these issues began with the traditional positions being advanced by both the chaplains and the Mennonite conscientious objectors. That there are enemies of the state which are also God's enemies was the position taken by the chaplains. It followed that there are justifiable wars in which Christians are obligated to take part. They recognized, however, that war is not the highest moral plane on which Christians should operate.

My friend and I attempted to counter their argument with the fact that Christians are called to love their enemies, to bless those who would curse us and to turn the other cheek when assaulted. However, the chaplains thought us too idealistic and visionary to be useful in our world. They went on to say that there are such threats as Hitler, communism, and long-haired radicals who want to bring about the demise of the country and the church. It is, in one chaplain's opinion, an obligation to stop such threats so that righteousness can prevail. Although chaplains are considered non-combatants in that they do not carry weapons, the colonel said that if faced with the situation of imminent national or personal threat, he would be forced to take a weapon and help kill the enemy.

One unresolved question was how can one legitimately kill the enemy combatant or noncombatant who is a Christian? It was recognized that there are Christians to be found in most countries of the world. We also pondered whether there could ever be a "justifiable war" in terms of the Augustinian criteria—that the means are justified by the ends. In an age of nuclear weapons when many more noncombatants than combatants are killed, such as in Hiroshima, does the means ever justify the ends?

The younger chaplains who sat silently by during these rather abstract discussions wanted more realism in the discussion. They posed the question of their Christian responsibility as ordained ministers to their parishioners, many of whom find themselves against their will in the armed forces. They asked if these young men in the armed forces do not need or do not deserve a spiritual ministry during these years. Should their spiritual welfare be left to their own designs? It is, after all, during these several years that they will face some of the greatest moral and ethical decisions of their life. For example, these young men find themselves in a foreign country and different culture and away from the restraints of family and friends. Shouldn't there be a chaplain to help them maintain their sense of propriety and their mores, to say nothing of their Christian faith? Should they be forced to seek for answers in the brothels and bars? This morally ambiguous question too, remains unresolved. Our response

of not participating in war was begging the question for those who have a theology that supports the justifiable war.

By the time our discussion concluded everyone else had left the mess hall. Several of the chaplains had to excuse themselves to return to their responsibilities. Col. Oberleiter invited us to join him in a visit to the wards to talk with the soldiers who had just returned from Vietnam.

As we entered the ward and saw men with all kinds of injuries in all kinds of contortions my courage waned momentarily. I was not sure I could face these injured men. The most grotesque sight was a young man who had walked on a mine which had severed both legs. With only a torso and two arms, he would have to go through life in a bed or on a wheelchair. Had he not taken that fatal step he would be able to enjoy life in a full and complete way.

We talked with a number of young men on the wards. The chaplain introduced us and then allowed us to talk with the GIs while he went to another ward and visited some patients. In our conversations with these young Vietnam casualties, we asked them about their ambitions for the future, their families, wives, or girl friends. However, invariably the conversation would gravitate to the Vietnam War issue. Almost without exceptions these men would tell us that they did not think our country could ever win in Vietnam and that they personally did not favor our involvement, but they had been drafted and had felt it was their obligation to serve. Most said they did not know of any alternative, while others said they did not feel they could legitimately accept any deferments or exemptions.

One young man described the incident in which he was wounded. His unit was sweeping an area. There was occasional rifle fire from "Charlie" (his term for the enemy), but none seemed to be very close. He never really expected to be hit, he said. But with no warning at all, he felt a terrible crushing pain in his upper arm and elbow. He knew he was hit. He looked down at his side and saw blood. His shirt was also getting blood-soaked. He panicked and began shouting for a medic. Petrified that the bullet had entered his chest, he was reluctant to lift his arm. At that moment he was certain that he would die from the injury. Although he was willing to fight in Vietnam, he did not want to die for the cause. Fortunately his injury involved only his arm. The bullet had not entered his chest as he had feared.

We asked another GI if he felt any hatred toward the Vietnamese who had planted the booby trap which cost him his left leg. He deliberated on our question for a moment and then said that when he had fallen to the ground after the explosion, smelled the stench of explosives and tried to move his leg but couldn't, for those few moments he had been extremely hostile toward the Vietnamese people. Apart from

that incident, he said he enjoyed his exposure to the country and its culture. He found the Vietnamese to be beautiful people.

Our day at Fitzsimmons was filled with experiences not quite typical of those in the normal day of church bureaucrats. However, in reflecting on all that I had heard, I was convinced that our world desperately needs individuals who will attempt to demonstrate that it is possible to live by the new commandment given in the New Testament message.

To be sure, we had some rather fundamental disagreements with the chaplains. It was also clear to me that I could not function as a military chaplain. But in spite of these differences, the chaplains respected and strongly encouraged us in our efforts toward peace. They agreed that in the final analysis refining the instruments of war will not make the enemy a friend and that war is a "zero-sum game" — everyone loses. — Walton Hackman, MCC Peace Section.

Indian Hospital Appoints Governing Board

A new day is dawning in India; a day when the Indian Church is assuming major responsibility for its own operations as foreign assistance continues to diminish.

November 19, 1970, marked another step in that direction at Nav Jivan Hospital, Satbarwa, Palamau District, Bihar, when 14 people who had already functioned as a board for two years gathered from four states to help chart the future course of the hospital.

This group adopted a constitution for the hospital which called for the formation of a governing board. The board is to consist of the medical superintendent, the business manager, representatives from two neighboring Christian hospitals, a member of the Mennonite Medical Board (Dhamtari), two members of the Bihar Mennonite Church,



J. G. Yoder, Goshen, Ind., observes a patient at Nav Jivan Hospital, Bihar, India. Yoder served during 1967-68 while the resident missionary doctor, Mark Kniss, was on furlough. The 35-bed hospital with a sizable outpatient clinic receives support from Mennonite Board of Missions.

two Mennonite Board of Missions representatives (Elkhart), and up to five persons co-opted from other local organizations such as Bihar Christian Council and other legal or medical advisers.

The Bihar Mennonite Mission, which opened Nav Jivan Hospital in 1961, has been responsible for its construction and administration. This was made possible chiefly by Mark A. Kniss, medical superintendent from the outset. He has carried responsibility for overall hospital administration and is the only American on the hospital staff. The newly appointed governing board is now responsible for administering the institution through its executive committee.

Another major step taken was the decision to affiliate with Emmanuel Hospital Association, a newly formed coordinating agency for Christian hospitals scattered throughout India.

In the medical superintendent's report Kniss outlined some of the hospital's growth in 1970: the arrival of a third doctor, an approximate 10 percent increase in the annual total number of outpatients (27,000), a 25 percent inpatient increase (15,000), a 30 percent major surgery increase (310), and an increase of about 10 percent in deliveries (100). He also proposed additional public health work in area schools and villages during the coming year.

With the formation of an indigenous governing board involving more local people and area professionals, it is anticipated that the work of Nav Jivan Hospital will continue to expand.

Bible Studies Active in Ghana

A wide variety of professions and religious persuasions are represented in over 500 Home Bible Studies students in Ghana, reports Laurence Horst, who is serving in Ghana under the Mennonite Board of Missions, Elkhart, Ind. Horst directs Home Bible Studies work as part of his missionary effort.

In a recent letter to Mennonite Broadcasts, Inc., Horst states, "We have more than 500 students and surely welcome this. . . . We are having a really enjoyable time and lots of hard work distributing and grading the courses. It is ecumenical and it is effective. . . ."

The Home Bible Studies ministry in Ghana is an effort to stimulate spiritual growth among new Christians. Catholics, Presbyterians, Methodists, Anglicans, Mennonites, and Apostolics are among the numerous religious groups represented by correspondence course students, with Catholics and Presbyterians comprising 60 per cent of the enrollees.

Home Bible Studies, available in six different courses of 12 lessons each, are offered

as a public service from Mennonite Broadcasts, Harrisonburg, Va., 22801, or Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Students Plan Overseas Study

Sixty-four students plan to take part in Goshen College's Study-Service Trimester, beginning Jan. 7, 1971, for 14 weeks. They will be going either to Costa Rica, Haiti, or Nicaragua for the winter trimester, according to a recent announcement by the college's Study-Service Trimester office.

Students live in homes in the host country and devote half of their stay abroad to study of the language, culture, history, arts, religion, economics, geography, and plant and animal life. The other half is in Peace Corps-type service in a long-term program operated by nationals. Students have taught English, helped in rural clinics and as aides in hospitals, assisted in construction and community development, and in many other ways on an unsalaried basis.

The trimester abroad is unique because it combines study and service in developing countries at a cost no greater than a regular trimester in residence on the Goshen campus. It is a requirement for graduation.

The special international education program was launched in the fall, 1968, and was received with virtually unanimous acceptance by the students. The January group will be the eighth contingent to go abroad.

Faculty leaders of the winter units will be Mr. and Mrs. Theron Schlabach, San Jose, Costa Rica; Mr. and Mrs. Paton Yoder, Port-au-Prince, Haiti; and Mr. and Mrs. Roman Gingerich, Managua, Nicaragua.

Health and Welfare Personnel to Meet

The twentieth annual meeting of the Association of Mennonite Hospitals and Homes (AMHH) will be held Mar. 15-18, 1971, in Denver, Colo., it was announced recently by H. Ernest Bennett, executive secretary of the Association. The meeting will run in conjunction with the Annual Protestant Health Assembly, of which the Mennonite Association is a member organization.

Bennett pointed out that the program will emphasize "the unique role and responsibility of the Mennonite Church in health and welfare services." Dr. Myron Augsburg, president of Eastern Mennonite College, Harrisonburg, Va., is scheduled as the annual fellowship luncheon speaker on Mar. 17. Other sessions will consider "Do Trustees Really Run In-

stitutions?" "Government and Church Relationships," and "Effective Administration of Health Care Institutions."

The AMHH registry, encompassing church-related institutions of all Mennonite groups in the United States and Canada, now includes 23 hospitals, 60 homes for the aging and nursing homes, and eight child care centers. More than 80 individual members are registered who are related to or interested in health and welfare concerns. AMHH also sponsors the Mennonite Chaplains Association which currently registers more than 25

members.

AMHH desires to maintain a registry of all Mennonite-owned or operated institutions in North America. This includes: hospitals, psychiatric hospitals, homes for the aging, retirement programs, nursing homes, child care institutions, and Mennonite chaplains. Any health and welfare institution or interested persons not on the Association's mailing list may register by sending name and address to H. Ernest Bennett, Association of Mennonite Hospitals and Homes, Box 370, Elkhart, Ind. 46514.

Shiroishi Church Underscores Community Witness

Talk about the fragrance of the gospel! Or letters written in large and bold strokes! We were surrounded by both as we worshiped on November 15.

Exactly four years ago the Shiroishi Mennonite Church built its worship center in Sapporo. To celebrate that event this year, the members decided on an exhibit. What could a church have in an exhibit? Two members are currently teaching special Japanese fine arts—flower arranging and Chinese calligraphy. Mrs. Hatano had her students each prepare one flower arrangement for this event. A neat name card identified each arrangement. The sheer beauty of some of the flowers, the simplicity of some arrangements, and the complexity of others provided plenty of material for contemplating visitors. Since the event began Saturday morning and continued through Sunday afternoon, we sat in the midst of beauty as we worshiped on Sunday morning.

Mr. Maruyama, a retired member, uses the church building each Friday to teach the art of writing Chinese characters with style. On the walls were long scrolls with specimens of each student's writing. Over on one side was a special scroll reserved for the master himself, a poem of a fixed number of characters.

But isn't a church that begins to reflect on its past already at this young age showing signs of fatigue and imminent death?



Mrs. Hatano (left) and one of her students with a floral arrangement and Chinese characters in the background.

Not this one! As the last prayer was uttered Sunday morning a noise in the entrance way indicated the presence of visitors. A father and mother accompanied by their children came to see the characters their boy had on display. Mr. Maruyama gladly pointed it out as one of the better ones. Mrs. Maruyama served them tea and cookies. In conversation with this man I discovered that during his high school days he had witnessed the conversion of a bad-mannered young man and saw him change into a decent person. This impressed him then and still stays with him. He wondered if we have a Bible study class that he could attend.

Other guests came. They were served tea and a serving of tracts—"choose the ones you like; Christmas is coming; have one of these." Some read them on the spot. Some guests came by invitation.

Having just moved into the community, we decided this was an opportune time to meet several people, so my wife went to the door of one neighbor. Almost before Sue could finish inviting her, the woman replied: "I'll be glad to come. In fact, I've been wanting to go to church, but these little children. . . ." Sue assured her that her little children were quite welcome. The lady loves to sing, so since they are our back-door neighbors, Sue suggested that they get together for singing and Bible reading.

Since then new children have been coming to Sunday school. Contacts continue. Perhaps this is the shape evangelism should take. It demands more of each member, but no other event drew 60 to 80 new people into the building. Some were interested only in the exhibit to be sure, but others, it was clear, were interested in far more.

Will there be another exhibit? Yes! But next time interests will be broadened to include sewing, crafts, maybe even cooking. May the Lord be praised for ever wider doors of witness. — Wesley Richard.

Wesley and Sue Richard are missionaries in Shiroishi-cho Sapporo, Hokkaido, Japan, with Mennonite Board of Missions, Elkhart, Indiana.



Verney Unruh, secretary for Asia of the General Conference Mennonite Church; Lester E. Janzen, secretary of promotion and stewardship for General Conference Mennonites; Lois G. Clemens, editor of *WMSA Voice*; Beulah Kauffman, executive secretary of WMSA; Miss Dorothea Dyck, executive secretary of the Women's Missionary Assn.; Andrew R. Shelly, executive secretary of the Commission on Overseas Mission (GC); and Wilbert R. Shenk, secretary for Overseas Missions with Mennonite Board of Missions, Elkhart, Ind., were among more than 200 delegates who attended the American Bible Society's 52nd annual Advisory Council meeting in New York, Nov. 20 — Dec. 2.

Delegates are examining off-the-press copies of *The Psalms for Modern Man*, the first complete Old Testament book in *Today's English Version*, which joins *Good News for Modern Man*, the New Testament which has had 23 million copies distributed since publication in September 1966. The complete Old Testament is slated for publication in 1975.

Delegates represented more than 70 denominations, communions, and agencies which contribute financially to the Society's work of translating, publishing, and distributing, without note or comment, the Scriptures to people everywhere.

A Dream Come True

The Cowan Day Care Center in Letcher Co., Ky., began operation in the summer of 1970 when the community had two college students from Mennonite Central Committee's Summer Appalachian Seminar placed at their center. The opening of the day care center was a dream come true for a handful of dedicated residents of this Appalachian community who wanted something better for the underprivileged children in their neighborhood.

The Rural Child Care Project had been working with the Cowan community for some time in trying to help them establish a day care center. The community had also been eager to have a center and had been making every effort to get a building ready.

When the MCC volunteers came to Letcher County it was decided to have them operate a center on an experimental basis to see if the community really would support it through volunteer services and other kinds of donations. The community did a good job of supporting the students through the summer and was so pleased with the center that they decided there must be some way to continue it after the summer program was over.

Many meetings were held and finally a plan was worked out whereby the center could reopen if there was a teacher available. Neither the community nor the Rural Child Care Project could handle this program at this particular time. There were

mothers who could volunteer one or more days a week, but no one who would be there every day in order to provide the continuity which would be necessary for a good preschool program.

Help came again from MCC. Mrs. Carrie Hughes, Lima, Ohio, had not yet assumed her full volunteer work load and was willing to assume the additional responsibility of being a teacher in a day care program.

With the help of a local carpenter, a run-down, rural school building became a modern schoolroom. A kitchen was installed, two rest rooms added, vinyl floor coverings were put down, the interior walls painted, and the broken windowpanes replaced. The potbellied stove remained as the source of heat, but protective railings were placed around it.

The center opened on September 23, with few supplies and little equipment. The children sat at old school desks which were used in the building when school was held there three years ago. Two Neighborhood Youth Corps girls now work with Mrs. Hughes as teacher aides. The Rural Child Care Project has employed one of the mothers to be there every day to prepare a hot lunch for the children.

Several groups including a Sunday school class from Moundridge, Kan., a group from Lima, Ohio, and other friends have sent money for supplies at the center. Crayons, scissors, and other supplies were bought and toy field glasses, puzzles, toy dishes

and other educational toys gave joy to the 20 tots. The community has also been working through the Save the Children Fund and soon should be receiving tables, chairs, lockers, cots and other equipment for the center. The community has fund-raising activities each month to pay utility and maintenance costs.

MCC has 26 volunteers located in three areas of Appalachia. They are engaged in health, education, day care programs, family services, economic development and crafts. — Carrie Hughes, VS, Appalachia

GC Players Set Ontario Date

The Goshen College Players will perform "The Women of Troy" (written by Euripides) at Conrad Grebel College, Waterloo, Ontario, at 8:15 p.m., January 9.

Performed three times last fall on the Goshen campus, the centuries-old Greek drama was well received by students and interested community viewers. It is the tale of Trojan women who suffer the terrors of war and the humiliation of slavery.

The drama's commentary on war is as appropriate today as it was in 415 BC, when it was first acted: the triumph of war brings as much wretchedness to the victors as to the vanquished. The great conquest seems to be a great joy, but is in truth a great misery.

The performance is dedicated to the memory of Samuel A. Yoder, 1906-70, friend, teacher, and traveler in many lands, including Greece.

Director of the play is Roy Umble, professor of speech. Assistant director is David Huneryager, a college senior from Goshen, Ind.

Calendar

- Millwood Winter Bible School, Gap, Pa., Dec. 28 to Jan. 8.
- Inter-Term Opportunities in Continuing Education for Pastors and Christian Workers at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Inter-Term Classes for Credit, Jan. 4-22; Inter-Mennonite School for Ministers, Jan. 13-21; Mass Communications Seminar, Jan. 22-24.
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 18-29.
- MCC Annual Meeting, Chicago, Ill., Jan. 22, 23.
- Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25-29.
- Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.
- Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.
- Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
- Last General Conference sessions and Constitutional Convention, Kitchener, Ont., Aug. 16-19.
- Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
- Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

FIELD NOTES

Rocky Ford Mennonite Church, Rocky Ford, Colo., celebrated its tenth anniversary, Jan. 2, 3, with a homecoming. John P. Over is pastor.

The sixth annual Banquet meeting of the Southern Mennonite Camp Association will be held on Feb. 6, at 6:30 p.m., at the Sarasota Christian School, 5415 Bahia Vista St., Sarasota, Fla.

A five-week study tour with emphasis on the church's worldwide mission and relief ministry, as well as a broad study of world cultures and people, is being planned for July and August 1971. In cooperation with Menno Travel Service, the around-the-world tour is being planned and led by A. J. Metzler.

Beginning with stops in Rome and Athens, the group will spend about one week in the Holy Land before visiting mission work in Ethiopia. From Africa the group will fly to the subcontinent of India for a week's visit and study. Nepal, Hong Kong, and Japan will be included before returning to North America. Persons interested in participating in the tour may write for further details to A. J. Metzler, 801 Walnut Avenue, Scottdale, Pa. 15683.

Elmer Wyse, formerly of Wayland, Iowa, was ordained to the ministry and installed as pastor of the Alpha congregation, Alpha, Minn., on Nov. 29. James Detweiler preached the sermon, Fred Gingerich gave the charge, and Willard Liechty led the ordination prayer. Bro. Wyse's address is: Jackson, Minn. 56143.

Special meetings: Elam Stauffer, Lancaster, Pa., at Paradise, Pa., Feb. 21-28.

New members by baptism: six by confession of faith at South Union, West Liberty, Ohio; eight at Friendship, Bedford Heights, Ohio; ten at Sharon, Plain City, Ohio.

Change of address: George G. Weber from Philadelphia, Pa., to R. 2, Box 206, Plain City, Ohio 43064. **Wesley Richard** to Heiwadori 9 chome, Kita 88-4, Shiroishi-cho, Sapporo, Japan. **Henry Wyse** from Chicago, Ill., to 208 E. William, Archbold, Ohio 43502.

Mr. and Mrs. David Shank have arrived safely in Brussels, Belgium. David came to the U.S. to serve as the speaker for the first Mission Forum series, Nov. 14—Dec. 5. He also spent several days speaking at Hesston, Goshen, and Eastern Mennonite colleges, as well as in a number of congregations.

Regina Musselman, daughter of missionaries Glenn and Lois Musselman in Jundiá, Brazil, has had a total of four operations (two minor) and is now somewhat improved.

She is hospitalized in the Lane Clinic, Campinas, Brazil, and from the latest report, is responding to a new antibiotic. The latest report from Glenn, dated Dec. 12, says, "Regina seems to be making progress. She reads, etc. Her fever is more controlled. We invite missionary colleagues and the church at large to join in prayer for Regina's recovery."

Mr. and Mrs. Willis Horst and son Rene were scheduled to fly from Detroit on Dec. 29 for Argentina. They will locate in the Argentine Chaco.

Arlin Yoder, Sao Carlos, Brazil, writes: "The last several Sunday evenings our little house church has been full. New families have been present several weeks in succession. The movement and activity that comes with a larger attendance seems to be encouraging to others."

Readers Say

Submissions to Readers Say column should comment on printed articles.

Regarding Brother Augsburger's article, "Preachers, Advance!" (Dec. 8 *Gospel Herald*) I would bear hearty testimony. Brother Myron has been given an insight of what is wrong with the ministerial system in the Mennonite Church. I would say that too long has the selection of a minister by lot been a whipping boy by way of inside Mennonite criticism. However, the present recruitment plan is falling far short of filling the leadership needs of the church. Brother Donald Nofziger reports in *The Ohio Evangel* that there are fifty Mennonite congregations in the United States which are without ministers. Quite plainly the facts indicate that there is a need for a return to the question now purged from the Mennonite baptismal formula, "If called by the church will you be willing to serve in the ministry?" Much ministerial talent lies fallow and channeled into secular pursuits in the Mennonite Church, because the church has abandoned its scriptural prerogative to call men to service in the ministry. Voluntary recruitment has not provided the answer to the problem.

As regards the intellectual aspect, one only needs to recall the practice of building enclosed pews in English churches, which brought separation of rich and poor brethren in the Lord's house. Some churches were so filled with the enclosed pews that the poor were left disinherited on the outside, this in part has contributed to the unchurched condition of England today. "Let us endeavour to restore our churches to a likeness of that Blessed Communion of Saints, where all are as one in the Lord, and all stand around the throne, hand in hand, heart in heart, hymning the praises of Him who loved them and enabled them to love one another; and let us get rid of as far as we may of all resemblance to that realm of disunion." — Archdeacon Hare. Lord, give us ministers in plentitude, men of the spirit, loving in heart, obedient to the Word, consecrated servants of God. — Wilmer D. Swope.

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Cross, Arley and Connie (Nofziger), Stryker, Ohio, first child, Arley Bernard, Dec. 12, 1970.

Detweiler, Clyde G. and Charlotte (Freed), Goshen, Ind., first child, Angela Dawn, Oct. 24, 1970.

Frey, Kenneth and Neva (Stutzman), Wellman, Iowa, first child, Chadwick Ryan, Nov. 23, 1970.

Hartzler, Jeff and Gwen (Witmer), Manheim, Pa., second child, first daughter, Kimberly Ann, Dec. 10, 1970.

Jackson, Walter and Katie (Otto), International Falls, Minn., second daughter, Rachel Marie, Nov. 28, 1970.

Long, Donald C. and Delores (Horning), Leola, Pa., first child, Donald Stephen, Oct. 16, 1970.

Martin, Luke and Mary (Kauffman), Saigon, Vietnam, third child, second son, Jonathan Daniel, Nov. 29, 1970.

Miller, Duane and Sharon (Wyse), Wellman, Iowa, third child, second daughter, Susan Beth, Oct. 13, 1970.

Pfund, Roger and Karen (Lamb), Wauseon, Ohio, first child, Tamara, Dec. 10, 1970.

Weaver, Leon and Velma (Sauder), Mohnton, Pa., third child, second son, Jeffrey Lynn, Nov. 21, 1970.

Weber, John and Janet (Frey), Harrisonburg, Va., third child, Sonya Ann, Dec. 12, 1970.

Witmer, Daniel and ———, Sterling, Ill., William Daniel, July 18, 1970.

Witmer, Joseph and ———, Auburn, Ind., Frederick Alan, Aug. 25, 1970.

Wright, Donald and Margaret (———), Au Gres, Mich., eighth child, fourth daughter, Krista Lee, Oct. 3, 1963; received for adoption, Dec. 10, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Charles — Congdon. — Curtis D. Charles, Lancaster, Pa., East Petersburg cong., and Penny Ann Congdon, Millersville, Pa., by H. Raymond Charles, Dec. 4, 1970.

Grabner — Christner. — Richard W. Grabner, Delavan, Ill., Hopedale cong., and Doris Christner, Millersburg, Ind., Gospel Echoes Temple, by Ben Miller, Nov. 28, 1970.

Mishler — Tyler. — Stephen Mishler, Portland, Ore., and Jodi Tyler, Ashland, Ore., Nov. 4, 1970.

Peters — Summers. — Raymond K. Peters, Manheim, Pa., Gantz cong., and Rebecca E. Summers, Lancaster, Pa., North End cong., by James M. Shank, Nov. 28, 1970.

Stoll — Johnson. — Terry Stoll and Shirley Johnson, both of the Casselton (N.D.) cong., by A. J. Stoll, father of the groom, Dec. 5, 1970.

Stutzman — Yoder. — Jerry Stutzman and Judy Yoder, both of the Wellman (Iowa) cong., by Ron Kennel, Dec. 5, 1970.

Swartzentruber — Lengacher. — Mervin Swartzentruber and Janet Lengacher, both of Montgomery, Ind., Bethel cong., by James Knepp, Aug. 8, 1970.

Troyer — Summers. — Cecil E. Troyer, Kokomo, Ind., Howard-Miami cong., and Jennifer L. Summers, Greentown, Ind., Friends' Church, by Harry L. Sparling, Oct. 24, 1970.

Weaver — Rutt. — Glenn H. Weaver, East Earl, Pa., Bowmansville cong., and Betty Jane Rutt, New Holland, Pa., New Holland cong., by Frank E. Shirk, Dec. 19, 1970.

Yoder — Roth. — Mahlon E. Yoder, Kalona, Iowa, Lower Deer Creek cong., and Rosemary Kay Roth, Wayland, Iowa, Sugar Creek cong., by Robert K. Yoder, Nov. 7, 1970.

Yoder — Lyndaker. — Mark Yoder, Grantsville, Md., Maple Glen cong., and Carrie Lyndaker, Croghan, New York, Croghan cong., by Richard Zehr and Vernon Zehr, Oct. 24, 1970.

Zehr — Martin. — Andrew Zehr, Carthage, N.Y., Carthage cong., and Sharon Martin, Croghan, N.Y., Croghan cong., by Richard Zehr and Earl Zehr, Aug. 29, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Fisher, Daniel J., son of John J. and Amelia (Shetler) Fisher, was born in Johnson Co., Iowa, Dec. 14, 1877; died at the Pleasantview Home, Kalona, Iowa, Dec. 7, 1970; aged 92 y. 11 m. 23 d. On Nov. 5, 1903, he was married to Ida Miller, who survives. Also surviving are 3 sons (Clifford, Robert, and Wallace), 6 daughters (Mabel — Mrs. Edward Mininger, Emma — Mrs. Joe Maust, Ruth, Lois — Mrs. Dale Yoder, Pauline — Mrs. Edgar Maust, and Virginia — Mrs. Kenneth Hershberger), 35 grandchildren, and one sister (Ella Guengerich). One son (Ralph), 2 sisters, and a brother preceded him in death. He was ordained a minister for the East Union congregation on Nov. 24, 1907. On Dec. 22, 1929, he was ordained as bishop. At the time of his death he was a member of the Kalona Mennonite Church, where funeral services were held Dec. 9, in charge of Carl L. Smeltzer and John Y. Swartzendruber; interment in the Sharon Hill Cemetery.

Gingerich, Arthur C., son of Christian and Lena (Swartzendruber) Gingerich, was born at Wellman, Iowa, Dec. 6, 1889; died of a heart attack at Sarasota, Fla., Nov. 28, 1970; aged 80 y. 11 m. 22 d. On June 24, 1917, he was married to Vina Yoder, who survives. Also surviving are one daughter (Evelyn — Mrs. John D. Abromski), 2 foster sons (Wallace and Stanley Eash), 2 grandchildren, and 2 sisters (Nettie — Mrs. David G. Yoder and Mary Ann — Mrs. Andrew Yoder). One son (Cecil) preceded him in death. He was a member of the Wellman Mennonite Church. Funeral services were held at Sarasota, Fla., Nov. 30, in charge of Donald Gokee and at Wellman, Iowa, Dec. 2, in charge of Ron Kennel; interment in the Wellman Cemetery.

Horner, Susie M., daughter of John and Mary (Zook) Miller, was born in Howard Co., Ind., Dec. 16, 1898; died in Miami Co., Ind., Dec. 5, 1970; aged 71 y. 11 m. 20 d. She had been in failing health for some time but death came unexpectedly. On Apr. 29, 1918, she was married to Anson Horner, who died July 5, 1970. Surviving are 2 sons (Joe and Leslie), one daughter (Martha Mast), 14 grandchildren, 5 great-grandchildren, and 3 sisters (Mrs. Della Troyer, Mrs. Elizabeth Lantz, and Mrs. Pearl King). Two daughters preceded her in death. She was a member of the Howard-Miami Church, where funeral services were held Dec. 8, in charge of Harold Mast and E. J. Hochstedler; interment in the Mast Cemetery.

Kauffman, Elmina, daughter of Jonas and Fanny Yoder, was born at Yoder, Kan., June 30, 1904; died at St. Joseph's Hospital, South Bend, Ind., Dec. 8, 1970, following surgery; aged 66 y. 5 m. 8 d. On Dec. 24, 1929, she was married to Alvin A. Kauffman, who survives. Also surviving are one son (Norman R.), one daughter (Joan — Mrs. Richard Baker), 6 grandchildren, 2 brothers (Milo and Joe Yoder), 4 sisters (Edna — Mrs. Pete Yoder, Barbara — Mrs. Valentine Schrock, Kate — Mrs. John Kauffman, and Fanny — Mrs. Ed. Schrock), 3 half sisters (Polly — Mrs. John Kime, Anna — Mrs. Sam Bontrager, and Susie — Mrs. Charles Gough), and 2 half brothers (Freddy and Sammy Yoder). She was a member of the North

HOW MANY WAYS CAN A MAN LIVE CHRISTIAN?

*One?
Ten?
A Hundred?*



Last year *Christian Living* carried 480 pages of folks who live Christian, their stories and pictures. One of them might have been a neighbor of yours.

Five Indiana doctors, for example, chose to operate a clinic together and pool their profits to send a different member abroad each year as a mission doctor. Goshen College students chose one trimester out of their college years to "serve" in the Caribbean Islands and found that the teacher often learns most — "You look like you are about to cry," one Haitian told a Goshen girl, "if you buy peanuts you'll feel better" (November).

Japanese housewife Reiko Yaguchi lived Christian exuberantly, even though her body was cancer-riddled (October). Mennonite Disaster Service fellows who grew up believing that the sure cure for poverty is hard work are learning otherwise under Pittsburgh's United Black Front, where they work today to heal the slum conditions of Pittsburgh's Hill District.

"I am too soon old, too late smart," says John Zercher, editor of *Evangelical Visitor*, in describing his life as a Christian. "Words are so easy and living so hard" (January). Tobe Schmucker of South Bend, Indiana, lays his life on the line with potential suicide cases. "Don't shoot until I get this bedroom light on. Promise me that, will you?" Tobe begged one midnight phone caller recently (May).

There are a thousand ways to live Christian. *Christian Living* carried only 99 of them in 1970. That leaves plenty for you to read in 1971.

For folks who want to live Christian

— *Christian Living.*

Goshen Mennonite Church. Funeral services were held Dec. 11, at the Yoder-Culp Funeral Home, Goshen, Ind., with Dean Slagel, T. H. Brenne-
man and G. G. Waun officiating; interment in the Violett Cemetery.

Schmucker, Mary, daughter of the late Joseph and Katie (Yoder) Neuhouser, was born in Allen Co., Ind., Feb. 25, 1890; died at the Thorn Hospital, Hudson, Mich., Dec. 6, 1970; aged 80 y. 9 m. 11 d. She was preceded in death by her husband (Charles Schmucker) in 1961. Surviving are 2 sons (Sylvan and Harold), 2 grandchildren, 3 great-grandchildren, 3 sisters (Dora — Mrs. Enos Aeschliman, Mrs. Amanda Van Zile, and Adah — Mrs. George Schlatter). She was a member of the Salem Mennonite Church, where funeral services were held Dec. 9, with Earl Stuckey officiating; interment in the Evergreen Cemetery, Ransom, Mich.

Swarr, J. Lehman, son of the late J. Lehman and Lizzie (Haverstick) Swarr, was born in Rapho Twp., Lancaster Co., Pa., May 17, 1890; died unexpectedly at his home in Mt. Joy, Pa., Nov. 28, 1970; aged 80 y. 6 m. 11 d. He was preceded in death by his wife (Edna Rohrer Swarr) in 1958. Surviving are 5 sons (J. Howard, B. Earl, Lloyd R., Ralph R., and Russel E.), 16 grandchildren, one great-grandchild, and one brother (C. Irving). A son (Irving) preceded him in death in 1949. He was a member of the Mt. Joy Mennonite Church, where funeral services were held Dec. 1, with H. Raymond Charles and Henry W. Frank officiating; interment in the Eberly Cemetery.

Wenger, Elizabeth L., daughter of Henry H. and Sallie (Swope) Wenger, was born at Edom, Va., Aug. 2, 1887; died at the Eastern Mennonite Home, Souderton, Pa., Sept. 4, 1970; aged 83 y. 1 m. 2 d. Surviving are one brother (Henry Wenger). She was a member of the Lansdale Mennonite Church, Lansdale, Pa. Funeral services were held at the Eastern Mennonite Home Chapel Sept. 9, in charge of Jacob Z. Rittenhouse and Martin M. Anders; interment in the Blooming Glen Cemetery.

Whitmer, William Casper, son of Sellesteen and Sarah (Basye) Whitmer, was born at Mathias, W.Va., Dec. 24, 1883; died at Harrisonburg, Va., Dec. 5, 1970; aged 86 y. 11 m. 11 d. On Aug. 24, 1905, he was married to Josephine Sager, who survives. Also surviving are 2 daughters (Mrs. Jessie Halterman and Mrs. Perry Whetzel), 3 sons (Ivan, Jennings, and Garland), 15 grandchildren, and 18 great-grandchildren. He was a member of the Chicago Avenue Mennonite Church. Funeral services were held at the Trissels Church Dec. 8, with Samuel Janzen and Moses Slabaugh officiating; interment in the Trissels Cemetery.

Zimmerman, John P., son of Peter and Jemima (Slabach) Zimmerman, was born at Inman, Kan., Sept. 29, 1891; died at Hesston, Kan., after a brief illness, Nov. 30, 1970; aged 79 y. 2 m. 1 d. On Feb. 9, 1916, he was married to Ada Shwalter, who survives. Also surviving are 2 sons (Lester J. and Dale), 2 daughters (Gladys — Mrs. Gene Sprunger and Nellie — Mrs. Chester Miller), 16 grandchildren, 3 brothers (Ernest, Raymond, and Vernon), and 3 sisters (Mrs. Lizzie Hostetler, Mrs. Florence Johnston, and Mrs. Lottie Miller). He was a member of the West Liberty Mennonite Church, where funeral services were held Dec. 3, in charge of Ed Birkey and James Hershberger; interment in the West Liberty Cemetery.

Zook, Isaac B. son of David and Malinda (Plank) Zook, was born at Belleville, Pa., Nov. 7, 1887; died of a stroke and complications at the Nursing Center, Camp Hill, Pa., Dec. 8, 1970; aged 83 y. 1 m. 1 d. He was married to Ella Mae Yoder, who preceded him in death July 17, 1965. Surviving are one daughter (Dorothy — Mrs. Irvin Yoder), 2 grandchildren, 3 great-grandchildren, and one sister (Mrs. Ida Nofzinger). He was a member of the Maple Grove Mennonite Church. Funeral services were held at the Baggus Funeral Home Dec. 10, in charge of Samuel G. Click; interment in the Allensville Cemetery.

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Cover photo by Heinemann. Children listening to a sermon in Bahia (Brazil)

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Credibility Gaps in Religion

By Louis Cassels

I doubt it is necessary to adduce evidence to demonstrate there is a credibility gap in religion as well as in politics. Because all of us are engaged in the business of religious communication, it may be worthwhile to focus our attention on some of the causes of this gap, and to consider some things we may be able to do about it.

First, I suspect that we may sometimes stimulate skepticism rather than belief by being *overly positive* in our assertions. The person who believes something strongly — as, for example, I personally believe strongly in the reality of God and the historicity of the resurrection — is apt to feel that the best way to convince disbelievers is to grab them figuratively by the lapels and shout at them: “I am CERTAIN this is true — you MUST believe it.”

This approach may work with people who are so unsure of their own beliefs they are ready to accept *any* view that is presented to them with sufficient dogmatism. But it is likely to boomerang with many others. People of our time are subjected daily to so many attempts at brainwashing . . . to so many high-powered and unqualified claims by advertisers, politicians, and pundits of the news media . . . that they have developed a defense mechanism which causes them to react with automatic skepticism to a cocksure, dogmatic approach.

Without advocating wishy-washiness in Christian witness, I submit for your prayerful consideration the suggestion that we just might win a more attentive hearing, in the present climate of public opinion, by professing faith rather than certitude — by saying, “I believe,” instead of “I know” — by acknowledging there is much we do not know and *cannot* understand — and confessing that we, too, know what it’s like to be assailed by doubt and confusion and uncertainty — as most of the human race is, most of the time.

I think we must also be entirely candid in acknowledging the force of some of the arguments that can be made *against* belief in God. For example, it is a great error, I think, to be too glib about the problem of evil: Why does a loving God permit pain and suffering in His world? I’m familiar with all of the classic biblical and theological answers — and I personally have no difficulty accepting them.

But I’ve never yet seen these answers to be really helpful to a human being in a moment of agonized bereavement. What a person needs in that moment is not rational explanation, but actual experience of the fact that “underneath are

Louis Cassels is senior editor of “United Press International,” and the author of a syndicated newspaper column appearing nationwide. This article is the condensation of a speech Mr. Cassels delivered in Washington, D.C., at the twenty-second annual convention of the Evangelistic Press Association.

the everlasting arms." When people ask, "Why did God let this happen?" the best and most reverent answer may be, "God only knows."

Another major barrier to religious communication in our time is an attitude of mind which nearly all of us have absorbed — more or less without realizing it — from our contemporary culture. The great Jewish scholar Will Herberg calls it "creeping materialism" and says it affects a great many people who do not think of themselves as being atheists. It is a set of mind which finds it difficult to accept as *truly real* anything that cannot be identified, measured, analyzed, and verified by the methods of physical science.

Obviously, if people assume that the only realities that count are those which are in some sense physical or material, they will find it very difficult even to *conceive* of God, let alone trust their lives to Him.

I think it's time we tackled head on this widespread notion that modern science has somehow invalidated belief in God. Actually, just the opposite is true. As the great French scholar Claude Tresmontant observed recently, modern science has made it easier — rather than harder — to believe in God.

A noted American biologist, Edwin Conklin, makes the point more bluntly: "The probability of intelligent life originating from accident in a mindless universe," he says, "is roughly comparable to the probability of the unabridged dictionary resulting from an explosion of a printing shop."

Please note, I am not suggesting that we set out to *prove* the existence of God by purely rational arguments. This is a footless enterprise, which invariably founders on a subsidiary dispute over what constitutes adequate proof. All we need to say, I think, is that, on purely rational and scientific grounds, the case for God is a great deal stronger than any case that can be made against God. Belief in God is not only intellectually respectable; it is the *MOST plausible inference* from the available data.

A third major impediment to religious communication today is our deeply entrenched habit of appealing to *authority* in presenting the Christian message.

This approach worked very well in another age. But it is not very productive in a culture whose dominant characteristic is skepticism of *all* purported authorities. When we tell people that the church says this, or the Bible says that, we persuade them only insofar as they are prepared to acknowledge the church, or the Bible, as a sure guide to truth. And that is precisely what millions of people today are *not* prepared to acknowledge.

In this situation, I am inclined to believe, it might be better if we based our appeal to unbelievers, not on the authority of a book or an institution, but directly on our own personal

experience of the grace of God.

Lest you think this heresy, let me remind you this is exactly what the early church did. And that, I think, is one reason its gospel spread like wildfire across a Greek and Roman world that was fully as cynical about received authority as our own.

Would it not be helpful if we — like the early church — talked a bit less about abstract doctrines and dogmas, and a great deal more about the Holy Spirit, who still dwells among us, healing, renewing, transforming, uplifting, and giving life?

I suspect that we might get an amazing response to a forthright proclamation of the indwelling God. College chaplains tell me that today's students are skeptical of traditional religious doctrines and alienated from the institutional church, but they have an enormous interest in mysticism — in the possibility of direct experience of the reality of God.

Note also the tremendous upsurge of popular interest in astrology, spiritualism, and other occult arts. A leading psychotherapist said recently that people are turning to these ancient superstitions because, in his words, "so many churches have failed to respond adequately to the widespread human hunger for direct personal contact, of a revelatory nature, with a suprahuman agency."

Is this not precisely what the Christian community has to offer mankind: "direct personal contact, of a revelatory nature, with a suprahuman agency"? Or, to use our terminology instead of psychology's, the presence and power of the Holy Spirit?

We certainly have no monopoly on this presence and power . . . it is *not* ours to give or withhold, and it sometimes makes itself felt very strongly *outside* of our fold. But the church was founded as a fellowship in which the Holy Spirit's presence and power were most readily and certainly experienced. That was the church's original mission. It still is its most important mission.

In bearing witness to our personal experience of the Holy Spirit, we should be very scrupulous not to substitute zeal for truth. If there is the slightest dishonesty in our testimony, people will spot it and discredit all that we or anyone else can say about God. We do not need to claim more certainty than we possess. God has no need of false witnesses.

But if we can tell the world, in all truth, that we *have* encountered God as a puissant factor, in our own lives; if we can humbly confess the changes that have taken place in our grubby and self-centered hearts as a result of His grace; if we can say to our neighbors, "Look, I'm no better than you, I may be much worse inside, but *even I* have experienced the forgiveness and love of God" . . . not everyone will believe us, but I think a lot more people will listen than are listening now.



Unreported Giving

Again and again we receive reports and statements that our Mennonite people need more teaching and emphasis on stewardship. These reports come from conference leaders, pastors, and lay leaders. What are they really saying? Is this a spiritual symptom or signs of a spiritual disease afflicting our people? Giving by Mennonites in 1969 was only 5.47 percent, or a little more than half the tithe. Some pastors often ask, "Why do Christians give so little? What does this indicate?" Of course, many people say, "That doesn't cover all of our giving." Others say, "The statistical reports are incomplete and incorrect." Still others say, "Not all our giving goes through the church channels." Let's accept all these challenges. We will acknowledge that these statements are valid. We will say that we are wrong. But how wrong are we? Suppose this is true. How much error do we have?

Let us assume that 10 percent of our church people send 50 percent of their giving to non-Mennonite causes, which is unreported in our church statistics. Here we want to be liberal in saying that one out of ten gives half his money to unreported giving. This means that 8,900 church members give \$75.89 each or \$675,421 to non-Mennonite causes which is unreported. During 1969, our congregations reported a total giving for all causes in the amount of \$14,323, 274. To this we will add the unreported giving suggested which will give us a final total of Mennonite giving amounting to \$14,998,695 or \$168.50 per member. This is 5.79 percent giving or only a little above the 5.47 percent presently reported. In other words this is still only slightly above the half tithe. Perhaps Mennonite giving is somewhat anemic for some reason or other. Perhaps the pastors and leaders are right when they say there is need for more stewardship emphasis and teaching. But who can do it? Who should? Some think that the stewardship secretary is responsible. How can he get to all 1,000 Mennonite congregations scattered across the United States and Canada? How can he have sufficient time to teach all people? He could do much more if local congregations and clusters of congregations would set up stewardship training sessions of six to twelve hours each. He could do much more if local leaders would obtain tracts, books, audiovisual aids, and prepared program material and adopt the Stewardship for Mission program provided for the church.

Whose problem is it? How can we discern how much giving is unreported? Your district conference stewardship secretary as well as Stewardship Department of Mennonite General Conference are available to assist you in all of these areas of service and activity. Call on them today.

— J. J. Hostetler
Stewardship Secretary

By Still Waters

"I will hope continually, and will yet praise thee more and more" (Ps. 71:14).

Real religion is rich in many things. Two trademarks of true Christianity are hope and praise. The moping, discouraged, worrying person who walks around claiming at the same time to be Christian speaks more of self and the evil one than of Christ and His Spirit.

Hope is one of the abiding blessings in the breast of a Christian. Even when the earth topples he sings, "My faith is built on nothing less than Jesus' blood and righteousness." The one who fosters his hope on things or other persons shows it by his continual complaint and frustration when things and persons go wrong or don't react properly. The one whose hope is in Christ shows it because his faith does not topple when things topple.

So also praise is a dominant note whenever one has real religion. Half the blessings God gives us are lost for lack of praise, a lack of acknowledgment of God's goodness. One of the best evidences that one is growing spiritually is a sincere spirit of praise, while a sure sign that one is suffering defeat spiritually is grumbling over one's circumstances. David says, I will "praise You more and more."

To Keep On Keeping On

The difference between those who try and those who give up are these:

When a winner makes a mistake, he says: "I was wrong"; when a loser makes a mistake, he says: "It wasn't my fault."

A winner isn't nearly as afraid of losing as a loser is secretly afraid of winning.

A winner goes through a problem; a loser goes around it, and never gets past it.

A winner says: "I'm good, but not as good as I ought to be"; a loser says: "I'm not as bad as a lot of other people."

A winner listens; a loser just waits until it's his turn to talk.

A winner feels responsible for more than his job; a loser says: "I only work here."

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Two Altar Calls

Peter Dueck, Mennonite Central Committee Director for Appalachia, shares numerous insights in *The Church in Appalachia* on page 33. One description, which may be more typical of American Christianity than we like to think, is pitiful as it is revealing.

Dueck describes a service in the largest and most expensive church in a Kentucky town. Two altar calls were given. "The first one was for a rededication to America, the land that is fighting for democracy, Christianity, and freedom throughout the world. Everyone but a few Mennonite Central Committee volunteers and their friends responded. The second altar call was for a commitment to Christ. A few responded to this."

One could editorialize a long time on that one. Let it only be admitted that the call of Uncle Sam today is far more clear and worthy, in the minds of many church members, than is the call of Christ.

As I read the story I inwardly wished that the MCC volunteers had responded to the second altar call, showing in a dramatic way where their first loyalty lies. Perhaps this might have been unwise or impossible depending on the kind of invitation given. I know these are telling the community

in many other ways about their first loyalty.

I was in a Sunday school discussion recently when the lesson was entitled "Training for Service." Never did the teacher point out that the lesson stressed the training of persons to serve Christ and the church. Rather it was pointed out that there is a great deal of difference in the training in the different branches of the military service. Navy men are trained for service in an altogether different way than those in the Army.

So the good Christian words *training* and *service*, in the minds of a vast number of church members, no longer even have religious or Christian connotations. Both have assumed military meanings.

A further illustration will buttress this fact. In a recent article submitted to a religious magazine this writer referred to Christian young people entering service. The publication came out with the addition, "military service."

It seems to be coming clearer every day. There are really two altars and two calls. The one calls people to fall before a national deity who demands dedication to the death to an earthly kingdom. The other calls people to a dedication to Jesus Christ and the demands of the kingdom of God. — D.

Can Be Contagious

Down through the centuries, at every period, people pointed to the darkness of the day and made predictions of gloom. The *Detroit Free Press* in 1837 carried a statement, "All is darkness and despair. As a nation we are at the bottom of the hill." A little later in 1857, the *Philadelphia Gazette* reported "Nothing in this country is safe, solvent, or reliable." The *New York World* predicted in 1873, "Collapse is a grim reality. The days of the Republic are numbered." Twenty years later, 1893, the *New Orleans Picayune* noted that, "On every hand there is depression, wreck, and ruin. We can't go much farther." On and on, right down to today, similar statements are made. About all one can conclude is that many find it easier to believe bad news than good news.

However, for the Christian there is a difference. He stands neither on the side of the cynical critic nor the blind optimist. He feels called not to condone or denounce the times so much as to discern the times. He knows that to trust in God gives a deep sense of security and hope in the midst of fear and insecurity.

Of course, the Christian also knows that trust in God does not mean that one assumes a foolish optimism which ignores dangers or assumes that all will work out all right without any work.

Faith, hope, and love mean that one has such trust in

God and is filled with such hope and love that he is stimulated to do something positive to improve the situation. The best worker is one who has hope beyond himself. The most consistent, considerate, and understanding worker is one who, while he trusts God, also loves his brother to the point of seeking his betterment in every way.

Perhaps it should also be stressed more and more — hope and love can be contagious just as fear and hate are contagious. And although we can't have a complete immunity to fear, hate, pessimism, and despair we can decide to expose ourselves and all with whom we come in contact to faith, hope, and love. We'll see these are also contagious. — D.

Holy Place or Holy Person?

Whenever the church becomes worldly it begins to stress and set aside holy things such as holy buildings, holy altars, or even holy positions. The movement is from holy people to holy places, from holy lives to holy things. Man always finds it easier to build brick and mortar and dedicate that to God than to build holy lives dedicated to God's service. Giving of things requires giving only a part of what one has while holy living demands the surrender of all one is. — D.

The Good Samaritan 1971 Model

By Edwin J. Stalter

It has been said, "Much of Christ's teaching is high as heaven above the minds of men still." Today there is a sharper focus upon what it means to be Christian. Our communications system impels us to earnestly come to grips with the question, "What does it mean to manifest Christian love and to bear the Jesus resemblance?"

Jesus told a story that is very applicable to today's world. It is a familiar one, but like many other of His teachings, its meaning is ever prevalent and meaningful. The Good Samaritan story of Luke 10:30-37 relates the story of a "certain man," "a certain priest," likewise "a Levite," and a "certain Samaritan." These characters in their interaction portray the meaning of Christian love and compassion.

Left Half Dead

"A certain man . . . fell among thieves" is the way our story begins. In order to make this relative to our day, we must establish a robbery. Some months ago I worked as a volunteer in the black community in the Jeff-Vander-Lou project of St. Louis. One of the convictions that deepened within me during this time was that I could never say that conditions like these are no concern of mine. Here were masses of people who are robbed, physically, mentally, and spiritually. People who have not been given a fair opportunity and people who are exploited and used by their fellowmen.

The "robbing, stripping, and wounding" continues in a horrible degree today. The people who are thus treated, when they are drained of their resources, become like the "certain man" of our story. They are "left half dead."

The "left" people are the people whom the Christian church owes a responsibility. These physically harmed, emotionally scarred, and the spiritually maladjusted are in every town and area. The "left" persons are living several doors from thousands of Christian homes. They have telephones but hardly anyone calls. They have mailboxes but no one writes. They are people living in thickly populated communities, but they are lonely, neglected, anxious, and frustrated. Sometimes these people are left because of exploitation. Sometimes because they have nothing to offer for someone else to use or because they do not know how to adjust to society. These people are really robbed because they are not experiencing the fullness of interrelating to their fellow-

man and not abounding in the new life in Jesus Christ. They have not found the way and forces are pushing them into the ditch.

Failure of Well-Meaning Persons

The story told by Christ reveals the inadequacy and failure of well-meaning people to be concerned and helpful. "A certain priest" came by. His response was negative. His religion did not include this sort of thing. "And when he saw him, he passed by on the other side." We know of the many peoples of the earth with their needs and hurts. Our system of communications continually brings "the ditch people" to our attention.

Our story tells us that the priest looked and passed on by. The priest had the common trait of being in a hurry. Of course, there were many religious duties at the temple. But what is the central quality of religion? What is it today? How will we ascertain the meaning of Christian love in relation to value and priority? Is it any wonder that we hear "Jesus, yes," "Christianity, no"? But we religious folks have so many things which we are engaged in and busy about.

Another religious man came along, "Likewise a Levite." The Levites were associated with the priests in religious work. The Levite had the common trait of curiosity. "A Levite, when he was at the place, came and looked on him." Surely two religious people in succession won't be failures! How true it is that so many times we are interested. Maybe the Levite resolved to pray that someone would soon find him, or that he might not die, or that his soul would be saved. Isn't it true that we frequently do such things today? We make a big speech, write an article, make suggestions for prayer, preach a sermon, and then like the Levite, keep on going and forget. Get down in the ditch, comes the real plea of this story, and here is the test of our religious depth and compassion.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him." The religious priest and Levite brought the negative response, but the outsider brought the positive. The relationship between the Jew and the Samaritan was at a low ebb, but from this source came love. "The Samaritan, he had compassion . . . and went to him."

Why was the response of an outsider so positive and help-

ful and from those whom you would expect help, lacking and negative? It must have been that the Samaritan's values were in true synchronization. It must have been that to him it was more important to relieve suffering than to take time from continuing in his own pursuits and endeavors. To the Samaritan it must have been more important to stop the bleeding than to keep spotless from blood and dirt. The Samaritan had the capacity to be moved. He possessed compassion latitude. He went to the man in the ditch.

Denying the Central Point

Jesus is the teacher and teller of the story. He is illustrating: "Who is our neighbor?" His lists of commandments included number two as loving your neighbor as yourself. This love is the central core and truth of Christianity and Jesus alone furnishes the dynamic so that this love can be manifested. The fruit of the Spirit is love, and all Christians are to abound in the great Christian grace. To fail in the love relationship of our home, school, church, and community is to fail one of the great truths of the Christian faith. We may abound in many accomplishments but to be negative in love is to deny the central element of Christianity. The priest and Levite kept the temple and religious program going, but the Samaritan exemplified "who is neighbor."

The Samaritan "bound up his wounds." The wounds today are both physical and psychological. Our world creates many wounds. Competition is already present in our children regarding grades, friends, and popularity. The business world accelerates this further as we become adults. Many of the citizens of the earth get hurt and the wounds are deep. The Samaritan poured in oil and wine. Today's Christian has the unique opportunity of pouring in the "oil and wine." The healing elements at our disposal are God's Word, the way of the Christ life, the use of prayer, and the recovery of hope. All of these are a part of the Christian message. Christ came to seek and to save that which was lost. The Christian imparts to those who are lost the way of the new birth and new life in Christ. This is to pour in the best kind of oil and wine.

"And set him on his own beast, and brought him to an inn, and took care of him." The Samaritan gave of himself. He gave all he could give, and then went about his own business. But even then, it did not stop. If he had not paid enough, he was coming back again, and would pay more. His interest was total and complete. Certainly a man like this would have good credit. This man exerted an influence — a terrific demonstration of who is neighbor and of love.

So a certain man, a certain priest, a certain Levite, a certain Samaritan happen in on each other. Isn't it true in life today? The story relates that these men, the certain man, the priest, the Levite, and the Samaritan just happened upon each other, by chance they came this way. Our daily contacts bring us into many opportunities to manifest "who is my neighbor?" Christ calls us to exert this helpfulness in our homes, churches, schools, community, country, and world.



Vignette of Love and Sorrow

By J. Mark Stauffer

You would have loved her too. She was beautiful, gentle, and affectionate — so affectionate that she appeared to be suffering from the malnutrition of love. She had a responsible position in a large hospital. Her husband was a member of the State Police; she was the mother of two lovely daughters. But she was not happy and she carried the burden of her sorrow deep within her; even the largeness of her love appeared unable to match and cure her sorrow.

I visited her a number of times on the psychiatric ward of the hospital; she was unduly mellowed by loneliness and an unreturned love. She lived on a hill in the beautiful Virginia woods; she loved the tranquillity of the trees, flowers, and birds which surrounded her home, but even these therapies could not heal the hurt of her unhappy life.

One day she told me of her marriage. Her husband, tall, dark, and handsome, was the first state trooper in the area; all the young girls were his admirers. She won and married him possibly to prove herself and to keep him from them. She married young, and was now confessing to me that she really never loved him. True, she had gotten two fine daughters out of her marriage, but as a wife she became increasingly depressed.

She told me of the evening that she gave consideration to self-violence. She went upstairs, picked up the pistol, and reflected on what she could do with it. Surely, the hand of God was with this young, troubled mother and, thinking of her daughters, she laid it aside.

There was the day when she had firmed up her decision to begin divorce proceedings; she said, "You will need to stand with me during this difficult experience." I promised that I would. Personally, I decry divorce, but surely there are marriages that simply cannot endure.

The next days and months were filled with anguish for all three of us; she being a deeply religious person, was fearful of her own feelings and yet she saw no alternative; he was sorry, gave signs of repenting, but realized that now it was a condition of "too little and too late." I, trying to stand with and between both of them, felt the full weight of their combined frustrated love and sorrow.

She now appears to have better health; he is more lonely and transient than before; the girls, seemingly have been able to adjust to one of our accelerating national tragedies — the broken home!

O God, how Thy great, fraternal heart of love must be pained by the sorrow of human brokenness and estrangement! Hasten the day when the miracle of Thy love permeates all human hearts. We thank Thee for the therapy that comes alone through Thy Son Jesus. In His name. Amen.



Significantly Involved

Dong Ha, Quang Tri Province
July 27, 1970

Dear Mom and Dad,

I hope this finds you and all at home well and happy. I am long overdue on a letter, I know . . . but this is not that letter. Rather, I just wanted to share with you a part of what today here felt like to me, "to give you to know" as we say in Vietnamese.

Early this morning a Buddhist monk, the team leader for the Youth for Social Service in the Ha-Thanh refugee camp stopped by our house to talk for a few minutes. He was on his way to the Cam Lo camp, where his organization has another social service team. During our conversation he mentioned, as he had many times in the past, that there was fighting last night in the camp and that several persons were killed. I asked if there was anything we could do to help the people. He answered, perhaps a bit ironically, that no, this time the destruction fell heaviest upon the people themselves, their simple straw and scrap-cardboard homes being spared.

We then talked, as we have so often done in the past, about the horror and the pain of what happened. It seems that it's getting to a point now that in such conversations, after the facts are related, we talk less and less about them and find our eyes looking into each other for something . . . an explanation, an answer, a prayer for it to end somehow.

We went on to talk about program matters, with a reminder from the monk about the get-together his team had planned that afternoon for Wayne's leaving Dong Ha. We then went each our busy ways.

I arrived at the camp in Ha-Thanh a little late in the afternoon. Shortly after I had parked the LandRover, I saw a procession of people headed for the outer perimeter of the camp. The hard reality of the monk's words of that morning now came through. The people carried two caskets draped in black. The camp is big. They had a long way to walk. They were headed for that place beyond the houses, beyond their tiny, scrubby garden plots in the sand.

By now everyone in the camp must know the place. I watched. They kept moving slowly away from me. I didn't have to see their faces. They couldn't look into mine. At this distance I couldn't hear the anguished moans, the helpless, hopeless crying. I was safe this time. I took the path to the left, leading to the house near the market place

where the monk lives with a family. My stomach tightened up. I couldn't avoid hearing those distinctive moans, those accented and now familiar Vietnamese funereal cries that I had thought I couldn't hear. They refused to leave me.

Stopping at the house and not finding the monk, Wayne, or the others there, I started out for the primary school where they were. My tiny friend Ty, the five-year-old youngest son of the family, took me by the hand and we walked together.

Rainy season won't come to Quang Tri for more than a month. The very hot sand burned my feet. Ty was barefoot but didn't seem to mind it. After some time there was an impasse in the road. I knew what it was, but I asked Ty anyway; I don't know why. It was the formation of another burial procession. We began to edge our way along the side. I remember hoping very much that Ty, who had lost my hand, would find us another way, not so close to all the people . . . perhaps by going around that house over there.

There were several people dressed in the coarse white cloth used by Vietnamese in mourning. A girl of about twelve, dressed like this, looked up at me. I looked very briefly at her face . . . it was pained and twisted, and much older than her years. Was it her brother, her father? I didn't look into her eyes. I felt my head lowering a bit and after some long seconds we reached the far edge of the crowd. There was nothing to say . . . or was there?

I found Ty again and he found my hand and we continued to the school, where we found the others. There I learned in more detail about the night before. Nine people from the area had been killed. The monk explained that one was a man who had just turned himself over to the government of the South; before that he had been with the other side. During the fighting which took place last night, this man was tied up in front of a house and beaten to death. Another mentioned as killed was a South Vietnamese soldier. Some, including an elderly couple, were killed in the crossfire. Several selected government officials were also killed.

As we talked in front of the school, I saw a third funeral procession in the distance. The group that Ty and I had just passed was now walking past on the path that led to the school. Could there still be more?

On the way back to Dong Ha we came upon an accident which had just occurred. A young man and woman on a Honda had driven over a mine and were killed instantly. They had been thrown far from each other and lay on opposite sides of the road. The mine was not placed in the bed of the main highway, which is "swept" every morning; it was on a small dirt path leading off to the side, to the fields, to the homes of rural Vietnam.

Today I spent a good share of the morning and the afternoon in Ha-Thanh, I don't think there is anything I'll need to go there for tomorrow.

For sure there will be another funeral procession on National Highway One . . . tomorrow.

Kevin Byrne, Syracuse, N.Y., a Mennonite Central Committee volunteer, is working with community development in Dong Ha, Quang Tri Province. Kevin wrote the following letter to his parents.

You know, I've never written a letter like this to you before, and I do so now with some hesitation. I hope it doesn't come across as a "war letter," for I don't mean it as such. Neither should it alarm you at all for my part. You know I am safe. But the events of this afternoon do not leave me easily. After a while, you know, this kind of thing begins to live in you and preys upon you for a response.

My thoughts turn to home. This afternoon a couple of lines from your last letter came vividly to mind. Mom, you asked if people at home actually know all of what's going on over here. You mentioned that you would like to talk with me about it. And so I wanted to share this with you.

These words provide no answers, I know, to the questions, doubts, and feelings you have about the terrible conflict here. If they can say anything at all, I think, they have to say only that this awful suffering of the people must stop.

It must stop now.

I think so often that if every person at home who has anything at all to say about this war could only be here, body and spirit, to see and feel what is happening to other human beings . . . then how could they keep from demanding with every effort and power known to man, that the American contribution to this be halted at once and forever. Believe me, contrary to any "special reports" you may read or any rhetoric you may hear, we are daily involved in a hideous way in the suffering (surely too gentle a word to be used in this instance) that is being wrought in this land. We are not the whole cause of it, certainly, but we are very significantly involved. This is what is wrong.

I know you are talking and praying for peace, as I know you will continue to do. Take care for now.

Love,
Kevin

The Church in Appalachia

By Peter Dueck

Up a "holler" near Whitesburg, Ky., stands a little white church with a tall steeple and a pulpit, but no benches or seats. The church is no larger than an outhouse and the space normally allotted the seat in an outhouse, is occupied by the pulpit.

Some say that the church was built by a devoted husband in response to his dying wife's request for a church of her own. Others say the preacher-owner built the 'mini' church because his wife did not like him marrying young people in their home.

The stories are interesting but what is noteworthy is that this little church epitomizes the religious factions that exist in the mountains of Appalachia. It illustrates how ineffective a church can become and spells out to us our task of reconciliation, understanding, and love.

Another church in Whitesburg is the largest and most expensive in town. When worshiping in this church you almost forget that you are in the heart of the "Other America."

At a recent evening service, there were two altar calls. The first one was for a rededication to America, the land that is fighting for democracy, Christianity, and freedom throughout the world. Everyone but a few Mennonite Central Committee volunteers and their friends responded. The second altar call was for a commitment to Christ. A few responded to this.

Perhaps this is the state church. It is also the church in Appalachia.

I recall another characteristic example of the church in Appalachia. I was visiting an old ailing couple who lived far up a "holler" and must rely on reticent neighbors or

relatives to bring them their groceries. The old man was sitting in silence; his wife was lying in bed looking intently and motionlessly at a lighted picture of Jesus, which some "shark" had sold to them and to all their neighbors for double the normal price. This church, we have found, has many members.

Last Christmas our unit gave baskets of fruit to needy families. Also in the basket was a little book, simply written, which talked of Christ, love, forgiveness, and fulfillment. An old man ate the fruit, read the book, and was moved to a new understanding and commitment to the gospel. He joyously told the nearest preacher of his experience, hoping to find fellowship. Instead he was asked whether he was sure that those Mennonites are not communists in disguise. Here we see the institutional church in conflict with the church.

A young man came into the office the other day wanting to talk about a job. I soon found out that he wanted to become a volunteer with MCC. He was not dissuaded when I told him approximately what was involved and even after I mentioned the financial arrangements he was still serious about volunteering with MCC. He simply liked what was happening and wanted to be part of an organization that was helping his family and community. Hopefully, he will return to school and not lose his zeal and commitment through the years.

These are some examples of the church in Appalachia. A confused picture perhaps, but nevertheless a picture of the church as an institution, a body of people, and an individual. It is the confused church as it is found in Appalachia and perhaps in all of America.



Peter Dueck is MCC Director for Appalachia.

Love Is a Gift

By Adella Kanagy

Today's world is problem-filled.

Wars persist.

Broken homes multiply.

Youth seem given to violence as a way of communication.

We long to discover loving relationships among people, but something's missing.

Loveless, we fail in trying to communicate with each other. We fail to communicate with God.

Loveless, we're alone in the midst of lonely masses; alone, and remote, from the God whose love surrounds and seeks us; who nurtures in us hope for justice, goodness, personal wholeness.

Is the hope in vain? Can we find the way to "put on love, which binds everything together in perfect harmony"?

"God is love."

Platitude?

or rock bed of reality?

"God is love" — simple words . . . that take a lifetime to begin to fathom!

God is . . . love! The greatest discovery I can make!

Forgiving love . . . healing, cleansing, transforming! Power! Wholeness! Life!

Meaning, purpose, peace . . . now! Eternally!

I see this love in the dawn sky — in rolling, moving, changing cloud patterns — in one perfect blossom: simple daisy or flaming rose — in nature's boundless forms of beauty — eyes to see, and capacity to enjoy these love gifts, to *be* in love's universe.

Jesus Christ showed us love perfectly. Seeing His loving life, I understand a little of perfect love:

"Try to be like Jesus Christ Who, though He was God, did not demand and cling to His rights as God, but laid aside His mighty power and glory, taking the disguise of a slave and becoming like men. And He humbled Himself even further, going so far as to actually die a criminal's death on a cross" (Phil. 2:5-8).*

That is love. Love for me, and for the world.

Love is a gift: God giving Himself. Receiving the gift, we can give.

A child who receives parental love can respond with love. When love has been experienced, love can be shared.

So is love toward God. "So you see, our love for Him comes as a result of His loving us first" (1 Jn. 4:19).^o Receiving love, I can let love reach my neighbor through me.

Seeing perfect love made man-size, I'm constrained to follow His footsteps.

Love enfolded the hurting ones, the hating ones, the hopeless ones with healing. Loved, I can point in love to the Healer.

Love gave up everything . . . served . . . died. I can

part with life's treasures: my rights, my time and energy, possessions, human ties, and even life — for love.

Love forgives and fills me. Love in me forgives the hurt or hate of others. Love commands me to love my brother. "The love I speak of is not our love for God, but the love he showed to us in sending his Son as the remedy for the defilement of our sins. If God thus loved us, dear friends, we in turn are bound to love one another. . . . And indeed this command comes to us from Christ himself: that he who loves God must also love his brother" (1 Jn. 4:10, 11, 21).^o

Loved, I can love. "The very spring of our actions is the love of Christ" (2 Cor. 5:14).^o

Forgiven, I can forgive. Forgiving love — the way out of the human dilemma. How does forgiving love behave?

"If a man hits your right cheek, turn the other one to him as well. . . . If anybody forces you to go a mile with him, do more — go two miles with him. . . . Love your enemies, and pray for those who persecute you, so that you may be sons of your Heavenly Father. For he makes his sun rise upon evil men as well as good, and he sends his rain upon honest and dishonest men alike. . . . You are to be perfect, like your Heavenly Father" (Mt. 5:39b, 41, 44, 45, 48).^o

That's love . . . Jesus' kind of love!

— the love He commands me to show; the love that He floods over my emptiness.

— the love for which the world is desperate.

— the love that is a gift, a fruit of the Spirit of love in me.

"Since you have been chosen by God who has given you a new kind of life, and because of His deep love and concern for you, you should practice tenderhearted pity and kindness to others. Don't worry about making a good impression on them but be ready to suffer quietly and patiently. Be gentle and ready to forgive; never hold grudges. Remember, the Lord forgave you, so you must forgive others. Most of all, let love guide your life for then the whole church will stay together in perfect harmony. Let the peace of heart which comes from Christ be always present in your hearts and lives, for this is your responsibility and privilege as members of His body. And always be thankful. Remember what Christ taught and let His words enrich your lives" (Col. 3:12-16a).^o

"Let love be your greatest aim" (1 Cor. 14:1).^o

*From *Living Letters*, The Paraphrased Epistles, Tyndale House Publishers, Wheaton, Ill.

^o © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970.

^oFrom *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

And there were in those days, a people called Mennonites. They lived in a land to which they had come with little or nothing but a sincere desire to be allowed to worship God in freedom. Many were the lands from which they had come, in which religious freedom was a hopeless dream. In this new land, however, the people were *free*.

As time passed, a war was declared and the people being unable to kill their fellowmen suffered various hardships. Their lot was often a cruel one and their life was saddened because of the fate of their people. They begged for exemption from the war but no such provision was available.

The war ended. The people lived on in the land and as time went on they became respected members of established communities in their new homeland.

Another war was declared and the people known as Mennonites pleaded again merely for a chance to show their positive witness and love to their fellowmen. They pleaded and negotiated on many levels until the nation's leaders granted to them an alternative to the killing of war. The people devised their own programs and made significant contributions in mental health and in numerous worthwhile causes in their own land and abroad. The love of Christ constrained them to act in positive ways and in definite action.

Time wore on. The once benevolent government which had allowed these people their freedom to worship, to live according to the dictates of their conscience, to be exempt from killing, and in their own unique way to contribute to their fellowmen, became increasingly scrutinized, criticized, and attacked by these very privileged people. The greater their freedom, the more dissatisfied they were. The tortures, the concentration camps, the deaths of earlier years, and the governments were so far removed from their own experience that their freedom now no longer seemed precious. The programs of positive witness (of their own choosing) began to lack the support of its own young people who seemed infected with an epidemic of restlessness. The chief thrust of the people called Mennonites seemed to have strayed sadly. They focused their attention on social action, inequities, politically undesirable events, real or partly real. Upon these elements did the Mennonites concentrate. No longer did they give thanks to God for the freedoms they had. Their zeal joined them with dissident groups of all kinds. They preached resistance from the pulpits. They suggested in church papers that "neither Christ nor Paul would want us to obey a government that puts power before love" though nowhere could they find biblical support for "total noncooperation" despite Christians living under governments of unjust inequities then as now.

So the people no longer supported their own programs of love and witness. They withdrew into a camp of nonsupport-

ers. The government of the people toppled and fell and was eventually replaced (as it always is) with a strong hand, a ruthless hand, a hand which meted out the same law to all men in the land. The older people recalled their early days — the cycle was complete. The age of fear and suppression was once more upon them. Their freedom was gone and perhaps it was their just reward. — Lois Krause, Elkhart, Ind.

Sometimes

Sometimes I wish I were

a nun

Hiding behind four cloistered walls.

I wonder if empty rooms and

long black dresses

Would understand

smiles,

quietness,

segregation,

And if there I would learn

how to serve others?

Sometimes I wish I were a gypsy

Completely free

To roam the woodlands

And feel a cool breeze blow my hair

behind my ears.

I'd forget

mascara,

powder,

perfume.

A healthy body is all I'd want . . .

I think.

Many times I wish I were

a Christian

So alive for Christ.

What colleagues think of me

wouldn't matter.

God would give me lessons on

caring,

helping,

loving

My neighbors, black and white.

Each day I would eagerly

do my homework.

With spontaneous vitality,

I'd teach others what I was

learning.

In turn,

tired bodies would find energy,

sad lips would find smiles,

lost souls would find Christ.

"So help me God!"

— Written by Jeanette Neuenschwander as a senior at Central Christian High School, Kidron, Ohio.

Time to Think of Today

After the holiday season, I am still aware of the traditions which were brought to mind by our table, which was graced by pilgrim candles, a horn of plenty, roast turkey, and all the customary family goodies, along with family and dear friends who surrounded it.

As each of us said grace before our meal, how many of us prayed the traditional prayer, which said, "Lord, bless those who are less fortunate than we are?"

Today, I am reminded of Christ's parable of the Pharisee who stood in the synagogue and prayed thus with himself, "God, I thank thee, that I am not as other men are. . . . I fast twice in the week, I give tithes of all that I possess."

At the Last Supper, Christ actually broke bread, and personally gave it to His disciples. Surely it was symbolic, but there was something personal about it.

Today, can a hunger supper, our tithes and offerings, or a resolution of concern, symbolically meet the needs of the poor?

Yesterday, we were still being reminded by the news media of the Pakistan disaster. What does it say to us to see faces framed by outstretched arms reaching upward to a hovering helicopter distributing food? What does it say to us to see the grief-stricken faces and hear the wails of grief of people who have lost those represented by the swollen corpses in the rice paddies?

"Man shall not live by bread alone" (Deut. 8:3; Mt. 4:4; Lk. 4:4).

In this day of legislation, force, and protest each man must choose whom he will serve. Do Christians dare wait for a social change? Can we see the value of a greater percentage of Christian people in our society?

Can we find enough of the love of Christ within us to share with those less fortunate than we are? Do we dare offer some of our precious and budgeted time for a personal contact with the underprivileged? Do we dare step into the filth and despair of the poor, or must we send our love and concern in a correctly labeled and properly wrapped package? Do we dare become friendly with the poor by actually communicating with them as we minister to their physical needs?

Do we dare tell them of the love of Christ, our real reason for coming to them?

Do we dare say that I am to blame for their plight, or do we say it is the fault of those who have more than I?

Dare we wait until we are motivated by fear?

I hope the previous paragraphs have acquainted you somewhat with the foundation of Mennonite Disaster Service. MDS has been able to function as a sharing ministry. In

isolated cases, funds have been shared with those in need, but the majority of the sharing has been a personal delivery of a commodity which neither legislation or money can procure. To every man, rich or poor, black or white, MDS extends an open outreached hand to share the love of Christ with him.

Today, to each who believes the church has a mission in the world, I would like to challenge you to become involved in one of the various service agencies of the church.

The eternal destiny of a man will be influenced by the relationship of you, the church, to him in his time of need.

Today, in a number of cities in our land, MDS has growing Home Rehabilitation projects. Your help is needed desperately, regardless of whether you are professional, skilled, or unskilled. If Kansas City, St. Louis, or Wichita sounds too far distant, become involved with your home community. Assess the plight of the underprivileged around you. For instance, in the shadow of my own church, a lady lives alone in a little house with no plumbing.

Today, will you pray with me that we may, with God's help, see and accept the responsibility of those around us?

MDS encourages members and congregations to assume responsibility to their neighbors. In case of growth of projects which call for more involvement than you can give, feel free to call on your state units for help.

Today, the response makes it seem almost futile to call for volunteers to work in these areas. If you have shared in this ministry, would you dare share your concerns with others?

— Marvin J. Hostetler, McPherson, Kansas, MDS Director
Region III

. . .

Someone has compiled the following ten excuses for not getting things done. They are:

"That's the way we've always done it."

"I didn't know you were in a hurry for it."

"That's not in my department."

"No one told me to go ahead."

"I'm waiting for an OK."

"How was I to know this was different?"

"That's his job, not mine."

"Wait till the boss comes back and ask him."

"I forgot."

"I didn't think it was that important."

Women and Peace Concerns

By Winifred Beechy

Women are sometimes credited with possessing double portions of compassion, sensitivity, intuition, and gentleness. From such diverse sources as eminent anthropologist Ashley Montague in his pronouncements on the natural superiority of women and Lois Clemens in her Conrad Grebel lectures on the role of women in the church, we hear that women are more generously endowed with these humane qualities than are men. If this indeed be true, one must ask some pertinent questions of Christian women.

Why are the initiatives for peace activities and social concerns, the structuring of the corporate peace witness, and the responsibility for reconciling ministries left largely to the men? Should the burden of testimony against the evils of war and the military mentality, as well as the positive witness to the power of love and nonviolence, rest more heavily on the young men of draft age than on the young women and other members of the brotherhood? If women are more sensitive to the sufferings of humanity, should we not be more disposed to speak out and to work at causes and cures?

The constitutional amendment passed by the House last summer and still to be acted upon by the Senate proposes to guarantee equal rights for women. Should this pass, it is conceivable that in the future young women and young men could become equally susceptible to the draft. Remote as this possibility now seems, one must wonder how it would affect women's attitudes toward war and peace. How many of us could presently state our position and articulate the biblical basis for our beliefs? Would we be able to answer questions on our Christian faith which our menfolk have been required to answer? Would we be more vigorous in seeking solutions to problems which face society and cause conflict in today's world?

If we have failed to exercise those purported special feminine qualities, it is probably less a result of lack of concern than it is a lack of knowledge. Proverbs 15:14 suggests, "The heart of him that hath understanding seeketh knowledge." Our concern must be bolstered with knowledge in many areas. Perhaps we need additional Bible study to come to a clearer understanding of what we believe and why. We need to inform ourselves on current affairs, to understand how we might relate to the factors contributing

to wars, revolutions, violence, repression, alienation, and poverty. We must be more aware of actions and policies of our own government, as well as problems and concerns of those who represent us in government. We need to study what influence Christians might bring to bear on decision-making which affects large segments of society in many areas of the world. We must prepare to accept our share of responsibility for peace teaching in our homes and churches.

Christian women need not wait for the present-day Women's Liberation Movement to open doors of opportunity for involvement in peacemaking and social justice. Paul's reminder to the Corinthians that the church has been charged with the ministry of reconciliation seems to be addressed to all members of the body of Christ. Let us on the feminine side of the house take our obligations as seriously as we expect the men to take theirs. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Cor. 5:18).

WJ

Wit and Wisdom

A congregation was about to erect a new church edifice. The building committee, in consecutive meetings, passed the following resolution: (1) We shall build a new church. (2) The new building is to be located on the site of the old one. (3) The material in the old building is to be used in the new one. (4) We shall continue to use the old building until the new one is completed.

. . .

Jim: "What did the pastor preach about this morning?"

John: "He didn't say."

. . .

A Christian farmer was spending a day in a large city. Entering a restaurant for his noon meal, he found a table near a group of young men. When his meal was served, he quietly bowed his head and gave thanks for the food before him. The young men, observing this, thought they would ridicule and embarrass the old gentleman. One called out in a loud voice, "Hey, farmer, does everyone do that where you live?" The old man looked at the youth and calmly said, "No, son, the pigs don't."

Winifred (Mrs. Atlee) Beechy, Goshen, Ind., is presently stationed in Calcutta, India, while her husband is lecturing and conducting seminars under the Fulbright program. She is coauthor of the Herald Press paperback, *Vietnam: Who Cares?*

A Thought on Patriotism

By Hubert Schwartzentruer

I would like to be patriotic. Perhaps I am. A patriotic person cares for his country. He feels the hurts of those who are hurting. He desires to see no man's dignity destroyed or rights denied. He believes in law and order. He holds the value of human life more important than institutions or economic systems.

It becomes rather embarrassing to speak out against crime in the streets when our country spends billions to train people to commit crimes such as we are now committing in Vietnam. It seems rather strange that a boy goes to jail for five years for stealing \$50 when a corporation can steal millions through false advertising, "hard sell" approach in marketing, and exploiting the labor market. The young man caught with drugs gets the rap but for some reason the person who supplies the pusher goes free.

I believe in a country that has free elections. I have not yet learned, however, how politicians in the ghetto can run illegally for public office, steal votes, and get elected to commit the "big" crimes, and no court ever convicts them.

It is also strange how government can subsidize programs (airlines, for example) that are designed to help the wealthy and then cry in outrage when someone suggests a little increase of welfare for the poor.

I am told (it may not be true) that the streets of Moscow are safe at 2:00 a.m. The streets that I walk on are not safe at noon, and will not be as long as we do not have law and order among the lawmakers. I work in a program that is largely dependent on what kind of federal programs are available for mortgage money for low-income families. A friend read a statement to the fact that there is money available for programs that likely will not work, but there is no money for programs that have proven that they can succeed.

The Scriptures say that government is ordained of God. The writers of Scripture had not known that people in search of "Freedom of Religion" destroyed the freedom of another people and took their land and called it America. I am not sure that it is safe to "worship" the U.S.A. I am not sure that we can hold up the U.S.A. over any other government. I hear patriotic people who believe in a God who loves all men, condone war so that the enemy country is safe to evangelize. Some even go so far as to pray that God should bless America above other countries. Some fly the flag because it is in keeping with the Anabaptist tradition. I wonder what Menno would say about that. Some affirm in the presence of people from other countries that America is still the best country in the world. I will be happy

when our research methods are improved to help us avoid making those kinds of errors.

Perhaps the time has come for us to abandon our citizenship of a country that is in opposition of our heavenly kingdom. It might be a wise choice just to be members of Christ's kingdom, where there is no greed for wealth, no corrupt politicians, no greedy landlords, no interpretation of the law to favor the wealthy, no cheating on election day. Our identification as Christians should be to a country where the poor have as much as the rich.

Abandoning our citizenship of our earthly kingdom may mean suffering and persecution and maybe death, but would that not be better than singing "My Country, 'Tis of Thee" and allowing ourselves to be used to defend a system that calls for a kind of Christianity that knows nothing of being "men for others" and walking in the "way" as a disciple of Jesus Christ?

IN A WORD

Discipline

By Turner N. Clinard

If words developed complexes, this one would head for the nearest psychiatrist's couch. It's a word nobody seems to love. It connotes authority, strictness, narrowness to most people. Even the dictionary's definition speaks of rules, correction, and punishment.

But discipline is a good word and a good commodity to have around. Originally the word meant "instruction," being related to Latin *discipulus*, pupil. It still carries that connotation in a sentence like, "In what discipline are you studying"?

Discipline in the classroom is not a matter of rules, threats, or punishments, but of good teaching. The good teacher is disciplined in habits of study and preparation, in organized and orderly instruction.

The best discipline is self-discipline. Every good parent and teacher instructs (disciplines) to the end that his student may become self-disciplined. Not until one can guide his own study is he a mature scholar; and not until one disciplines his own habits and emotions is he grown-up.

Years don't necessarily imply discipline. Many adults are childish in attitudes and habits, running from responsibility. But happy is the parent or teacher whose offspring or pupil has learned to hold the reins of his own life.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

The Spring Wind, by Gladis DePree. Illustrated by James N. Howard. Harper and Row, 1970. 112 pp. \$3.95.

The Spring Wind shows how a modern American missionary family relates their lives to the customs and culture of the Hong Kong people. From their early years of language study to beginning involvement in the Chinese church and a new church high school, the author's sharp insights examine a missionary's motives and methods. What is a missionary's job and how can he effectively accomplish it? Mrs. DePree emphasizes the importance of being genuinely interested in the customs of the people as well as their language, becoming involved with friends, building relationships which will be a natural base for God's love to spring from in sharing the gospel.

This is one of the best books I've ever read on what it means to be a missionary. Gladis DePree shows how it feels to be confronted with the problems and the opportunities as a missionary from the West. Much can be learned about meaningful intercultural relations in any modern setting. Excellent for church libraries.—Evelyn Bauer.

• • •

The Reform of the Church, by Donald Bloesch. Eerdmans, 1970. 199 pp. \$4.95.

This book has a wealth of material for the church of today. The presentation is not extreme in either direction. It does, however, comment on the existing church programs and gives evaluations and suggestions that are most helpful. Subjects like biblical preaching, liturgical renewal, baptism, communion, confession, discipline, confirmation, new forms, charismatic gifts, evangelism, divine healing, social relevance, and the subject of unity are included.

The author comments on the mood of our day. "According to Wayne Oates the taboo subject today is no longer sex but rather personal faith. People today, even seminary students, seem ashamed and embarrassed when discussing experiences of God and Christ."

All in all this is a most excellent book. It is well balanced in its presentation, and this includes the book's statements on the charismatic gifts and evangelism. Every minister should read this book and every church library of fair size should purchase this book.—Edwin Stalter.

• • •

I, Too, Am a Man, by James R. Dolby. Word Books. 1969. 143 pp. \$3.95.

This book is a lively, freshly written approach toward bridging the gap between

those involved in the investigation of human behavior and those committed to a Christian view of the understanding of man.

As a psychologist, James Dolby discusses the various areas of religious experiences of giving, spiritual guidance, guilt, prayer, conversion, as well as the various levels of development of the person. He comments, "this book is in part a record of some of my personal frustrations as a Christian in a sophisticated, knowledgeable and 'mod' culture."

Written for laymen, I found *I, Too, Am a Man* to be a stimulating, honest, and valuable presentation of the issues that Christians need to squarely face.—Donald G. Miller.

• • •

Helping Children with the Mystery of Death, by Elizabeth L. Reed. Abingdon Press. 1970. 141 pp. \$3.50.

Here is an excellent small book on the subject of helping children understand the mystery of death. The author's treatment of the subject gives evidence of her special interest and empathy as well as her competence. Her approach is to face up to the realities of separation brought about through death with the resource of the Christian faith. She gives actual illustrations working with children who have experienced death in the family, the approach in presenting the facts to them, and their responses.

It is the author's philosophy that it is impossible to live richly without experiencing sorrow and suffering and that these experiences properly faced have much to teach us. Pastors, parents, and all teachers of children will do well to have a copy of this book readily available for use. A fine resource for the church library where anyone can borrow it when necessary.—Howard Zehr.

• • •

The Many Faces of Friendship, by Eileen L. Guder. Word Books. 1969. 139 pp. \$3.95.

"Life is made up of relationships . . . they are the essence of life, and when there are no relationships that matter, all that is left is meaningless." This is Eileen Guder's thesis. And in this most personal of her books, she lets us see the unordinary men and women who helped to determine the direction of her life.

This book is for all of us. Except for variations on the theme, this is the story of our own friendships, in chapters such as, *What Money Can't Buy*; *Friends for All Times*; *Just Being There*; *Lifeline to Sanity*; *Friendships and Foibles*. The author shows how friends are Jesus-people, acting out the kind of service Jesus asked of His friends.

She considers the difference that friends have made in her life and the characteristics of a good friend.

In her usual way, the author does not succumb to sentimentality, but gives honest, forthright observations of life as she finds it. Excellent for church libraries.—Sylvia Jantz.

• • •

Man, Am I Uptight! by David Augsburger. Moody Press. 1970. 122 pp. \$2.95, cloth; 50c, paper.

This is a book of rapid-fire short-sentence questions, done in fresh crisp style and figures of speech on real-life situations. The nearly twoscore situations are those in which the reader may be on the fence.

The author leads him through the alternatives trying to get him off on the right side. The reader is fascinated with the drawing of real life situations with word pictures that are humorous and descriptive.

The author reveals in this book why young and old alike enjoy listening to him. His statements penetrate. This is a book that will smoke out the real issues and feeling of the reader. It will lead him to make the right decision in his own situations.—Nelson E. Kauffman.

• • •

Promises to Peter, by Charlie Shedd. Word Books. 1970. 146 pp. \$3.95.

Peter is the fourth of Charlie Shedd's five children. On the day of his birth his dad made him a compact. *Promises to Peter* was first published as a magazine article. Then one day Mr. Shedd's editor suggested that since Peter is now in high school it might be interesting to see what had been learned since the first promises. That is what this book is all about.

From among the several promises made, the author chooses three as all-important, into which sections this book is divided; *Growing Self-Government* (try that on for size!); *Lessons in How to Love*, in which he firmly believes that "the greatest thing I can do for my boy is to love his mother well"; and *The Dignity of Work*, which comes with training and example.

There's a reason for Charlie Shedd's books becoming best sellers. When he speaks you know there won't be any phoniness. And when he deals with life it is with joyful contagion that spreads like a disease. Reading this book has given me the bug to do better parenting. I like all the new ideas his family has tried and proved workable. The full-page family picture on the book jacket convinces me that they have produced a happy family.—Excellent for church libraries.—Sylvia Jantz.

Items and Comments

Lord Fisher of Lambeth, Archbishop of Canterbury from 1945 through 1961, has described Pope Paul VI as "a glorious splendid man . . . who always says the wrong thing."

The 83-year-old Anglican churchman stressed that he was not being "abusive" of Pope Paul, but pointed out that the pontiff pronounced himself on contraceptives and "has half his church against him" — and also overplayed the papal authority when the move is toward collegial authority.

Lord Fisher made these comments during a weekend visit to Boston to attend an 80th birthday celebration honoring Bishop Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church.

The Anglican leader also called for more straightforward and a deeper spirituality in ecumenical negotiations.

Distinguishing between what he termed unity ("a spiritual gift from God") and union ("man-made plan for bringing churches together"), Lord Fisher declared that "unless you've got the free air of unity blowing about, you can't deal with union at all."

To illustrate his view, he described a meeting with Pope John XXIII in 1960 — the first time an Archbishop of Canterbury had met a Pope since the Reformation.

Recalling the visit, Lord Fisher said they met in "a spirit of complete unity. We never differed at all . . . until he spoke of the 'return of his separated brethren.'"

"I said, 'Your Holiness, not return.'"

"He said, 'I don't understand.'"

"I said, 'None of us can go backwards. We're on parallel lines going forward,'" Lord Fisher related. "He said, 'You're perfectly right,' and from that moment, I never heard him or the Vatican speaking of our return."

. . .

The American public mind is being compelled to face the nature of our military involvement in Vietnam in the continuing GI massacre trials. GIs' testimony in the Mylai hearings and the findings of a Congressional Committee have confirmed that the U.S. high command in South Vietnam knew of the civilian killings and suppressed the evidence while willfully maintaining combat tactics that made more civilian killings inevitable. Moreover, Congressional voices are charging that those indicted for the killings should include Gen. Westmoreland, who has heretofore remained evasive and aloof from all responsibility. At the Nuremberg trials, the U.S. sternly insisted that the German

high command was responsible for all Nazi "war crimes."

. . .

Between the Lines reports on a Stanford University study, *The Destruction of Indochina*, which details how "the defoliation of vast areas of forest and agricultural lands by poisonous and teratogenic herbicides, the saturation bombing and extensive burning" persuades the South Vietnamese peasant "that the U.S. is his enemy and that he should retaliate where he can." Moreover, the communist armies, since they are composed of revolutionaries seeking to "win the people," use none of these methods, a fact kept hushed in most of our press. The Reds terrorize, torture, and kill those who do not cooperate — but on a selective basis for political purposes. Approximately 4,000 South Vietnamese civilians are Vietcong victims each year, while estimates of civilian casualties from U.S. gunfire and bombing run between 60,000 and 100,000 annually.

Domestic production of cheap handguns which figure so frequently in Saturday night holdups and other crimes rose from 60,000 in 1968 to 700,000 in 1969.

In *Christian Life* an article by the Honorable Samuel E. Teague, former mayor of Tallahassee, Florida, entitled "How We Can Save the Methodist Church" Mr. Teague believes that to restore the spiritual vigor which once was Methodism the following are needed:

1. To require specific discipline and sacrifice for church membership.
2. To develop and train a new form of clergy.
3. To discard meaningless ritual in worship.
4. To develop small-group worship with primary emphasis on prayer.
5. To adopt as church doctrine only the timeless teachings of Jesus Christ.

He believes further that to become a member an individual should be required to make the following commitment:

1. That he will give to his church not less than 100 hours of his time each year (exclusive of worship service).
2. That he will adopt the principle of tithing.
3. That he will attend at least 70 percent of all worship services and other calls to faithful commitment made by his local church.

Mr. Teague believes that membership should be for one year with each person's

membership being renewed for each succeeding year on the basis of the fulfillment of his commitments.

Mr. Teague believes that the above would greatly reduce "paper membership," improve vitality and make the Methodist Church a "dynamic influence in today's world."

. . .

The older generation is not divided from its young by good or evil, conservatism or liberalism, but by awareness and knowledge or ignorance and unawareness of the nuclear-technological age in which we live, the most sudden and complete period of change in all history. Those who matured before 1950, and haven't studied or kept up, are seemingly incapable of understanding what's happening now, either at home or abroad, in Vietnam, the Middle East — or on the moon. They are apparently unaware of the impact the new knowledge and technology must have on our military, political, economic, and cultural values. Vietnam has been a major issue because of this fact. And now the Middle East will have similar importance.

The average adult knows little about CBU bombs, napalm, B-52s and diving Phantoms or MIGs, nor about the herbicides and defoliants which have been used mercilessly against the peoples of Southeast Asia. The average student does know, many can re-create the designs or reproduce the stuff in their labs. Hence they have been outraged over Vietnam and the indiscriminate slaughter of civilians, especially the young and helpless — outraged too that the male students can be forced to be a part of this uncivilized action by the draft. They are reacting in the same way to the recent slaughter in the Middle East, for almost all the weapons used by King Hussein's troops are U.S. made, just as the weapons used by the Palestinian guerrillas and Syrians are from the Soviet and Red China. This is why students largely are anti-Soviet as well as opposed to the American establishment. Likewise for Red China — although the Maoist egalitarian revolution is a fad now among the uninformed violent student extremists who understand neither the history of revolutions nor the history of America.

American farmers suffer more accidents than individuals in any other occupation in the nation, reports the Health Insurance Institute. Statistics show that farm accidents kill 8,700 farmers and injure between 600,000 and 800,000 annually, many of whom are left permanently crippled.

CHURCH NEWS

The Revolution Is Now

Bolivia is the fifth largest country in South America, not quite twice the size of Texas, with an area of 424,162 square miles. It is a land of sharp contrasts, having a wide variety of scenery and climate ranging from steaming hot jungles to the bitter Himalayan cold of the high mountains. Bolivia is divided into three main zones—the high plateau, valleys, and the tropical lowlands.

The main feature of western Bolivia is the high plateau of Altiplano as it is called, which comprises about one fifth of all the country. It is really a series of large basins running north to south and walled off on both sides by the beautiful, snow-covered Andes mountains. This very cold plateau has an elevation of 12 to 13 thousand feet above sea level and is very hard country indeed.

The grim mountains rise 23,000 feet and in them are most of the mines and known wealth of the country. The last hills surrounding the lower valleys suddenly give way to an immense plain, the Oriente, which makes up about 70 percent of Bolivia's total land area. Climates here vary from the hot dryness of the Chaco in the extreme southeast to the hot wet of the northwest.

The natural vegetation consists of dense tropical forest and flood plains in the north to open forest mixed with natural pastures in the center. There are two seasons, the rainy summer and the dry winter. From October to April the rainy season brings showers to the northern highlands. Though the valleys and Chaco receive little rainfall, the grasslands are flooded and communications are made impossible. During the dry season the Altiplano vegetation burns dry brown, the valleys are very dry, and the plains become passable again.

Bolivia's population is about four million. Ninety percent of the people live in the highlands and the valleys. Seventy percent of the working population is engaged in agriculture but these account for only about 30 percent of the nation's output. Nearly 40 percent of Bolivia's imports are food-stuffs, all of which could be produced at home. More than 90 percent of her exports come from mineral products.

I work in the Chapare with an organization called the Equipo Chapare. Chapare is a large tropical lowland area in the northern part of the province of Cochabamba. The Chapare is located at the base of the high Andes with a few densely wooded intervening foothills. The area has a very high rain-

fall and its winter is much wetter than the rest of the country.

High on the government's list of priorities is moving as many people as possible from the highlands to these newly opened lowlands where an enormous potential exists. The rapidly growing population in this area, now about 30,000 people, is made up almost entirely of subsistence farmers. Most of them are recent arrivals from the valleys or highlands. They come either through a direct colonization program or on their own initiative. They face a complete change and are unprepared for tropical living and agriculture. This migration is increasing at a rapid pace as an all-weather highway connecting the area with the city of Cochabamba and the rest of the country nears completion.

Farm production is low in quantity and quality. A new migrant to the Chapare must clear his own land. Usually he has only an ax to do this. Plagued by a variety of biting insects, his first concern is a subsistence crop for the family. Once established, he may produce more crops for local sale or try new cash crops. There are no animals or machinery to lighten his labor and even the well-established farmers are all operating by the primitive slash and burn methods. Improved or adapted crop varieties are not available. Other inputs and improved techniques are not used as their benefits are not known. Thus the income of most farmers is very low.

I work with an ecumenical team known as the Equipo Chapare. I work in animal husbandry and demonstration projects. Through the school, I am teaching the children how to make jam. I also gave classes on animal health and management. The schoolteacher translated the lessons into Quechua. These people are now starting to put more of their efforts into sanitary hygiene. Many have made flyproof foodstore cabinets since they saw the one I made. I also sell garden seeds and soybeans, which have been introduced in cooperation with the government's experimental farms. The community has close contact with the experimental station where we can get information and technical help on a wide variety of products proved in this area.

I am well known outside this community as I work with Heifer Project animals and others trying to divert their efforts from coca to livestock. I used to cycle long distances in the rain, but now I have a small and rugged motorcycle which was donated by my

home church, the Hebron Mennonite Church, Buhler, Kan.

Howard Deckert, Pawnee Rock, Kan., another Paxman, has just moved into a new community across the river Chimore. That is an area of very poor land and most of the people have diet deficiency problems. He is now gathering information so that we can help them, apart from growing vegetables and chickens, to live better.

Keith Amstutz, Bloomfield, Iowa, joined us at the end of November after completing his language studies. He will be setting up a wood and metal workshop to teach the people how to make and mend machinery. In this area, few people have tools and even fewer know how to use them. If anything goes wrong with a tool, we either have to send it to the city to be repaired or do without it.

In the Chapare there is an almost complete absence of animals for farm purposes. There are no tractors except for those owned by the timber industries. No machines are used on the farms, not even hand hoes. Therefore the scope of Keith's work is unlimited. The Equipo is now producing a series of leaflets showing how to make pumps, water lifts, rice threshers, and furniture.

One other way in which MCC is helping the Equipo is with the production of technical information. Since the people are so completely new to the area and its needs, there is a great need for all kinds of information on health, sanitation, simple machinery, cultivation and the use of soybeans and other nutritious crops, housing, and furniture. Next year we hope to broadcast this information on the local community radio.

At present a great deal of what we need to know for our courses does not exist in Spanish, let alone Quechua. Having this information to hand out to the people will be a great help.

We will be needing several more volunteers in 1971. Once we get these new projects under way, we will be able to help the people prepare for setting up small-scale industries. Preserving, bottling, or drying food for home use should lead to small surplus for sale and then to organized small industries. The manufacture of ropes, sacks, bags, and market containers and carpentry and building should all follow. Much needs to be done in a short time, otherwise the new settlers will just become subsistence farmers again and no real advance will take place.

The revolution is now. We have to be able to help them take the next steps forward while the change is taking place. Once these people have settled down and become used to a new way of life, there may never again be an opportunity for such large changes to take place in this generation. What cannot be done within the next few years may never be done at all. — Norman Schmidt, Pax, Bolivia

SCCO Mobilizes for Reorganization

The process of Mennonite Church reorganization took a step forward when the Joint Conference on Church Organization at the Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22, 1970, approved the *Plan* proposed by the Study Commission on Church Organization. A delegate body representing the four organizations (Mennonite General Conference, Mission Board, Publication Board, and Board of Education) suggested modifications of the *Plan* proposed by the SCCO. Following that, each of the four organizations met in separate official sessions and acted to approve the *Plan* as revised, including the next steps in implementation.

A Constitutional Assembly is scheduled for Aug. 16, 17 at Kitchener, Ont. Immediately following this Assembly there will be a final session of Mennonite General Conference, Aug. 17, 18. At the same time, the three Boards will also be meeting for the final meeting of their membership in the present form to take the necessary actions paving the way for identification with the new structure. Following this there will be the first meeting of the new General Assembly, Aug. 18, 19, which will be formed by reconvening the delegates to the Constitutional Assembly.

The spirit of the Yellow Creek Conference, particularly as it was climaxed in the final worship service, symbolized a new sense of brotherhood and unity in reaching forward to the next step in our church's life. The centrality of the congregation was affirmed. A pattern for organization which proceeds in successive steps from congregation to district to regional to churchwide was seen as a means of involving the brotherhood in a new way. A dispersed series of regional centers was seen as a way of establishing a kind of brotherhood that recognizes diversity and gives freedom for various levels of responsibility.

Immediately after the Yellow Creek Conference the Study Commission met to plan for the work to be done during the next nine months. The Study Commission assigned to its Executive Secretary, Paul N. Kraybill, responsibility to draft the *bylaws* for the new church organization in preparation for the Constitutional Assembly to be held at Kitchener. The SCCO has asked its Executive Committee to serve as a task force for this project and they will be meeting periodically to assist Kraybill in the writing assignment. He was also delegated to coordinate the work of a series of task forces which will be carrying out specific assignments in various areas.

A *Facilities Study Committee* is being organized to study present facilities and future needs, taking into account the proposed plan for church organization which emphasizes a decentralized administration with regional centers, but yet retains certain

denominational services.

A *General Services Committee* will work on the question of finances and communications. There is an urgent call for coordination of askings from the various church agencies and an overall picture of total church financial needs and commitments. Other services such as accounting, personnel, field services, business management, research services, etc., will also be studied with a view to providing the most effective and appropriate services for the various agencies.

A *Nominating Committee* will prepare a slate for the officers, Boards, and committees of the new organization for election by the first session of the General Assembly. This will be a strategic committee with a specific assignment to take into account a broad range of brotherhood resources in every area of interest, skill, and gift.

A specific action of the Yellow Creek Conference urging immediate attention to the congregation is being viewed by the Commission with considerable urgency. As a result of that action, a task force is being established with staff to carry out immediately the long-awaited study of *congregational organization and services*.

Further reporting regarding the members and functions of these committees will be released as the task forces are organized and begin their work.

"Rebirth" to Roll Again

"We're persons, not just human jukeboxes," grinned Dean Clemmer, coordinator of "Rebirth," a rock group composed of five Eastern Mennonite College students. "And we want to speak from the heart."

Clemmer reviewed the short one-year history of "Rebirth" for the student body and told of plans for an eight-week tour of Illinois, Michigan, Pennsylvania, Virginia, and North Carolina during January and February.

"At first we just got together to play and sing for our own enjoyment, but somehow we wanted to share something that means even more to us than music — our relationship to Jesus Christ."

"Rebirth" raised \$300 for the library drive last December by playing for contributions at the square in Harrisonburg. They composed "Unity," a folk-rock ballad telling the story of the \$111,000 student library drive, recorded an album, and gave local performances. Still they wanted to do more.

Their vision of combining faith with music in a ministry to youth developed into an eight-week tour across the United States last summer.

"We find it challenging to create our own music, not conforming to every fad in the rock world or simply copying contemporary religious songs," said Clemmer.

The program for the present tour will contain numbers ranging from an original rendition of "Where Have They Gone?" — a song of sweet, sad nostalgia and lyrical beauty dedicated to Lancaster County, Pa. — to their own arrangement of "We Are One in the Spirit."

Although gone from campus for most of winter term, the five will receive credit for independent study in music and evangelism.

"Just keep those cards and letters comin' in," quipped Robert Eby, guitarist, as "Rebirth" enlisted the support of the student body for their coming venture.

1971 Winter Program

Laurelville Mennonite Church Center
R. 5, Mount Pleasant, Pa. 15666

- January 22-24, **Retreat for Conference Cabinets** — James Lapp
February 12-14, **Creative Experiences in Worship** — Ed Stoltzfus
February 19-21, **Lyman Coleman Does His Thing** — Lyman Coleman
March 26-28, **Personal Encounter Retreat** — John and Naomi Lederach
April 2-4, **Women's Retreat** — Helen Alderfer
April 12-14, **Program Planners' Seminar** — Chester Raber
April 23-25, **Dramatic Arts and the Congregation** — I. Merle Good
May 7-9, **Family Weekend** — Ed and Helen Alderfer
May 21-23, **Laurelville Church Center Association Retreat**
May 28-30, **Anabaptist Heritage Weekend** — Jan Gleysteen

Students Excited with Seminar

"I found the students very excited by the experiment," commented George R. Brunk after returning this week from a three-day visit of Eastern Mennonite Seminary's New York Urban Training Seminar.

The New York City seminar which began Nov. 30 with a rigorous three weeks of lectures, field work with urban pastors, cultural events, discussion, and reading concluded on Dec. 18.

Dale Stoltzfus, an urban sociologist who graduated from EMC in 1955, and Eugene Shelly, city pastor and 1966 graduate of EMC, served as leaders and resource persons for the seminar.

"Especially after sampling the enthusiasm of the students, I feel that we will definitely want to plan similar seminars every year," said Brunk, dean of EMS.

The 14 students who elected to take the seminar in lieu of credit in sociology or psychology of religion were given firsthand exposure to problems such as drug addiction, housing, and ghetto life.

Although the schedule included lectures

for input and understanding, Brunk suggested that one of the goals of the seminar is to move away from lectures to more actual involvement on the street.

He noted that one of the most effective "on-the-street" involvements in this seminar was the two days the seminarians spent as "tag-alongs" with city pastors.

Course requirements included the reading of six books from a select bibliography and the keeping of a daily journal recording experiences, observations, reactions, and notes from lectures and reading.

The seminar was based at New York Theological Seminary.

Pastor Evaluates Cherchez-Vivre Group

"The past two months were the shortest in my lifetime. To anticipate a sharing fellowship with an energetic group of nine youth, then suddenly realize it is history, almost takes my breath away."

This is how Frank Nice, pastor of an emerging Mennonite fellowship in Durham, N.C., summarizes his recent personal interaction with the *Cherchez-Vivre* group.

Cherchez-Vivre, which means "search to live," consists of nine young adults from Ontario and Western Ontario Mennonite conferences who have organized as a group to sing, travel, and work on a self-support basis in a number of areas in North America for one year. The story of their formation appears in the Oct. 20, 1970, *Gospel Herald*.

"It is easy to recall the anxieties of house-hunting for the group prior to their arrival on Oct. 3," Nice wrote to Mennonite Board of Missions on Dec. 6. "No apartments were available at a reasonable rate for so many persons. The anxieties faded when we discovered the five fellows and four girls were willing to live in less than ideal conditions at opposite ends of our basement."

"It was a new experience for our black community to fellowship with these white Canadians," Nice continued. "The first Sunday night (Oct. 4) the group gave the main program at the community center with one of our black teenagers as moderator. After the songs he said, 'Now we want to get better acquainted. Each one of you tell us something about yourself.' Then in a very informal, unplanned way each shared and revealed by word and manner that he or she is an ordinary human with whom we could feel at home."

"This same ease of acquaintance applies to our two long-term VS-ers — Lois Burkholder, Harrisonburg, Va., and Joel Gross, Doylestown, Pa. — who also are building excellent community rapport."

Nice maintained that God has revealed Himself in many ways during the past two months. "So often during a program the

right person was present in the audience who provided additional contacts for future witness," Nice said.

Program appointments ranged from a Baptist coffeehouse with 12 persons present to a Methodist Youth Convention with over 1000 in attendance. As a result of performing at Duke Divinity School, the group was asked to sing at a correctional institution that had heretofore been closed to such activities. After singing there they were promised engagements in ten other similar settings.

In addition to musical presentations *Cherchez-Vivre* assisted during Sunday morning and evening services, worked at a preschool day center, led Wednesday evening prayer fellowships and directed a teen choir and Thursday evening recreation.

Nice's response now that *Cherchez-Vivre* has moved on to Corpus Christi, Tex.: "I would do it again starting tomorrow — well, maybe the day after tomorrow."

"Pray that God will send more individuals or families into the open doors of this area," Nice added. "We are presently in need of a couple to head up the VS unit house that is now usable. And pray especially that Christ rather than we might be lifted up and that humanity may be touched by our love."

Board Appoints Fourteen to Overseas Service

Fourteen persons were appointed for overseas mission service by the Eastern Mennonite Board of Missions on Dec. 16, 1970.

Seven were new appointments:

Millard and Priscilla (Forrey) Garrett, Carlisle, Pa., to a three-year Mission Associates term in Guatemala, outgoing February 1971.

Harold and Patricia (Yuninger) Leaman, Buffalo, N.Y., to a three-year Mission Associates term as teacher/nurse couple at Nazareth Bible Academy, Ethiopia, outgoing January 1971.

David and Ruth (Esbenshade) Warfel, Harrisonburg, Va., to a three-year Mission Associates term in Honduras, outgoing March 1971.

Elaine Breckbill, Bethel, Pa., to a three-year Mission Associates term as Assistant and Bookkeeper for MEDA projects in TMC office, Tanzania, outgoing January 1971.

Seven missionaries were reappointed:

Arlene Kreider to Ethiopia, outgoing early January 1971.

James and Rachel Metzler to the Philippines for three years, outgoing January 1971 (the Metzlers had served two terms in Vietnam).

Kenneth and Elizabeth Nissley to Somalia, outgoing spring 1971.

George and Lois Zimmerman to Honduras,

outgoing late March 1971.

Board Chairman Lloyd Eby appointed these persons to their assignments. Board members Leslie Hoover and Melvin Kauffman led in prayer for them.

Bihar Women's Annual Meeting on "Sacrifice"

"The sacrifice acceptable to God is a broken spirit." Psalm 51:17 keyed the theme of "Sacrifice" for the all-day Women's Missionary and Service Auxiliary meeting of the Bihar Mennonite Church held November 12 at Chandwa, Bihar, India, with 120 women in attendance.

Miriam Beachy reports in a letter to Mennonite Board of Missions: "One of the speakers, a pastor's wife, spoke on 'Our Sacrifice.' She emphasized three types of sacrifice we can offer — our bodies, our praise, and our service. She stated that missionaries would now be leaving and national Christians must take up full responsibility. She asked the audience to make this a day of renewal, of rededication. She said, 'We have received so much; what are we going to give?'"

Miriam adds: "I admit that I came to that meeting feeling a bit sorry for these women, whom I had come to know and love, without us missionaries. . . . However, I came away from the meeting knowing that there could be no reason to feel sorry for a fellowship that employs the kind of leadership I saw that day."

New Leadership for New York City Churches

Three New Yorkers were chosen as a leadership team by the New York City District of Lancaster Mennonite Conference. This team will share together in the general oversight of the New York churches on behalf of the District Council, which includes the pastors and elected representatives from each congregation.

On Nov. 10 the Council chose these leaders: Monroe Yoder, Chairman; Richard Pannell, Assistant Chairman; and Dale Stoltzfus, Executive Secretary. Bishop Paul Landis is an ex officio member of the team for counsel and for representation to Lancaster Conference.

In reporting the reorganization to Eastern Mennonite Board of Missions' Executive Committee, Chester Wenger, Home Missions Secretary, projected that Dale Stoltzfus, as executive secretary, will become the mission area superintendent for the New York churches.

Stoltzfus now has a double role: As staff member of the Council he will give overall leadership to the four congregations, this in addition to his earlier assignment as area administrator for Eastern Board's Home

Missions and Voluntary Service programs in New York City. In these roles he will work closely with Yoder and Pannell and with Chester Wenger and Leon Stauffer.

Yoder, Pannell, and Stoltzfus were commissioned as a leadership team in a special service on Dec. 20 in the South Bronx Congregational Community Church. More than 90 persons were in attendance from the Glad Tidings, Fox Street, Seventh Avenue, and Good Shepherd congregations.

Following congregational and special singing, Bishop Paul Landis spoke on "Building the Unity of the Church." Landis then commissioned the three men. Each of

them responded to the commission, followed by representatives from the congregations.

The four congregations joined in a fellowship meal after the service.

Bishop Paul Landis reported, "In this commissioning service the New York congregations committed themselves to work together more closely.

"The commissioning marked the beginning of a new era in leadership," Landis said. "It was the fulfillment of several years of searching for God's will for resident leadership, and a move toward more involvement of local members in the total life of the church."

Expanding African Universities Need Staff

Many universities in Africa have major expansion programs under way. They are already heavily dependent upon expatriate personnel for their teaching staff. Mennonite Central Committee through its Teachers Abroad Program is able to place qualified persons in university positions. This is a new frontier for TAP and hopefully during the seventies university placements will become an important dimension of the program.

If the programs of countries where MCC presently has personnel are representative of the rest of Africa, it is correct to say that this will be the decade of major expansion of university educational facilities in Africa. The University of Lesotho presently has one campus accommodating 400 students at Roma, Lesotho. It projects the opening of branch universities in Swaziland and Botswana in 1971. This will require 20 additional teachers. The Free University of Congo with a student body of 800 has a 32-million-dollar building program under way. It will accommodate 5,000 students when completed. The University of Zambia has almost completed its campus. Its present student body is 1,200. With the new facilities, it will be able to accommodate 8,000 students.

MCC has two TAP-ers placed in African universities. Robert Delaplane, Pawnee Rock, Kan., teaches chemistry at the Free University of Congo, and Norman Shank, Harrisonburg, Va., teaches chemistry at the University of Zambia.

It is hard to project the subject matter in greatest demand. They vary from university to university and from year to year. The chances of securing a teaching position are best for those who have completed their PhD and have had teaching experience. Competition is very keen for most teaching posts. Universities are not usually interested in teachers available for less than two years. Thus it is difficult to find placements for persons on sabbatical leave from colleges and universities in the United States and Canada.

The academic standards at the universities in which MCC has had experience are

respectable and the teaching conditions are good. This is a challenging opportunity to contribute to Africa's development. — Vern Preheim, MCC director for Africa and the Middle East.

Bookrack Evangelism Continues to Grow

Bookrack Evangelism has just been initiated in the Rocky Mountain Mennonite Conference of the United States, making a total of 20 Mennonite Church and General Conference Mennonite districts where BRE is operative.

William Miller of Albuquerque, N.M., is the Rocky Mountain representative. Bookracks have already been purchased, and as books arrive they will be initially placed in Denver and La Junta, Colo.; as well as in Albuquerque.

Bookrack Evangelism, begun in 1962 under the auspices of Mennonite Board of Missions in Elkhart, Ind., became a part of Mennonite Broadcasts, Inc., in 1965. As a Mennonite Broadcasts agency, it is officially known as Life-Line Book Sales. Life-Line Books coordinates the ministry from a central location to all districts involved. As an agency it is able to negotiate with publishers for a high discount on book prices because of the large volume handled. It also serves to tabulate and accumulate information for all involved districts and assist in organizational problems.

In keeping with the goals of BRE, racks with wholesome Christian paperbacks have been placed in airport terminals, shopping centers, bus depots, etc. As rack placement has expanded, a definite increase in book sales has been noted in recent years. In 1968, 66,950 books were sold. This figure increased to 106,058 in 1969; and in 1970, 143,737 books were sold in the U.S. and Canada.

Life-Line Book Sales is one part of the total ministry of Mennonite Broadcasts, Inc., Harrisonburg, Va., the mass communications division of Mennonite Board of Missions.

Keeps Communication Open

The Christopher Dock Mennonite High School Board of Trustees met in their regular session on Tues., Oct. 13, 1970. At this meeting the Board of Trustees elected its officers and committee personnel for the 1970-71 year.

The Board of Trustees is seeking to maintain open channels of communication with all persons involved in the school program, including the administration, faculty, students, and parents. The Board has been inviting various student representatives to meet with them for a brief period called "Conversation with the Board of Trustees." This month the soccer co-captains, David King and Brent Gotwals, of the Christopher Dock Pioneers, reflected on the current athletic program of the school. Previously, Timothy Ehst, president of the Campus Senate (student government organization), met with the Board to express some of his goals for the year. Re-elected Board member, Norman K. Souder, stated, "These conversations with students and faculty members during our regular meeting are important in fostering good channels of communication."

The Christopher Dock Mennonite High School is now in its seventeenth year with a current student enrollment of 242 in grades nine through twelve. There are a total of 819 alumni who have graduated from the school, with the class of 1970 being the largest graduating class of 95 seniors. The school is responsible to the Franconia Mennonite Conference which authorizes its operation. However, enrollment is open to any students who are interested in supporting the ideals of a Christian high school.

Christian Education Memorial Fund Meets

A meeting of the executive committee and trustees of the Willis D. Umble Memorial Fund was held at the Maple Grove Mennonite Church, Atglen, Pa., Oct. 13, 1970.

The treasurer reported that the \$573.65 balance reported at the first annual meeting had been increased to \$2,698.21.

Some requests have already come to the Board for help, but we have felt there are not sufficient funds to begin gifts or scholarships for Christian education at present. We felt that at least \$10,000 is needed before we can begin the scholarship plan.

Donations are received for this fund through individual gifts, church offerings, anniversaries, and donations in lieu of flowers at the time of death.

Here is an opportunity to honor the

Lord and remember our loved ones by giving to a worthy cause like Christian education.

A tax-deductible receipt will be given for any gift by John Hess, Treasurer, Atglen, Pa. 19310.

Spirit Moves at Lakewood Retreat

"A camping program is a success when the Holy Spirit changes lives and when young people commit their lives to Christ. Some would say the goal of camping is to have fun, but at Lakewood Retreat our goal is a life changed by Christ. Fun and joy are a means to relate Christ to a seeking generation of very important persons — our young people."

Elvin Martin made these observations after five weeks as pastor and director of Lakewood Retreat near Zephyrhills, Fla. Martin reports that 133 campers came dur-

ing the five weeks. About half of the campers in the first three weeks responded to an invitation to follow Christ.

At Lakewood, with its lake and Spanish moss, the campers participated in games, swimming, boating, and singing.

Martin said, "Our goal was always kept in view, to help each camper become aware of his need of Jesus and to find meaningful daily experience in Him.

"This humanly impossible task takes the work of the Holy Spirit, a goal-oriented staff, and enthusiastic campers."

FIELD NOTES

Eastern Mennonite College's nursing program received accreditation by the National League for Nursing, Dec. 15.

"We feel very rewarded for this culmination of a lot of hard work," Vida S. Huber, chairman of EMC's nursing department, commented. She added that this official mark by the NLN's board of review for baccalaureate and higher degree programs validates the belief of the nursing department faculty in an experimental curriculum begun in 1966.

The nursing program became eligible for accreditation only after the graduation of the first class in June 1970. The 16 graduates all passed state board examinations, and two ranked first in the college graduating class of 193.

A Newport News physician has been elected to fill an unexpired term as a trustee of Eastern Mennonite College. Harry L. Kraus of 1342 Moyer Road will serve in the 32-member EMC governing group until 1973, filling the four-year term of Levi B. Weber, also of Newport News, who resigned.

Robert Lee Shreiner, Thorndale, Pa., was ordained as pastor of the Caln Fellowship Church, Thorndale, Pa., Jan. 3. Participating in the service was Melville Nafziger, Aaron F. Stoltzfus, Noah L. Hershey, and Clair Umble. Along with his responsibilities as pastor, he will continue to serve as President of the Eastern Region Mennonite Youth Cabinet of the Ohio Conference Churches in Pennsylvania, Maryland, and New York.

Eastern Mennonite College's January public planetarium program in the Science Center will feature "Stars of the Winter Sky" at 2:30 p.m. each Saturday and Sunday throughout the month.

Joseph W. Mast, assistant professor and producer of the January programs, said that figures of the winter constellations — Orion,

Auriga, Taurus, Gemini, and others — will be projected onto the planetarium sky along with slides of the constellations and stars. He will supplement the visual presentation with stories of the constellations drawn primarily from Greek mythology.

The D. Ralph Hostetter Museum of Natural History which adjoins the planetarium will be open from 2:00 to 4:00 p.m. each Saturday and Sunday.

Change of address: A. J. Metzler from West Liberty, Ohio, to Laurelville Church Center, R. 5, Mt. Pleasant, Pa. 15666. S. Allen Shirk to Pearl Court, Flat 2-D, 9, Rhondda Road, Kowloon, Hong Kong.

New members by baptism: fifteen by baptism and one by confession of faith at Bethany, East Earl, Pa.

Jacob and Jennie Snyder from the Neffsville (Pa.) congregation observed their fifty-fifth wedding anniversary on Dec. 30.

The Good Shepherd Mennonite congregation dedicated their new church building at 643 Harrison St., Lancaster, Pa., on Dec. 19. A capacity crowd listened to Pablo Figueroa, pastor of the Assembly of God Church, Charlotte St., Lancaster, preach the dedication sermon on "How God Uses the Church." All the Lancaster Conference Spanish congregations were represented at the dedication; Spanish congregations in Reading and Bethlehem also sent representatives.

Calendar

Inter-Term Opportunities in Continuing Education for Pastors and Christian Workers at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Inter-Term Classes for Credit, Jan. 4-22; Inter-Mennonite School for Ministers, Jan. 13-21; Mass Communications Seminar, Jan. 22-24.

Maple Grove Winter Bible School, Atglen, Pa., Jan. 18-29.

MCC Annual Meeting, Chicago, Ill., Jan. 22, 23. Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25-29.

The Mennonite Church in Vietnam is writing its own statement on the war there. This is their response to an MCC statement shared with them by Doug Hostetter recently. He presented a statement to the church for their consideration which was drawn up at the Mennonite Central Committee Peace Section Convention. Titus Peachey, EMBMC Mission Associate in Saigon, said, "Doug was very pleased with the contacts he was able to make here, and we appreciated his sharing with us."

Paul Bucher, EMBMC Mission Associate in Saigon, has begun teaching English in the Buddhist university. His load is six teaching hours per week.

Maynard and Hilda Kurtz and Rhoda Wenger arrived in the United States on Dec. 23 following terms of missionary service in Tanzania under Eastern Board. Their addresses are Box 45, Morgantown, Pa. 19543, and 1089 College Ave., Harrisonburg, Va. 22801, respectively.

Pauline Zimmerman, 416 Elwyn Terrace, Manheim, Pa. 17545, left on Dec. 29 for a three-year term of missionary service as a nurse in the Somali Democratic Republic, Africa. Her address is Jamama, Somali Democratic Republic.

Velma Eshleman left on Jan. 2 for a term of missionary service as a nurse in the Somali Democratic Republic. Miss Eshleman served previously under Eastern Board in Tanzania. Her address is P.O. Box 2, Mogadiscio, Somali Democratic Republic.

James and Rachel Metzler left for missionary service in the Philippines on Jan. 6, 1971. The Metzlers, who served under Eastern Board in South Vietnam, will be working with Home Bible Studies courses sent to listeners of Mennonite Broadcasts programs in the Philippines. Projected programming includes *Way to Life*, *Heart to Heart*, and *Choice*.

A commissioning service was held for the Metzlers on Dec. 20 at the Erisman Mennonite Church, Manheim, Pa. John Metzler brought the message.

Gerald Showalter was ordained to the ministry Sunday evening, Dec. 13, as associate pastor of the Huntington Avenue Mennonite Church, Newport News, Va. The ordination was held at the Huntington Avenue Church with Truman Brunk officiating.

Special meetings: Russell Krabill, Elkhart, Ind., at Oak Terrace, Blountstown, Fla., Feb. 8-14.

The first term of the Conservative Mennonite Bible Institute, Rosedale, Ohio, had an enrollment of 69. The second term was scheduled to begin on Jan. 4 with an enrollment of approximately 215. Applications are now being received for the third term scheduled to begin in February. For information or application write: Philip Shetler, R. 1, Irwin, Ohio 43029. Tele.: 614 857-2275 or 614 857-3251.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Thanks a lot for "Brother, Call Me Brother!" It has been getting to the point where when addressing others one wonders whether the term is acceptable. Yet, I recognize that these titles are often placed there by programmers and others. Let's be brethren and address one another by this most appropriate term. — Omar Kurtz, Oley, Pa.

I write in reference to John E. Lapp's article on reconciliation. (*Gospel Herald*, Dec. 15). This article typifies so much of Mennonite thinking which one reads and hears of today.

In the quoting of Col. 1:20, 22, I think verse 23 should also have been included: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel..."

One gets the impression from this article and much of what one reads in the *Gospel Herald* that love and peace are items a Christian hands out as one gives out food and clothing to needy people. It is the same type of worldly thinking of the hippies, that somehow man can achieve peace and love out of his own self and efforts.

True peace (with God) and true love (from God) continue to be received only from a right relationship with the Lord. This personal knowledge of the Savior is something no man can give to another. Each soul must receive it for himself. "Peace I leave with you, my peace I give unto you: not as the world giveth..." (Jn. 14:27). — Mrs. Ronald H. Godshall, Souderton, Pa.

John Drescher's thoughtful short editorial note in the *Gospel Herald* (Dec. 15, 1970) activated one of my sensitive nerves. While I do not have documentation to confirm the case, it does seem reasonably obvious that the Mennonite Church is increasingly becoming more stratified in at least two ways: an emerging wealthy class and a schooled "elite." I leave to others the greatly needed exploration of the impact of Mennonite multimillionaires on the concept of the church as a brotherhood. Here my few comments focus on John's remarks about "doctoritis" that so afflicts us.

Where I work, PhDs and PhD candidates are all over the campus, and I have yet to see an obvious correlation between lots of schooling and great wisdom. Moreover, there are times when one wonders just what a doctorate really means. Certainly we want our professors and physicians to be competent in their fields and usually the doctorate does guarantee a modicum of this competence. But when the doctorate is used for special pleading ("I'm a doctor, and therefore what I say should carry more weight... blah, blah, blah") or to help one become elevated in social status ("After all, I'm a doctor now!"), then the doctorate becomes a subtle demon, driving the victim on... Let me be blunt; a doctorate is a union card, and like a barber's license, supposedly certifies its holder to practice — to teach, to do research, to heal, to do jurisprudence. It does not, repeat, does not, entitle its holder to lord it over less schooled brethren, or to make them feel inferior. I think John Drescher is morally right: in the church we should not be doctors, but brethren. Now I rejoice that the Mennonite Church has men (and women!) of great talent — men with thorough training — who are also humble servants of Christ. I would that the ideal of Peter and Paul's working harmoniously in the early church be found in our midst even today. Surely if the church under Christ is to be an innovative and reconciling force, then the talents of all members should be treasured and invested.

Finally, those who are tempted to think that doctorates or great wealth entitles them to some

kind of special dispensation had better pause and take a long look at Eccles. 9:11-18. — Carl S. Keener, University Park, Pa.

I want to emphasize Miriam R. Stoltzfus's suggestion in the section "As I See It" (Dec. 15 issue) on how to avoid excessive war taxes.

The plan of withholding taxes is generally presented as a way to give a testimony to the state against excessive war taxes. The plan usually implies that general taxes are to be paid. It is not denied that these latter taxes provide funds for military expenditures.

The logical argument for withholding taxes seems to present the following syllogistic reasoning:

Major Premise.

Taxes should be paid to the state if military expenditures are normal.

Minor Premise.

Current war taxes are above normal.

Conclusion.

Therefore, an adjustment should be made by the individual person as to the amount of tax to be paid by withholding this estimated excess.

If payment for excessive military expenditures by the state is wrong why is it right to pay the normal military tax of a variable limited amount? In other areas of conduct do we argue that right or wrong is dependent on the quantity of the act? Is it right to steal a penny but wrong to steal a dollar? Is paying a small tax for military purposes right and a large tax wrong? Is the error in the size of the tax? Does the Bible build an ethic on paying taxes for militarism on the basis of the size of the tax?

Is this not one of those areas where God says in 1 Cor. 5:9, 10, "Not to company with fornicators: yet not altogether... for then must ye needs go out of the world." Is it not true that in the area of taxes it is impossible to clearly identify the evil and the good and separate them? Is not the expenditure of taxes the function of the state and not the church?

Is not this difficult dilemma of the Christian in involvement in taxes to be solved only by a position of distinct separation of church and state? The church's main function is to build the kingdom of Christ, the state to regulate society. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (Jn. 18:36).

But fortuitously under our present U.S. legal statutes we do have the blessed privilege of diverting a large amount of our assessed taxes to the treasury of the church. This converts our supposed tax dollars into the program of spreading the gospel of peace and goodwill. We are allowed as much as a 50 percent deduction for gifts to nonprofit causes. What a rich opportunity we have to do good! If the church would accept this challenge of giving the potential military tax as contributions to the program of the church our payment to the military would be canceled and the kingdom of Christ advanced. *How the crying deficits of our church programs would be silenced!* — Allen H. Erb, Hesston, Kan.

Good, Mervin S. and Mary Ellen (Wagler), London, Ont., fourth child, third daughter, Gloria Michelle, Dec. 10, 1970.

Jantzi, Orland and Eleanor (Erb), Waterloo, Ont., second child, first daughter, Cynthia Dawn, born Oct. 1, 1970; received for adoption, Dec. 18, 1970.

Lepley, Robert and Irene (Beyeler), Orrville, Ohio, second child, first son, Shawn Michael, Sept. 25, 1970.

Miller, Jesse and Joyce (Yoder), Ft. Wayne, Ind., first child, Douglas Alan, Nov. 15, 1970; received for adoption, Dec. 18, 1970.

Troyer, Larry D. and Rita (Hooley), Shipshewana, Ind., second daughter, Jill Annette, Nov. 20, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bailey — Sommers. — Duane Bailey, Leo, Ind., North Leo cong., and Rhoda Sommers, Sarasota, Fla., Tuttle Avenue cong., by Michael Shenk, Nov. 14, 1970.

Geiser — Geiser. — Melvin Geiser, Orrville, Ohio, and Hilda Geiser, Dalton, Ohio, both of the Kidron cong., by Isaac Zuercher, Dec. 20, 1970.

Good — Rohrer. — Daniel F. Good, Columbia, Pa., Chestnut Hill cong., and Marilyn Rohrer, Smoketown, Pa., Rossmore cong., by Daniel E. Miller, Nov. 28, 1970.

Reigsecker — Shrock. — Glen Reigsecker, Mt. Joy cong., Goshen, Ind., and Carol Jeanne Shrock, Townline cong., Shipshewana, Ind., by Calvin Borntrager, Oct. 24, 1970.

Schlabach — Young. — Maynard Jay Schlabach, Parnell, Iowa, Parnell cong., and Vickie Rae Young, Blairstown, Iowa, by Paul E. M. Yoder, Dec. 18, 1970.

Swartzentruber — Wagler. — Don Swartzentruber, Indianapolis, Ind., and Laura Wagler, Montgomery, Ind., both of Berea cong., by David J. Graber, July 11, 1970.

Thomas — Landis. — J. Samuel Thomas, Lancaster, Pa., New Danville cong., and Marian J. Landis, Lancaster, Pa., East Petersburg cong., by H. Raymond Charles, Dec. 19, 1970.

Yoder — Schlabach. — James Doyle Yoder and Arlene Schlabach, both of Parnell, Iowa, Parnell cong., by Paul E. M. Yoder, July 18, 1970.

Yoder — Metzler. — Kenneth E. Yoder, Salisbury, Pa., Maple Glen cong., and Rhoda Mae Metzler, Meyersdale, Pa., Meyersdale cong., by Ross Metzler and Kenneth L. Yoder, Dec. 12, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Appel, Margaret, daughter of Charles G. and Annie (Weaver) Shank, was born in Rockingham Co., Va., July 24, 1891; died at the Virginia Mennonite Home, Harrisonburg, Va., Nov. 29, 1970; aged 79 y. 4 m. 5 d. In 1923 she was married to Lewis Appel, who died Sept. 8, 1958. Surviving are 2 sisters (Mrs. Mary Beachey and Mrs. Nannie Bailey) and 3 brothers (Samuel A., Emanuel J., and John W. Shank). Seven brothers and one sister preceded her in death. She was a member of the Weavers Mennonite Church, where funeral services were held Dec. 2, in charge of Alvin Gascho and Alvin Kanagy; interment in the church cemetery.

Bender, Omar C., son of Christian W., and Ida (Hershberger) Bender, was born at Salisbury, Pa., June 1, 1902; died at Meyersdale, Pa., of acute

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Albrecht, Armand and Elenore (Heidebrecht), Milverton, Ont., third son, Timothy Darren, Nov. 28, 1970.

Atkinson, Mark and Grace (Myers), Perkaspie, Pa., second child, first daughter, Cara Lisa, Nov. 24, 1970.

Beachy, Joel J. and Rosalyn (Birkey), Kokomo, Ind., first child, Tami Lynette, Nov. 29, 1970.

Brenneman, Duane and Emmy Lee (Yoder), Wellman, Iowa, second child, first daughter, Sophia Dawn, Sept. 21, 1970.

myocardial infarction, Nov. 17, 1970; aged 68 y. 5 m. 16 d. On Dec. 24, 1923, he was married to Norma Maust, who preceded him in death, March 9, 1968. He is survived by 12 children (Austin, Richard, Elam, Doris—Mrs. James Kintner, Leland, Robert, Jason, Martha—Mrs. Ernie Classen, Mark, Paul, Loren, and Luke), 29 grandchildren, 2 brothers (Floyd and Harvey), and 4 sisters (Myra—Mrs. Omar Maust, Verda—Mrs. Simon Beachy, Della—Mrs. Ivan Miller, and Mrs. Fannie Miller). He was a member of the Oak Dale Conservative Mennonite Church. Funeral services were held at the Maple Glen Church, Grantsville, Md., in charge of Paul H. Yoder and Kenneth L. Yoder; interment in the Oak Dale Cemetery.

Brubacher, Kevin Lamar, son of Maynard and Jan (King) Brubacher, was born at Goshen, Ind., July 12, 1970; died as a result of chromosomal defect at Indianapolis, Ind., Nov. 5, 1970; aged 3 m. 24 d. Memorial services were held at College Mennonite Church, Goshen, Ind., Nov. 8, in charge of Stanlee Kauffman, John H. Mosemann, Rev. Mitchell, and Eugene Herr; body donated to Genetic Research.

Fisher, John J., was born in Johnson Co., Iowa, Oct. 4, 1888; died at Warsaw, Ind., Nov. 15, 1970; aged 82 y. 1 m. 11 d. On June 14, 1923, he was married to Alma Warye, who died June 14, 1964. Surviving is one son (John, Jr.). Funeral services were held at the College Mennonite Church Nov. 18, in charge of A. E. Kreider and John H. Mosemann; interment in the Violett Cemetery.

Fisher, Rebecca, daughter of Michael and Mary (Stoltzfus) Kauffman, was born July 22, 1875; died in Sarasota, Fla., Nov. 16, 1970; aged 95 y. 3 m. 25 d. On Jan. 3, 1901, she was married to Daniel L. Zook, who died Apr. 15, 1923. In 1937 she was married to Daniel Fisher, who died in 1941. Surviving are one son (Leroy), 2 daughters (Ada Mae—Mrs. Frank Stoltzfus and Mary Grace—Mrs. Kenneth Brown), 4 grandchildren, 14 great-grandchildren, one sister (Mrs. Emma Kennel), and 2 brothers (Samuel and Daniel Kauffman). Funeral services were held in Sarasota, Fla., with Michael Shenk officiating and at the Millwood Mennonite Church, Gap, Pa. (where she was a member), Nov. 19, in charge of Leroy Umble, Elmer Leaman, and Reuben Stoltzfus; interment in the Millwood Cemetery.

Gerber, Lester, son of Daniel C. and Amanda (Pfister) Gerber, was born near Walnut Creek, Ohio, Nov. 5, 1894; died at Union Hospital, Dover, Ohio, Dec. 15, 1970; aged 76 y. 1 m. 10 d. On Oct. 27, 1917, he was married to Selma Hersherberger, who survives. Also surviving are one son (Edison), 2 daughters (Lois—Mrs. William Shell and Neva—Mrs. Carl Grosenbacher), 8 grandchildren, and one half brother (William Gerber). One sister, one half sister, and 2 half brothers preceded him in death. He was a member of the Walnut Creek Mennonite Church, where funeral services were held Dec. 18, in charge of Paul R. Miller and Richard Burgey; interment in the church cemetery.

Hartzler, Mrs. Lena (Beller), was born Jan. 17, 1893; died of leukemia at the Elkhart (Ind.) General Hospital, July 21, 1970; aged 77 y. 6 m. 4 d. On Mar. 25, 1951, she was married to Lee J. Hartzler, who survives. Also surviving are 3 step-children (Lois Crosby, Lloyd, and Dale). She was a member of the College Mennonite Church. Funeral services were held at the Hartzler-Gutermuth Funeral Chapel, in charge of John H. Mosemann; interment in the Violett Cemetery, Goshen, Ind.

Histand, Daniel L., son of Samuel and Susie (Landis) Histand, was born near Doylestown, Pa., Jan. 8, 1902; died of heart failure while driving a car near Doylestown, Pa., Dec. 4, 1970; aged 68 y. 10 m. 26 d. In Mar. 1927 he was married to Nora Huddle, who died in Mar. 1948. In Feb. 1949 he was married to Fannie Good, who survives. Also surviving are 5 daughters (Lena—Mrs. Lester Hunsberger; Mary—Mrs. Ernest Reinford; Mabel—Mrs. Ernest Detweiler; Nancy—Mrs. Clarence Kulp, and June), 5 sons (Jolen, Herbert, Walter, Norman, and Robert), one stepson (Ernest

Christian Living met

Andrew Wyeth on
March 25, 1968
Another Wyeth painting
was born out of that
meeting.

Andrew Wyeth's paintings of the people and places of Chadds Ford, Pennsylvania, and the Penobscot in Maine today bring the highest prices of any American artist (estimated at more than \$100,000 per major painting).

On March 25, reporter Elisabeth Wenger and her father, J. C., the historian, visited Wyeth for the first time.

We could hear Mr. Wyeth soothing his dogs, remembers Elisabeth in Christian Living (October 1969), then he quickly opened the door, stuck out his head and smiled, and in kind of an awed voice said, "Come in." . . . We talked of Hans Herr and Wyeth's Herr ancestry. The thought of Bishop Herr seemed to excite him. . . . He seemed impressed by our Mennonite history. When he heard how every regime since Catherine the Great has forced the Mennonites to leave by the thousands and how many more lost their lives, he whispered his strongest word of the day, "Gracious!" . . .

Nine months later J. C. telephoned Wyeth and invited him to join the committee for restoring the 250-year-old Hans Herr House in Lancaster, Pennsylvania. On February 11, 1970, Wyeth painted a new oil painting of the house and lent it to the Restoration Committee to publicize their work.*

Another story from the *Christian Living* files.

The magazine that goes behind the headlines and brings you all the story a little bit later.

*"Hans Herr House" by Wyeth is reproduced in a new booklet written by J. C. Wenger. Send \$3.00 to Hans Herr House Restoration Committee, 2215 Millstream Road, Lancaster, Pennsylvania 17602, for copies.



Histand), 22 grandchildren, 5 brothers (Samuel, Howard, William, David, and James), and 6 sisters (Mrs. Elizabeth Gross; Rebecca — Mrs. Silas Graybill; Mary — Mrs. David Alderfer; Ruth — Mrs. John Mosemann; Laura, and Sara — Mrs. Vernon Schmidt). Two brothers, 2 sisters, a daughter, and a grandchild preceded him in death. He was a member of the Doylestown Mennonite Church, where funeral services were held Dec. 8, in charge of Roy Bucher and Joseph Gross; interment in the adjoining cemetery.

Lehman, Carl M., son of Alpheus F. and Zoraida (Metzler) Lehman, was born at Columbiana, Ohio, Dec. 19, 1899; died of a heart attack at Sarasota, Fla., Dec. 7, 1970; aged 70 y. 11 m. 18 d. On June 7, 1923, he was married to Mary Blosser, who survives. Also surviving are one son (Carl), one daughter (Marjorie Detunno), 2 brothers (Arden and Floyd), and one sister (Vertie — Mrs. John Detwiler). He was a member of the Bay Shore Mennonite Church, where funeral services were held Dec. 10, in charge of Nelson Kanagy and Merle Stoltzfus; interment in Palms Memorial Park.

Long, Lael, son of Noah and Clara Long, was born July 28, 1906; died at the Goshen (Ind.) Hospital, June 22, 1970; aged 63 y. 10 m. 25 d. On Oct. 28, 1933, he was married to Esther Smith, who survives. Also surviving are one daughter (Mary K.) and one son (L. Eugene). He was a member of the College Mennonite Church, where funeral services were held June 25, in charge of Robert Detweiler and John H. Mosemann; interment in Union Chapel Cemetery, Goshen, Ind.

Mullett, Mrs. Kenneth, daughter of Leander and Elizabeth (Christophel) Weldy, was born Mar. 30, 1915; died at the Goshen (Ind.) Hospital, Oct. 10, 1970; aged 55 y. 6 m. 10 d. On Apr. 16, 1938, she was married to Kenneth Mullett, who died June 6, 1969. Surviving are one son (Keith), one daughter (Karen), and one foster brother (John Rohr). She was a member of the College Mennonite Church. Funeral services were held at the Yoder-Culp Funeral Chapel Oct. 12, in charge of John H. Mosemann and Levi Hartzler; interment in the Yellow Creek Cemetery.

Sensenig, Anna M., daughter of Henry and Mary (Martin) Sensenig, was born in Lancaster Co., Pa., Sept. 5, 1903; died at Ephrata, Pa., Nov. 13, 1970; aged 67 y. 2 m. 8 d. She was married to Harry L. Sensenig, who survives. Also surviving are 4 sons (Chester, Roy, Irvin, and Arthur), 13 grandchildren, 3 brothers (Titus, Amos, and Luke), and 3 sisters (Ruth — Mrs. Lester Shirk, Phoebe — Mrs. John Wenger, and Lena — Mrs. Elmer Schnupp). She was a member of Martindale Mennonite Church. Funeral services were held at the Weaverland Church Nov. 16, with John Burkholder and Alvin Martin officiating; interment in the adjoining cemetery.

Stehman, Milton Eshbach, son of Mr. and Mrs. John Stehman, was born at Lancaster, Pa., Sept. 18, 1888; died at the Oreville Mennonite Home, Lancaster, Pa., Dec. 15, 1970; aged 82 y. 2 m. 27 d. He was married to Ada M. Gerlach, who preceded him in death Feb. 3, 1950. He is survived by one son (J. Howard), one daughter (Alice — Mrs. Victor C. Hebel), 2 grandsons, 3 great-grandchildren, and 2 sisters (Annie — Mrs. Paris Herr and Elizabeth — Mrs. Chester Stigelman). He was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Gundel Funeral Home, Lancaster, Pa., Dec. 18, in charge of James M. Shank; interment in Millersville Cemetery.

Yoder, Samuel A., son of Sylvanus and Susan (Troyer) Yoder, was born at Middlebury, Ind., Mar. 25, 1906; died at the Goshen Hospital, July 26, 1970; aged 64 y. 4 m. 1 d. On Sept. 10, 1932, he was married to Ethel Oyer, who survives. Also surviving are 2 daughters (Phyllis — Mrs. Carl Yoder and Elaine — Mrs. Roger Unzicker). He was a member of the College Mennonite Church, where funeral services were held July 30, in charge of Carl Kreider and John H. Mosemann; interment in the Violet Cemetery.

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Cover photo by Jan Gleysteen. A corner in Pfeddersheim, a village near Worms in Germany. In 1557 an important debate took place here between Lutheran theologians and the Anabaptists. Mennonites and Quakers from Pfeddersheim and nearby Kriegsheim were among Pennsylvania's first settlers.

JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
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Volume LXIV, Number 3



You Don't Understand Me

By David Eshleman

Returning home from MDS work in Mississippi the car became overheated. We drove a short distance, coasted and pushed until we reached the entrance of a service station. Saturday is a poor time to have what proved to be a major breakdown. The head mechanic had to be called from his family.

How do you relate to an overworked garageman on a warm Saturday afternoon? You could keep your distance, but why not enter into his feelings by saying: "It's not fair to call you away from your family when you put in so many hours a week." By understanding his feelings the door was open for dialogue — dialogue about his work, Sunday work, about the church, and about the Lord Jesus Christ.

A Principle

A key to reconciliation is found in the familiar beatitude: "Blessed are the merciful, for they shall obtain mercy" (Mt. 5:7). The Greek word and the Old Testament Hebrew parallel for "mercy" mean more than being sorry for someone or offering sympathy. To exercise mercy means to get inside the other person until you can feel with him, see with his eyes, and think with his mind. This is precisely what so many of us do not do. No wonder we have all kinds of communication gaps. No wonder we hear: "You don't understand me." We are so preoccupied with how we feel, we don't take time and effort to try to understand the other person.

Jesus Wanted Understanding!

When Jesus went to visit in the home of Mary and Martha, the cross was only a few days away. Jesus needed a time to relax and lay down the terrible tension of living. Martha loved Jesus, but it was not the kind of love that took the time to understand. She loved Jesus the way she wanted to love Him and that is not kindness. She meant well by preparing for Him the best meal she could prepare. But the scurry and bustle of Martha was torture on the tired nerves of our Lord. Mary, on the other hand, understood Jesus. She sat down and listened and this is what Jesus appreciated.

How to Express Love

A wife thinks she is doing her husband a favor by baking a cake. She never takes the time to understand that he would much prefer pie. A husband couldn't care less about flowers, so he never thinks to show love to his wife with flowers even though flowers are her heart's delight. He never takes the time to enter into her feelings. He doesn't understand her. He has never learned the secret of expressing love in her terms.

Understanding Children

My boys, ages three and seven, frequently come with requests: "May I have some candy?" "Must I go to bed?" "May I go to Johnny's house?" "May I go with you, Daddy?" etc. There are times when we must say a firm "No," but reconciliation is evidenced in many situations when we take the time to understand the child's feelings. When the child requests candy we can say: "You would like to have more candy. Boys like candy. I like candy too but too much candy is not good." Usually the child will be satisfied with this approach. It takes longer to understand but it saves the child many a tear. He knows he is understood even though he is not granted his request.

A teenager comes home from school and demands the family car for what to him is an important event. Mother is too busy to listen and sends him to Dad. Dad is busy reading the paper. When the son manages to get Dad's attention he answers in exasperation: "You just had the car last night! You know better than to ask again."

The son walks away resentful because his feelings were not considered and the communication gap is widened. You need not wonder why you hear him say, "No one understands me." There are many times when effective listening accomplishes more than effective speaking.

The youth are crying out for parents who care enough to listen to what matters most to them. If parents, Christian parents, don't care enough to listen, does God care enough to listen? Our children and youth learn what God is like from us. Are we telling them that God doesn't care about them or understand them? Too often we are doing just that.

Understand Spouse

Dr. Ginott, in his popular book, *Between Parent and Child*, gives this conversation from a parent's discussion group.

Leader: Suppose it is one of those mornings when everything seems to go wrong. The telephone rings, the baby cries, and before you know it, the toast is burnt. Your husband looks over the toaster and says: "My goodness, when will you learn to make toast?" What is your reaction?

Mrs. A: I would throw the toast in his face!

Mrs. B: I would say, "Fix your own toast."

Mrs. C: I would be so hurt I could only cry.

Leader: What would your husband's words make you feel toward him?

Parents: Anger, hate, resentment.

Leader: Would it be easy for you to fix another batch of toast?

Mrs. A: Only if I could put some poison in it!

Leader: And when he left for work, would it be easy to clean up the house?

Mrs. A: No, the whole day would be ruined.

Leader: Suppose the situation is the same: the toast is burnt but your husband looking over the situation says, "My honey, it's a rough morning for you — the baby, the phone, and now the toast."

Mrs. A: I would drop dead if my husband said that to me!

Mrs. B: I would feel wonderful!

Mrs. C: I would feel so good I would hug him and kiss him.

Leader: Why? The baby is still crying and the toast is still burnt.

Parents: That wouldn't matter.

Leader: What would make the difference?

Mrs. B: You feel kind of grateful that he didn't criticize you — that he was with you, not against you.

Leader: And when your husband left for work, would it be difficult to clean up the house?

Mrs. C: No! I'd do it with a song.

Foundation for Reconciliation

The heart of man cries out for understanding and acceptance. God listens to our plea. He has responded by becoming one of us. He did precisely what we needed to have done. God got right inside us. He became one of us. He was tempted. He feels with man's feelings, thinks with man's mind, and sees with man's eyes. God understands because He walked in our shoes. He expresses love in our terms.

Christ is an understanding high priest. Hebrews 2:17. We are to cast our worries on Him. He will listen. 1 Peter 5:7.

Nothing can come into life that He does not understand. 1 Corinthians 10:13. He will never leave us comfortless. Matthew 28:20.

Paul's Example

Paul learned this secret of reconciliation: "I am a free man, nobody's slave; but I make myself everybody's slave in order to win as many as possible. While working with Jews, I live like a Jew in order to win them. . . . When with Gentiles I live like a Gentile, outside the Jewish Law, in order to win Gentiles. This does not mean that I don't obey God's law, for I am really under Christ's law. Among the weak in faith I become weak like one of them, in order to win them. So I become all things to all men, that I may save some of them by any means possible" (1 Cor. 9:19-22, TEV).°

Paul took the time and effort to understand and feel with people. He entered into their mind, sat where they sat. He expressed God's love in their terms.

No Understanding Unless We Show Understanding

Before God permitted Ezekiel to warn the stubborn house of Israel of coming judgment Ezekiel had to sit where they sat. He had to understand and listen before God gave him the right to speak. That is a great lesson we need to learn if bridges are to be built in the home, in the church, and in the world.

Only if we show mercy will we receive mercy. Matthew 5:7. "There will be no mercy to those who have shown no mercy. But if you have been merciful, then God's mercy toward you will win out over His judgment against you" (Jas. 2:13, *Living Letters*).°°

The Gospels are full of men and women crying out to Jesus for mercy. Jesus took the time and effort to deal with them all. We are called to do what God did in Christ — express love in terms we understand. We are called to take the time and effort to listen and understand our brothers in the church and in the world who think differently from us: — to feel with them, think their thoughts, and see things through their eyes. If they see that we do this, if they see that we care and show mercy, their hearts will respond in caring too. We will be closer to God and closer to each other.

SM

°From *Good News for Modern Man*, © 1966 by American Bible Society. Used by permission.

°°From *Living Letters*, The Paraphrased Epistles, Tyndale House Publishers, Wheaton, Illinois.

Vignette of Love and Sorrow

By J. Mark Stauffer

When God began making people and told them that they could get married, He thereby brought into being a human type called mother-in-law. This woman type has the unique ability to either create joy or sorrow in the new home of her offspring. Blessed is the mother-in-law who contributes to the domestic tranquillity of her son's or daughter's home.

One day the telephone rang and a counseling appointment was set up; I had heard of the person but we had never met. The lady that walked into the office was the mother of four children, three boys and a girl. She was devoted to the services of her church. She was small, petite, and attractive.

She had a mother-in-law problem. Apparently, her husband's mother had never really released her son; very obviously, she had never accepted her lovely daughter-in-law. For about fifteen years, this brave little mother had struggled to survive all the sarcasm, criticism, and rejection that was her lot. She wanted to be strong and carry this burden within her, but she fell beneath its increasing weight.

When she sat down and began to talk, she broke out into convulsive sobs — a visible and audible indication of the deep emotion and hurt that had been imprisoned within her for years. She came to the office because of an incident that had really frightened her and brought her up tight. The hostility that had been germinating within her originated with her impossible mother-in-law; from there it spread to her husband and other members of the family; finally, it broke out to a group of her neighbors — in critical anonymous letters that were devastating.

It was following this emotional breakdown that she finally realized that she must seek help — the burden had become unbearable and unmanageable — she could not go on this way. As she talked and wept, wept and talked, she constantly punctuated her words with, "You know?" I was deeply moved by her constant pleading that I might know the depth of her hurt. She had attempted many "second-mile" offers to her mother-in-law, but all to no avail.

The mother-in-law was critical of their new house, their going on vacations, and even expressed her sympathy for her son when the fourth child, a lovely baby girl, was born — as if her son had been pregnant, given birth, and would now take care of the child.

Recently, I met the little girl who is now six years of age; she is surely one of the most beautiful, well-behaved children I have ever met; any mother-in-law ought to thank God for a granddaughter like her and for a daughter-in-law of the caliber of our little hero. She is now nurtur-

By Still Waters

"The fruit of the Spirit" (Gal. 5:22).


The fruit of the Christian life is the same as the fruit of the Spirit. One cannot be a Christian for a year or ten years without having something to show for it in the fruit of the Spirit. To be a Christian means more than being saved. It means to grow in Christlikeness. Christian living is producing in our lives the character that Jesus produced in His. If we have the Spirit of Jesus then His Spirit produces in us His life.

As there is more to a garden than simply planting it, so there is more to the Christian life than simply beginning it. Plants must be cultivated if fruit is to grow. Rain, sunshine, nourishment, and other ingredients are also needed. So also is the Christian life. Certain ingredients are essential, fellowship, love, prayer, the nourishment of the Word.

Now the growing of fruit does not suggest a lot of noise. In the spring we do not say that we know fruit is growing in the orchard because we hear a lot of loud noise or because things are jumping around. We know fruit is growing because there are certain evidences such as new leaves, blossoms, and finally fruit itself appearing for all to see.

So spiritually we are not assured that the Spirit is in the life simply because some shout and sing and jump. We look for other evidence. The Scripture says the Spirit produces the fruit of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. When this fruit grows and appears in the sight of all who look, we know the Holy Spirit is at work in the life.

ing her new peace of mind, is attempting to sublimate her deep feelings for her mother-in-law; she is enjoying increased understanding and communication with her husband; she is giving herself to her family, to the church, and to God. Bless her!

God, be gracious to those who feel criticized, ignored, and rejected. They hurt, they're lonely, they sometimes become out of control. Rest Thy strong, forgiving, affirming hand upon them and give them peace. Because of Christ. Amen. 

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Can an Atheist Preach It?

Much of what is preached today in Christendom could as well be said by a well-meaning, moral atheist or a purely secular humanitarian. Many sermons have only a small part, usually the last part of the last point, which could be called the nod toward God. The rest is a lot of human logic, dogoodism, rapid patriotism, or nice words about those who do kind things and wise words or suggestions to those who are naughty. Too many times there is little regarding man's need to be saved out of his sin, forgiveness through Jesus Christ, and a life cleaned up by the convicting and cleansing power of the Word and Spirit.

What is lacking today is a word from the Lord. And when that word is missing people go after the wind. I suppose I have less and less confidence in textual and topical sermons. The old quip that "most preachers take a text and preach from it — sometimes real far" has too much truth in it. And people die from lack of knowledge of what the Scripture has to say. One of the greatest needs of today for all and not only preachers, is a fresh, open, and honest search of God's will in His Word. When this is not done continually, church history clearly points out that man either adds to the gospel through all kinds of man-made laws which is legalism or he broadens the gospel in a libertinism which waters down the message making it ineffective and man-centered rather than God-centered.

One of the best things which could happen in any congregation is for the pastor to preach through book after book of the Bible. As food is for the body so is the Scripture for the spiritual life. Not only will the pastor be nourished in such study but his people will prosper spiritually.

I recall one church which had a pastor who thought he could build his congregation through one kind or another special attraction. Each Sunday evening some sparkling speaker was brought in. But all the time the services were crowded Sunday evening the membership dwindled.

After a time another pastor was called. He began by a simple yet clear expository preaching of Scripture. He based his messages not on text or topic but on passages, preaching through books of the Bible. From time to time he of course invited in others to speak who could draw water out of the wells of Scripture. Though far less spectacular, the congregation began to add members to its roll and the congregation became a working body in the cause of Christ.

Prince of expositors G. Campbell Morgan passed through "the dark night of the soul in mental anguish and spiritual gloom." "In my despair," he wrote, "I took all my books, locked them in a cupboard, and left them there for seven years. I bought a new Bible, and began to read with an open mind and determined will. That Bible found me. Since that time I have lived for one end — to preach the

teachings of the Book that *found* me."

Certain things will always be true. One is that the church is charged to proclaim the Word of God. And finally this can only be done by a regular, systematic, expository study of the Scripture. And thank God there has always been and there is today a deep hunger for the living Word.

Further, God has promised to bless His Word. His Word will not return void while so many times all of us can testify how our own logic remained only *cold* logic and men went on sinning. The only way God can do His regenerating work is to use the Word of God to bring conviction and conversion. The only way people are sanctified or separated from their sin is as Jesus prayed "Sanctify them through thy truth, thy word is truth." That is, as the Word is preached, sin is revealed and when persons respond there is cleansing through the blood of Christ and the power of the Holy Spirit. The Holy Spirit used the Scripture to lead persons to Christ, to renew the things of God, to wash from sin, and to change into the likeness of Jesus Christ.

In addition, the preacher who preaches expository messages will find it one of the best ways to unite his people. It keeps the preacher from taking off on side issues or getting into ruts. It might be said that wherever growing factions or splits develop in any congregation, one of the foremost contributing factors is a poor spiritual diet. And the only way to build spiritual strength and stability is a serious study of the Scripture book by book.

This means that the church must be always seeking to do a better job of confronting people with the message of the Scripture. The greatest periods of the church have been those times when the ministers of the church most faithfully fulfilled their charge of preaching not the word of men but the Word of God. And very simply, it might be said, that this is done by the reverent reading of the Scripture and interpreting that Word to the people under the anointing of the Holy Spirit. Members of the church begin leaving their Bibles at home only after the preacher has left the Bible out of his preaching. And the way to build a church which loves Christ and His Word is to preach Christ and His Word. —D.

Feel Like Leaving?

Wallace Chappell in his book *Eight Days That Rocked the World* tells of a testimony meeting in a church where he was preaching. A lady said she once belonged to that church, but there was so much friction that the Lord led her out. Chappell, stunned by the cold blanket this threw over the atmosphere, went to the pulpit and said, "Let us pray. Father God, help us to know You never lead us out of a battle but always into one. Amen."

The Jonah Christians

By Peter J. Ediger

Now the Word of the Lord came to the Jonah Christians, saying,

Wake up, Jonah Christians!

Go to your Ninevehs, your great cities,
and cry against them

For their wickedness has come up before me.

But the Jonah Christians rose to flee
from the presence of the Lord.
They built themselves freeways
and drove to the suburbs
and they built themselves houses and bought themselves cars
and ran away from the troubling Word of the Lord.

But the Lord caused a great storm to come upon the cities
and there was great unrest across the land
so that the country was about to split at the seams.

Then the citizens were afraid and cried to their gods:
"Save us, god of law and order, save us!"
"Save us, god of the revolution, save us!"
"Save us, god of the FBI, save us!"
"Save us, god of America, save us!"
"Save us, god of the police state, save us!"
And they increased their military appropriations
and armed their police with mace
to still the storms of revolution.

But the Jonah Christians were in the sanctuaries of their
churches fast asleep.

So the Kerner Report came and said,
"What are you doing, sleeping Christians?
Wake up!
Call on your God!
This storm may be the end of us all!"

And the citizens said to one another,
"Come, let's find out who is responsible for this holocaust."
And some said, "It's the communists."
And others, "It's the fascist pigs."
And some said, "The devil is white."
And others, "Kill the Panthers."
And some said, "They're pushing too hard."
And others, "Black is beautiful."

And they cast lots
and the lot fell on the Jonah Christians.

Then the citizens said to them,
"Who are you?
Who is your God?
Why has this evil come upon us?"

And the Jonah Christians said,
"We are followers of Jesus
who loves all men.
But we are running away from the voice of our Lord.
We do not want to hear His call to love all men,
we do not want the black men in our town,
we do not want mercy for the communists or agitators,
we do not want to hear about the plight
of the people who are poor, especially black or brown."

And the Jonah Christians said,
"Throw us out.
We are to blame.
The storm has come because we failed to heed the voice of
God."

And the Jonah Christians were thrown into the raging tumult
and the Lord prepared a million whales
who swallowed them and rescued them from drowning.
And the Jonah Christians, tossing and turning in their whales,
said,
"We cried to the Lord in our distress
and He answered us.
Out of the depths of hell we cried
and You heard our voice, O Lord.
For You threw us into turmoil
into the depths of the sea of man's misery.
The flood was all around,
the waves of racism enveloped us,
the billows of violence crashed down upon us.
Then we said,
We are forsaken by our God.
And when we were faint with fear
we remembered the Lord
and we vowed to give heed to the call of the Lord."

And after some days the whales spewed out the Jonah Christians.
Then the Word of the Lord came to them a second time,
saying,

A sermon oriented in the Book of Jonah and Christians in America, 1970, by Peter J. Ediger, pastor of the Arvada Mennonite Church, Arvada, Colo.

“Wake up, Jonah Christians!
Go to your Ninevehs, your towns and cities,
and proclaim My message throughout the land.”

So the Jonah Christians got up and went
to towns and cities throughout the land and around the world
and cried out,
“Yet thirty years, and the land will be destroyed.”

And the people of the towns and cities believed God,
from the greatest to the least of them
they repented of their evil ways
and turned from their violence.

When God saw what they did,
how they turned from their evil ways,
He repented of the evil He had said He would do to them
and He did not do it.

But that made the Jonah Christians very angry
and they said,
“God, You have caused us to lose face.
You have denied us the military victory which You promised
us.
You have spared the enemy from the destruction we anticipated.
This is why we ran from Your call in the first place.
We knew that You are a gracious God and merciful,
slow to anger and abounding in steadfast love,
and we were afraid that You would be soft on our enemies.”

And the Lord said to the Jonah Christians,
“Do you have a right to be angry?”

And the Jonah Christians went out of the cities
and built themselves large churches with beautiful sanctuaries
and they sat in their sanctuaries waiting to see what would
happen.

But a recession came
and the Jonah Christians lost their sanctuaries
and the Jonah Christians were in despair
and asked that they might die, saying,
“It is better for us to die than to live.
It is better for us to be dead than deprived.”

But the Lord said to the Jonah Christians,
“Do you have a right to be angry?”
And the Jonah Christians said,
“We have a right to be angry, angry enough to die.”

And the Lord said,
“You feel sorry for the loss of your sanctuaries.
Should I not feel sorry for all of the Ninevehs around the
world —
all the cities in your land and abroad,
cities in which are millions of men and women and children,
to say nothing of all the plants and animals?”

Seth's Korner

This reporter will be making comments from time to time
in our church papur. I will be riting about things happening
to me and others at my church, if any. You will be lurning
from me what I think about sertan things and I hope you
will read my kolum each time our editor prints it. If no one
reads it he will not print it. Or if it is to bad he will not
print it.

I am vary happy that sumone like me who has nevr went
to Goshen Collige kan rite for this papur. Maybe you kan
lurn from me and us at our church unless your church is
so big and fancy you know everything. If it is, then this
kolumn wont do you any good and you kan just keep on
reading the Nashunal Geografik which takes you places this
kolumnist kant and besides prints piktures in kolor which
this papur dont.

What do we need most at the Mennonite Church where I
go and I go twice on Sunday and sumtimes during the weak
but not to often since we don't have prayer meetin anymore?
I wuld ansur this in my furst kolum which is this one. We
need more peepul, most at my church, who will say yes in-
stead of no. Sum here are xperts at sayin no in English and
Pennsylvania Dutch yet. Maybe our preechur can even say
no in Greek but I dobt it for our preechur is a buzy man
who says yes when he shuld say no. But sum peepul here
have more xcuses than Mr. Carter has liver pills. Sum can-
not take a church job because they are going to have a baby
or there wife is going to have a baby. Sum are to buzy be-
ing Lions or going on the Rotary. Sum peepul at my church
work vary hard so they kan earn more money so they kan
buy more things so they kan work vary hard to pay for
them. They are to tired to say yes to anything but weather
they want anuther peace of pie.

Peepul at our church may say no without thinking. Like
one purson was asked to teach but he said no he could not
teach. He did not know how. Our Sunday skool leaders
would be purty dum to ask sumone to teach who kannot
teach. I do not beleeve our Sunday skool leaders are dum.
They may not be vary brite, but they are not dum.

So like I say, what we need is more peepul to say yes to
what the church koncil asks them to do. And they shuld say
yes to what God asks them to do. If they got in the habit
of saying yes to the church, maybe they wuld lurn how to
say yes to God. But it may be the othur way round. This
riter does not know everything.

This kolumnist is no xception. What I say for you, I say
for me. If I ball you out, I ball myself out which sumtimes
I need all though my Sunday skool teachur does very well
at it and my wife does to.

Truly Yours,

Brother Seth

A New Translation Needed

By C. Richard Krall

In 1745 the Franconia Mennonites sensed the approaching storm clouds of the French and Indian War. Feeling that very likely their belief in nonresistance would soon be severely tested they turned to the *Martyrs Mirror* for strength and inspiration, only to realize that this old Dutch volume could no longer be understood by most.

All but a few of the settlers could read German only. So the Franconia Mennonites wrote to their brethren in Amsterdam, Holland, for permission to translate *Martyrs Mirror* into German, explaining their need: "As the flames of war appear to mount higher, no man can tell whether the cross and persecution of the defenseless Christians will not soon come, and it is therefore of importance to prepare ourselves for such circumstances with patience and resignation, and to use all available means that can encourage steadfastness and strengthen faith. Our whole community has manifested a unanimous desire for a German translation of the *Bloody Theater* of Tieleman Jansz van Braght, especially since in this community there is a very great number of newcomers, for whom we consider it to be of greatest importance that they should become acquainted with the trustworthy witnesses who have walked in the way of truth and sacrificed their lives for it."

That same year the Franconia Mennonites rode to the Ephrata Cloisters to ask Peter Miller, the learned second prior, to translate *Martyrs Mirror* into German. Miller consented and the Cloisters agreed to print the book, completing the total project of translation and production six years later.

Well over two centuries later the Franconia Mennonites have once again, perhaps somewhat inadvertently, set in motion a search for the contemporary meaning of *Martyrs Mirror*. Several years ago these Mennonites began to think and plan for significant ways to commemorate the 200th anniversary of Christopher Dock's death (October 1771). They wanted to avoid a superficial nostalgic "reunion" type of ceremony and instead looked for ways to make this a significant, faith-building event, in which the spirit and dedication of the colonial Mennonites and their European ancestors would not only be recaptured, but also rekindled in the lives of their descendants, and hopefully set afire others as well.

As part of this quest, John Ruth, Mennonite pastor, playwright, and head of the English Department at Eastern Baptist College, was commissioned to produce a film depicting the life of the colonial Mennonites, revealing their thought



The 1748 *Martyrs Mirror* was printed at Ephrata Cloisters.

and spiritual dedication, reflecting also the European Anabaptist origins which were their heritage.

To aid him in discovering the European heritage, John Ruth asked Jan Gleysteen, staff artist with the Mennonite Publishing House, to direct him to the sites where Anabaptists were tortured and executed for their faith. Gleysteen was unusually well suited to do this, and fluent in the language of *Martyrs Mirror*, as if he were prepared by God to perform this task. Born and raised in Amsterdam by Mennonite parents, Gleysteen was taught the way of peace and nonresistance and saw it demonstrated in his family during World War II.

Following the war as a young man, Gleysteen toured much of Europe by bicycle and became quite familiar with most of the Anabaptist territories. Endowed with almost inexhaustible energy, and a competent, supporting wife, Gleysteen set to work at once, creating from *Martyrs Mirror* accounts a personal index of the most notable places to visit and designing a grueling three-week itinerary.

It was at this point (1968) that the ever-present question of finances was raised. The Franconia Conference had already granted John Ruth the funds to purchase a professional movie camera and the necessary film. Ruth already was in Europe on a year's teaching assignment as guest professor at the University of Hamburg.

But more funds were needed for transportation and for film as Gleysteen and others saw this as a perfect occasion to build up an extensive collection of both color and black and



The cave of the Anabaptists near Zürich.



Menno Simons' cottage, near Bad Oldesloe, Germany.

white photos of Mennonite historical sites, of which so many had already been destroyed or obscured with more soon headed for oblivion.

At the same time a number of people began to see that here was a unique opportunity to have interpreted in a fresh way and for the entire church the strong convictions that led thousands of common people to choose torture, death, or the loss of all their property, rather than to surrender their deeply held beliefs.

In November 1968, Arnold Cressman, in behalf of the Mennonite Commission for Christian Education, sent a memo to General Conference Executive Secretary Howard Zehr, appealing for funds to finance Gleysteen's guide service. General Conference responded by presenting the project, now officially coded *Martyrs Mirror Project*, to the Mennonite Mutual Aid Fraternal Fund, which granted the initial money needed for this first stage of the project.

With this support, and that of the Franconia Conference, plus the unselfish use of their personal resources, Ruth (with 16mm movie camera) and Gleysteen (shooting both slides and black and whites), visited historical sites in eight countries for three weeks in July and August of 1969. To John's wife, Roma, goes a great deal of credit for their success. Mrs. Ruth did nearly all the chauffeuring for these three weeks, and got them safely wherever they wanted to go, while being sensitive to interpret the calls of two men who saw the landscape as a continuous choice of pictorial possibilities.

The church has already reaped the first fruits from this



John Ruth, Jan Gleysteen, and Jan Gleysteen, Sr., at the Zuiderzee.

investment. Both John Ruth and Jan Gleysteen have thoroughly immersed themselves in the records and historical context of the radical Anabaptist reformation. And both have begun to return to the church significant contributions. Ruth completed the text of the *Martyrs Mirror Oratorio* (for which Alice Parker Pyle wrote the music) in time for an impressive trial presentation at Laurelville Music Week in August 1970.

This Oratorio, with professional soloists participating, will be a major component of the Christopher Dock Bicentennial Commemoration, as will Ruth's feature-length film, *The Quiet in the Land*. The European portion of this film, taken by Ruth on the 1969 trip, will serve as "memory flashbacks" of the early settlers. The remainder, which Ruth will direct, is being produced professionally in authentic eastern Pennsylvania settings with the continuing support of the Franconia Conference.

Jan Gleysteen, too, has already shared with the total Mennonite brotherhood much of his work from the 1969 trip.

Gospel Herald covers for several months during 1970 featured Gleysteen's black and white photos of European historical sites where Anabaptists lived, worked, or died. His series of thirteen church bulletins on Anabaptist history was enthusiastically received throughout the church, and is still available for churches to use, or even reuse.

Gleysteen has also developed a slide presentation on Anabaptist Mennonite origins with which he has already delighted and enriched many Mennonite congregations and church groups, even as his work continues. Many who have seen



The 1969 expedition: Jan Gleysteen, John and Roma Ruth.



Maienfeld, where Conrad Grebel died.



Bonaduz, birthplace of George Blaurock.

this presentation admit that it has caused them to seriously reconsider what it means today to be a radical disciple of Jesus, in the manner that the early Anabaptists intended. Gleysteen will continue giving this presentation throughout the church as his time and finances permit.

At present Gleysteen is hard at work compiling the materials for an illustrated album of Anabaptist origins, a modern square format volume of captioned pictures, illuminated maps, old prints juxtaposed to contemporary photos of the same sites which will take the reader from the emergence of the Swiss Brethren out of Zwingli's circle to the time of immigration to Pennsylvania.

This album will be produced and promoted as a multi-purpose publication; an attractive gift item for new church members, a self-guiding tourguide for travelers with walking tours mapped out for important areas of Anabaptist heritage, and a visual aid to complement Mennonite History Studies.

The *Martyrs Mirror Project* is far from completed. Indeed, whether viewed looking backward or with an eye to the future, perhaps it can never be considered as finished. Gleysteen returned to Europe in 1970 conducting a tour of 30 participants to various places of interest. During this tour he was able to add to his collection of photographs, but there are still blank spots which need to be filled.

To complete as much as possible this pictorial record Gleysteen, Leonard Gross (executive secretary of the General Conference Historical and Research Committee, also Mennonite church archivist), and one or more assistants will work for another three weeks early in 1971 visiting and photographing significant historical sites in Europe; this time including Czechoslovakia (a large Anabaptist movement existed in the Moravian mountains of Czechoslovakia, the records of which are only now beginning to be more thoroughly researched and reported).



Filming in Zollikon, where our church had its beginning.

Adding the photos made on this trip to the materials already on hand, Gleysteen will be able to finalize the composition and the writing of the Anabaptist-Mennonite picture album and submit it for publication, hopefully in early 1972.

In October 1970, at the Germantown Bicentennial, Mennonite General Conference through its historical and research committee agreed to serve as the "umbrella" agency for this increasing variety of activities connected with the *Martyrs Mirror Project*.

Jan Gleysteen is planning a six-month leave from his regular employment at MPH to devote all of his time to completing the picture album and also to visit more congregations with his slide presentation. Some finances for this leave, and for the 1971 trip to Europe have already been secured by General Conference from the Fraternal Fund of Mennonite Mutual Aid and from the Schowalter Foundation, but more funds are urgently needed.

All of these wide-ranging activities are being rushed to completion because there is a growing conviction that the church needs to recapture the vision and steadfastness of its founders and forefathers and that this recovery and re-presentation is long overdue. Because of its detailed and somewhat ponderous style, *Martyrs Mirror* is more than ever an almost closed book for the "now generation" be they young or old. Many have left the church in the past, and some are in the process of leaving, seeking elsewhere the very things the early Anabaptists gave their lives for.

The *Martyrs Mirror Project* dramas, the film, the publications all seek to translate the faith and life of the radical Anabaptists into contemporary forms, so that we as their spiritual descendants may continue on as determinedly as they did — so that, to use a current idiom, Felix Manz, George Blaurock, Conrad Grebel, and many thousands more did not die in vain.

All a Bunch of Baloney

By I. Merle Good

For years I have been told that the Mennonite Church is really moving ahead. "Thank God, we're making progress," my friends all across the church kept telling me. "I think we're leaving the dark days of the narrow provincial conservative Mennonites behind and we're moving on to something much better and much more enlightening." And I believed them.

It was all a bunch of baloney, of course. But I didn't know it then. Most Mennonites went for the baloney over the years. I happened to like the stuff pretty much myself. (I prefer a little mustard on mine. A little mustard and a little lettuce.)

In many parts of the church, however, I was given the cold shoulder, mainly because I hadn't been on the baloney long enough. People in these parts of the church would immediately detect that I was not yet a true liberal; I wasn't progressive enough, I couldn't swing the jargon around, and I didn't make enough witty little jokes about the conservatives (all in Good fun, of course).

But I worked at it. There are ways to progress in your eating habits. There are terms to be learned, causes to be supported, and a whole diet of beingaboveitall to be digested. Beingaboveitall with a dab of condescending tolerance.

Moving Ahead

So at long last I became a pretty good liberal. I took the baloney in stride and actually believed in it. I rejected the patterns of life and the ideas of the conservative farming community where I grew up. Things were changing and I was glad. We were finally catching up. It was all for the better, you know. My children wouldn't have to be raised in a pathetic isolated community without education, sports, radio and television, or politics; they wouldn't have to endure a plain-suited bishop who played the role of high priest and threw anyone out of the church who refused to obey. Thank God, we liberals had brushed aside all that conservative garbage and most Mennonites nowadays could live modern, progressive lives in a tolerant, ever-changing society.

I see now that it was all a big bunch of baloney.

I've been fascinated for years with the whole concept of "moving ahead" in the Mennonite Church. What "progress" specifically means from church to church or from community to community varies a great deal. Some places it means starting missions; some places it is things like not wearing

the prayer veiling, not even in worship; other places it involves building a modern church with a new organ; and still other places it means running for political office or supporting the Black Panthers. It used to be the progressive thing to be big on missions and evangelism; then there was the whole bag about discipleship and Anabaptism's rebirth; now a lot of places the hip words are culture and counterculture.

All this in an attempt to be "with it."

One question: with what? What is this basic assumption that underlies the general attitude of Mennonites in all walks of life? What is it we're progressing toward? Where will we be when we arrive? Regardless of the regional matter that serves as the present line of scrimmage, what is that goal toward which we struggle?

A Big Surprise

I submit that few of us have any idea. Oh, we have loads of answers, some very pat and some less so. Answers like, "It's the kingdom of God we seek" or "We want all men to find in Christ the new life." Very good. But let's hold it right there.

What is the kingdom of God? What is the new life in Christ?

I must admit that I have sat down and scratched my head on that one. And after a great deal of scratching and a little hard mind work, I've actually listed the eight or ten most significant characteristics of the church, the kingdom, or the new life (whichever phrase you please to choose). And then I've made a step-by-step comparison, describing how well the liberal and the conservative Mennonites have achieved these characteristics in their total lives over the years.

You should try it yourself. Your list will be different from mine, of course, but we probably would agree on most of the characteristics. Do it honestly and you may be surprised.

My surprise came when I discovered that the conservative Mennonite community where I grew up in Lancaster County (Pa.) is probably achieving as many if not more of those characteristics than any of the more liberal Mennonites I know in other parts of Lancaster County, in Kansas, Virginia, or Indiana. I discovered that as one becomes more "liberal" certain of the characteristics of the kingdom — new life — become stronger and others become weaker. The same happens when one becomes more conservative.

I realize you can pick my surprise to pieces. You can spend many pages defining and debating such words as "liberal"

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and "conservative"; you can point out that I failed to list my set of characteristics; you can say I'm hung up on my past because I don't understand the word "progressive." That's your privilege.

I Reject the Assumption

As for me, the liberal heresy that undergirds the faith of most Mennonites is suspect. I raise my eyebrows every time I hear people say "Oh, do they still do that?" or "I know we're pretty conservative, but we do it anyhow." Whether it's the more liberal person trying to be tolerant (even though his tone reeks with condescension) or the more conservative person apologizing (his tone reeks with wistfulness), both function with the same assumption: the more liberal one becomes, the greater edge he has on "progress." Progress in the new life?

I reject that assumption as a bunch of baloney. I do not wish in so doing to attribute progress to the conservatives. But I am convinced in my own life and experience that the conservative Mennonites (regardless of what they're conservative in) are achieving as many if not more of the goals of the church as their liberal counterparts. I'm sorry that they are scorned and looked down on and made light of by so many of their brethren. And I also regret that they too have themselves supported the liberal heresy in the very manner in which they defend their more conservative positions.

I chose not to list the characteristics I used for my comparison for fear that my main concern would be lost in the ensuing debate. Make your own list, carefully and honestly. And think about it. Perhaps you'll discover something about the assumptions you've been accepting unconsciously in your own walk of faith.

I confess that going off baloney is not an easy thing. But I'm trying. (I've stopped putting the mustard and lettuce on mine so it's not such a temptation.)

I guess I'm tired of all this talk of "moving ahead." And I've grown weary of seeing "conservatives" in our church stepped into the mud by the tolerant condemnation of the "liberals."

I do believe that we all need each other in the church, with all our broken idealism and all our scattered purposes. That's the beauty of the kingdom to me personally.

I am sincerely happy to be a Mennonite. May God save us from this liberal heresy and many like it that threaten to strangle us in the imperfect fight of our faith-life. ☺

Wit and Wisdom

The embarrassed hostess said to the minister: "I thought I suggested you come after supper."

"Right," said the none-too-well-fed itinerant preacher, "That's what I came after." — *Kenton (Tenn.) Newsletter*

The really happy man is he who can enjoy the scenery when he has to take a detour.

A returning summer tourist tells of "visiting" with a group of native Vermonters who sat for an hour without speaking a word. Finally the tourist asked, "Is it against the law to talk around here?" To which one of the native replied, "No, but there's an understanding no one's to speak unless he is sure he can improve on silence."

Would you be willing to settle for a salary 10 times that which you gave to God's work last year?

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

I am writing to you, fellow parents. When we assumed the challenge of rearing children our understanding was quite limited. We accepted responsibility for teaching them and participated in their victories and failures as if they were ours. On becoming young adults, in their later teens the situation changes. They are becoming responsible persons in the church and society. They think for themselves; but if they differ with us, we're not always sure they're ready to be adults. In reaction, we may turn them off saying, "Let them find out for themselves and get burned," or we get all shook up thinking they're losing their faith and try preaching like we never did before. Actually, most of the teaching that molds their lives has already been done. We may even tell ourselves that we're not prepared to communicate with them in today's world . . . but this is our world too, and we helped to form our present society. We can't flake off now if we want our children to be responsible adults.

We are threatened when our way of life is challenged. This happened to me when we first came to Argentina fifteen years ago, and settled in a small town, where the people knew little and cared less why we were there. After a shaking, heart-searching experience I realized that all I had to offer was Jesus Christ and His way of life. New believers had to express their faith through their own experiences. Isn't this the most important of what we can offer our children? If we try to sit in their place and see the world through their eyes, maybe it will be easier to understand and accept them. By identifying with their feelings and thoughts we gain their confidence. We can better communicate our own personal faith, a faith which they need as a basis on which to form their lives.

It might be shaking if each of us parents would examine our faith shed of its cultural props and our own expression of it. If there is little left, we will see how phony we appear to our children. Is it not then necessary to search together for a meaningful faith? What could be more beautiful! An honest open search for truth is what our sons and daughters really want. Unless we do this I can't see that we can expect it from our children. — Ross Goldfus, San Pablo, Salto, Argentina.

WHO IS GOSHEN BIBLICAL SEMINARY?



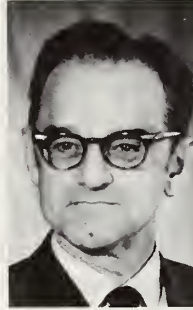
GOSHEN BIBLICAL SEMINARY is a community seeking to prepare persons for ministry in the believers' church, through biblical and theological studies, involvement in Christian community, and supervised ministries in congregational and community situations. A class in evangelism and church extension (above) shares their experiences under the guidance of Paul M. Miller.



MILLARD C. LIND teaches Old Testament studies in the Bible Department and is serving as Acting Dean this year in the absence of Ross T. Bender. He is a member of the Worship Committee of Mennonite General Conference and is familiar to many through his writings of Sunday school materials.



ROSS T. BENDER serves as Dean of the Seminary and teaches courses in Christian education. This year, on sabbatical leave, he is serving as associate pastor of the Plains Mennonite Church, Lansdale, Pennsylvania, while studying in a postdoctoral program on Family Life Education at the University of Pennsylvania.



PAUL M. MILLER teaches courses on the work of the church. Worship, evangelism, and the pastoral ministry are his special interests. Brother Miller is Executive Secretary of the Ministerial Committee of Mennonite General Conference and is familiar to many as a Bible Conference speaker throughout the Mennonite Church.



HOWARD H. CHARLES teaches New Testament studies in the Bible Department. He is familiar to many through his writing of introductory articles for the Sunday school lessons in the **Builder**. Brother Charles has been serving in the team ministry at the East Goshen Mennonite Church, Goshen, Indiana.



J. C. WENGER teaches courses on the history and doctrine of the church. He serves on the Historical and Research Committee, Publication Board, and General Council of Mennonite General Conference, in addition to an active ministry as a Bible Conference speaker and bishop in the North Goshen (Ind.) Mennonite Church.



WEYBURN W. GROFF is Registrar and Director of Student Affairs. As an instructor in Christian Education, he supervises students in congregational experiences in ministry. Previous to coming to GBS he served thirteen years under the Mennonite Board of Missions at the Union Biblical Seminary, Yeotmal, India.



JOHN H. YODER is President of GBS and teaches theology and ethics. This year while on sabbatical leave, he is serving in a special teaching assignment under the Mennonite Board of Missions, in Argentina and Uruguay. He has been serving on the Overseas Missions and Student Services Committees of the Mennonite Board of Missions and Charities.

Goshen Biblical Seminary, 3003 Benham Ave., Elkhart, Indiana 46514

Thoughts on Insecurity

By Duane Kauffman

Present crisis (war, racism, youth) raise serious questions as they rip gaping chasms between man and man, even within the body of reconciliation, the church.

The emotional forces generated by these events strike close to the deep-seated causes of man's behavior. These motivating emotions can be summarized beneath the concept of insecurity. For example, fear is realistic insecurity, while anxiety, as defined at the conference, is an unrealistic insecurity. Furthermore, pride is concerned with personal security and the adequacy of the self.

Against these forms of insecurity, man seeks to organize and institutionalize defenses, to keep challenges to a minimum, and thus create stability (a status quo). **Personal security comes from feeling needed by others.** To be healthy social beings we must feel wanted and loved by those around us. We have many formal (family, church) and informal (neighborhood, peer group) social groupings to insure us of this caring. Material security means income, a job, and the feeling that one's life-style will not be threatened. Thus we have contracts and insurance to assure ourselves of security against drastic change or tragedy. Finally, we have police, laws, and societal agencies to provide defense against deviancy and disruption in our social patterns. To be sure, all of these institutions can be effective tools for man's good, but, it shall be argued, our search for security often impairs our ability to take the risks necessary to be God's children in an alien land.

How can the Christian be certain he avoids the traps of human security? The answer: There is yet another form of security which, alone, allows us to fulfill the great commandment and the Great Commission. This is the ultimate security provided by a personal relationship to Jesus Christ. He loves us unconditionally, and has promised to care for our needs if we trust in Him. (See Matthew 6:33.)

He has provided for many of these needs through His earthly body which is the church. To truly be the church, this body of believers must supply earthly spiritual, social, psychological, and material support for its members as they risk themselves as pilgrims for Christ. Christians, perfectly secure in Christ and His promises, and supported by one another, can thus live a life of other-centered Christian love. This point bears an emphatic repetition: **It is not possible to live true Christian love apart from a personal relationship to Jesus Christ, and a firm foundation in the body of believers.** When we are thus clothed in His security, we can view young people, communists, hippies, Black Panthers, and others who disagree with us, not as threats, but as opportunities. These, too, are human beings for whom Christ died, and who thus merit our deepest love and concern.

In short, as secure persons, we are equipped to be reconcilers for all men. We have no vested interests (in America, in Mennonite institutions) to thwart us, and we can love to any extreme to which we are called. We no longer need to fear those who threaten our material life-style (we cannot serve both God and money) or even those who threaten us bodily (fear not them which kill the body). If we have such fear of material or bodily insecurity we should reexamine our source of security. Maybe America has not only been good to us, but too good. Are we still pilgrims in the world, or are we firmly rooted residents? Only those pilgrims prepared to lose their lives, in order to find them, are fit to be the children of God.

True security also allows for differences of opinion and life-style in the church. We can live our lives as we feel led by the Spirit of God, and we can allow others to live likewise. We can love those who disagree with us because we have no fear. In love and fellowship, we can discuss our differences, and we no longer have need to exalt ourselves at the expense of others via gossip.

Earthly security has created a vicious cycle which is destroying the institutional church. Our young people realize this and are showing us the way in their search for security not in the material, but in an authentic spiritual experience. Our frantic resistance to their sincere efforts suggests that we need to reexamine our own security. I am sure that if we put our relationships in order, much of what we call the generation gap will disappear. We can then search with youth, not decry their way of life, and forms of worship, as a threat.

In the final analysis, the proof of where our security lies is in our actions, not in our words. Until we can welcome all those for whom Christ died with open arms of love and acceptance, our insecurity is showing. Does not God love Johnny with his long hair, Mary with her short skirts, Joe with his black skin, and Ivan with his socialist political philosophy? Does He not love Sam who drinks and smokes, Sally and Bill who engaged in premarital sex, and Dave who is on drugs? Certainly, we may disagree with their life-style and behavior, but we must love them as persons, and warmly welcome them in our churches. I'm afraid more of us need to identify ourselves with the rock throwers in the story of the woman taken in adultery. John 8. Christ loved that woman, and she left a changed person. Do those whose behavior we despise leave as changed persons after encounter with us?

The church of the first century was known for its love. And love, perfect love, casts out fear (and insecurity).

And that's how to love a hippie.





Randall Lynn Richer, April 4, 1966
— August 31, 1970. Son of Pastor
and Mrs. Roger L. Richer, Upland,
Calif.

May Randy's homegoing help other parents to see You
through the eyes of their children,
And to find new dedication and deeper commitment
to heavenly values.

— Florence Byler Richer.

IN A WORD

Compassion


By Turner N. Clinard

Words lose their starch, their primitive strength. "Sympathize" once meant "to suffer with" (*sun-pathein*). It has deteriorated until it means "to accord," "to agree." Similarly "compassion" still meant "participation in suffering" or "suffering with" in the fourteenth century. It has atrophied somewhat less, now meaning "emotion moved by another's suffering" or "feeling pity with desire to relieve."

Does such word degeneration indicate corresponding moral decline? Does desiccation of these words reflect human reluctance to become involved in others' suffering? Isn't it easier to give a sickly little "smile of sympathy" or weep "tears of compassion" than to identify oneself actively with sufferers?

The incarnation dramatizes the meaning of compassion. God was compassionate, forgiving sinners. Psalm 78:38. His compassion sent Christ to us. Christ was compassionate, entering into man's suffering. "Moved by compassion" He touched the leper, healed the sick, gave sight to the blind, fed the hungry. He gave Himself, suffering for us on the cross.

Christ taught us to be compassionate. His parable of the unmerciful servant teaches that as God has forgiven our debts we must forgive our debtors. His most beautiful parable of human relations embodies compassion in the Samaritan who stops his journey to care for one "fallen among thieves."

Christ expects active compassion, not merely sighing with pity or expressing good wishes. Only identification with others, active sharing in their suffering, is Christian compassion. 

There are two kinds of rich men: firstly, rich atheists, who, being rich, understand nothing of religion . . . secondly, the pious rich men, who, being rich, understand nothing of Christianity. So they profess it. — Charles Peguy, *Basic Verities*, 1943.

. . .

Genuine Christianity teaches men not so much how to make and save riches as how to get rid of them with the greatest possible advantage to their eternal salvation. — Ignatius Smith, *Christ Today*, 1932.

A Mother's Prayer

O God our Maker, You have taken my precious Randy home.
How quickly You called him from my arms to Your bosom.
It seemed as though he was waiting for Your call by the
questions he asked;
But God, I was so unprepared to give him up so soon.

I enter our home now and see his fingerprints on the walls,
His toys parked with his playful direction,
His clothes hanging in the closet waiting for him,
While his pets cry pleadingly for his care.

You had a special purpose for sharing Randy with me
For the past four years — for he taught me so much about
You!

I saw You through his sensitivity to Your beautiful creation.
The sparkle in his heavenly blue eyes
was like a reflection of Your love.

His free expression of affection brought Your warmth to my
heart.

His eagerness for Sunday so he could go to Sunday school
Made me eager to worship and to learn more from Your
Word.

You have reminded me that You only loaned him to me
And I know only You can and will fill this void.
Underneath the deep pain of separation
from Your precious gift to us (for four years)
I feel Your peace surrounding me like a comforting blanket.
Words of Scripture and the deep caring of my dear friends
bring Your healing power.

Items and Comments

Mayor John Lindsey of New York City used the occasion of a church-sponsored dinner to make his first direct public attack on President Nixon.

He held the president responsible for backing a political campaign that he said had "spread a cloud of suspicion and mistrust over our whole nation."

As examples of 1970 campaign tactics he deplored, Mr. Lindsay cited television commercials that he considered unfair attacks on candidates, and a number of statements by Vice-President Spiro Agnew.

"This record is more than the excess of a single politician," he continued. "It is the voice of national leadership backed by writers, researches, and senior advisers from the White House, and by the president of the United States." . . .

Ivan Illich, director of the Center for Intercultural Documentation in Cuernavaca (founded in 1961 with the permission of the late Cardinal Spellman), who left the Catholic priesthood in 1969, has publicly censured Pope Paul VI for his "failure" to "speak out against systematic torture of political prisoners in Brazil." Illich said that he has begged the pope to denounce the torture for two years, and compared Pope Paul's "silence" with the "silence" of Pope Pius XII with regard to Nazi atrocities. . . .

Two Presidential Commissions, headed by William Scranton and Dr. Alexander Heard and appointed by Nixon to investigate causes of campus unrest and violence, reported the primary reasons to be: (1) the failure of Richard Nixon to provide moral leadership; (2) inflammatory and irresponsible rhetoric by Administration officials blaming students for violence with slight or no recognition of real causes; (3) the war in Vietnam; (4) the unnecessary repressive steps by law enforcement agencies—both police and National Guard—which have enormously increased the radicalization of our youth in the past few months and youth's own tendency to resort to violence.

The Commissions then urged that all violence should be condemned, stating that students who bomb and burn are criminals and that police and National Guardsmen who needlessly shoot and assault students are criminals, adding that all those who applaud these criminal acts share their evil.

Most of the press and radio-TV either played down or omitted the fact that all

appointees to these Commissions were made by President Nixon himself and were, at the time, accepted by all as able and unprejudiced individuals. But when their unanimous findings were published, they were condemned as prejudiced, shallow, etc., although William W. Scranton is a top Republican and Nixon supporter, and the Commission included a prominent police official (James Ahern, Chief of Police of New Haven, Conn.) and a military man (Gen. Benjamin O. Davis) as well as educators and professional men. When President Nixon appointed these men he told them he wanted a tough report and thus "wasn't looking for intellectual eunuchs."

Most dailies and radio-TV reports deliberately omitted the opening statement of the Scranton Commission which will likely go into the nation's history books of the future as one of the finest in our classical literature.

"A nation driven to use weapons of war against its youth is a nation on the edge of chaos. . . . A nation that has lost the allegiance of its youth is a nation that has lost part of its future." . . .

The scramble for PhDs, including those in religion, has passed its peak and the supply now exceeds the demand according to the president of the American Academy of Religion (AAR).

In his presidential address to the society's annual meeting Dr. Claude Welch said that while education was the greatest "growth industry" in the country three years ago, it is now in a time of "financial crisis and retrenchment."

Dr. Welch is currently on leave from his teaching post at the University of Pennsylvania, and since last January has been directing a study of graduate education in religion.

A hopeful sign found in his study, he said, is the rising interest in the study of religion generally. Studies of religion have doubled in the past 15 years, he reported, with college religion faculties also doubling.

He said that two thirds of the colleges in the U.S. and Canada now have programs of religious study, and that two thirds of those give an undergraduate degree in religion.

Nearly half the departments of religion have been established in the last 15 years, he said. . . .

Despite forecasts of income decline and reports on financial woes, cash contributions to America's Protestant churches in

fiscal 1969 held almost steady with the previous year.

The annual review of church finances prepared by the National Council of Churches here showed that members of 48 denominations gave \$3,099,589,000 in 1969 as compared to \$3,000,477,000 given by the comparable group in 1968.

These funds go for local congregational expenses and benevolences. Of the total, 78.84 percent remained in local parishes. The remainder—21.16 percent—went mostly to overseas missions and national programs. Giving for local purposes and benevolences stayed about the same as 1968. Some predictions had anticipated a drop in benevolence giving.

First among denominations in per capita giving was Seventh-day Adventist Church which has 404,000 members. The rate was \$350.96 per member. Others high on the list were the Evangelical Free Church of America, \$307.00 per member; the National Fellowship of Brethren Churches, \$264.03; Free Methodist Church of North America, \$258.54 and the Brethren in Christ Church, \$251.45. . . .

Advocates of birth control and zero population growth may be preventing the birth of a "miracle child like Confucius or Jesus," says Nobel prizewinning author Pearl S. Buck.

Writing in the December issue of *Ladies' Home Journal*, Miss Buck contends: "We never know which one will be that child, the one who leads the human race to higher heights."

Many of those concerned about overpopulation, including the United Methodist Church, have recommended that couples limit themselves to two children. In her article, Miss Buck refers to her fears for the unborn "third child."

The author refers to a "fear that haunts me" that the "miracle child" will not be born. "In one sense," she says, "Confucius should not have been born. Fatherless, homeless, his mother alone and working to support him—what social worker could approve such a birth?"

"And Jesus," she goes on "even His mother's own people laughed at the idea of a virgin birth. . . . Why should this family produce a God-King? Were Joseph and Mary better than anyone else in the village?"

"There was no apparent reason why these children should have been born. Yet how much poorer the human race would have been," she concludes.

CHURCH NEWS

Urbana '70: Direction for Life

An estimated more than 500 students from Mennonite and Brethren in Christ churches in Canada and the United States were among the 12,300 students, missionaries, and mission board representatives who registered for the Ninth (triennial) Inter-Varsity Missionary Convention at Urbana, Ill., Dec. 27-31. The convention has been held on the University of Illinois campus since the first North American convention was held at the University of Toronto in 1948.

For many students—already committed to Jesus Christ—the central thrust of Urbana '70 was discovering God's will for service. "God's Will for Me and World Evangelism" was the title of a well-received address by Paul Little, director of Urbana '70.

Inter-Varsity Christian Fellowship is

Board Budget Eyes Precarious Future

Contributions for planned program of the Mennonite Board of Missions have dropped 41½ percent as of Nov. 30 as compared to this date last year, the Board's Executive Committee learned during their Dec. 15, 16 meeting in Elkhart, Ind. Contributions as of Nov. 30 amounted to \$1,034,421, while \$1,082,955 had been received by this date in 1969.

The Executive Committee has requested that all program departments are to plan their budgets for 1971-72 on the same level that budgets for this year were planned. David C. Leatherman, Board treasurer, noted that this move will actually entail a budget reduction because of continued inflation.

If contributions do pick up by the end of the Board's fiscal year (Mar. 31, 1971), any budget increase that may be possible will be given to program priorities rather than being allocated equally among all program divisions.

This decision follows up the action taken during Mission '70 at Lansdale, Pa., requesting the Executive Committee to give consideration to Home Missions priorities. These priority guidelines include: (a) a doubling of the Home Missions budget for 1971-72, (b) restructuring Home Missions to provide greater strength and coordination, and (c) making additional resources available for the training and orientation of minority personnel and urban workers. ●

"an evangelizing fellowship which reaches beyond itself to introduce the campus to Jesus Christ . . . which helps Christian students to bring life and learning into focus and challenges them to involvement in God's plan for world evangelism." Urbana '70 focused on the theme, "World Evangelism: Why? How? Who?"

One hundred and thirteen mission boards—the majority nondenominational—having ten or more missionaries in overseas service were invited by Inter-Varsity to participate in the convention through booth displays and the sponsorship of afternoon discussion sessions. While many students came with specific interest in the 6,400 computer-listed openings for overseas service registered by a majority of the mission boards, other students were concerned about their response to contemporary issues in North America. In conversation, discussion sessions, and questions to the speakers, students identified their concern for domestic ills, alternatives to the draft, minority rights, women's liberation. . . .

Plenary session speakers emphasized the integrated gospel encompassing evangelical and social concern. Speakers Tom Skinner, Samuel Escobar, and Myron Augsburger received sustained applause. Escobar, editor of the Spanish publishing program of International Fellowship of Evangelical Students, in his address stated, "We have really changed the nature of the gospel so much that the rejection of it is not because of the scandal of the cross, but because of the scandal of our distorted message. . . . If we take seriously the message we say we proclaim, the consequence will be an involvement in all walks of life, a witness in all circumstances."

Augsburger in his address, "Revolution and World Evangelism," called for "radical spiritual change," identifying the "radical nature of obedience to Christ" and encouraging students "to live and be the alternative." It is only, as Augsburger stated, when we can unshackle Christianity from a culture that domesticates it that the revolutionary power of goodness will be released.

John Stott, rector of All Souls Church, London, and honorary chaplain to Her Majesty the Queen of England, led the daily Bible expositions of the upper room discourse—John 13 to 17. Clearly, simply, and emphatically he presented the claims of biblical truth: "Love belongs to the church." Because God is love we are called

to "set our love upon people in prayer and practical service." Suffering, too, is not only a characteristic of the church in the world, but in some form is necessary to holiness—like Christ."

The Mennonite Student Services-sponsored discussion session on "War, Peace, and Missions" attracted over 500 students for two 45-minute sessions. Many students stopped at the Mennonite display booths to renew "Mennonite identities," to discuss mission and service personnel openings, to discuss the biblical basis for peace and alternatives to war and the draft. Others asked, "Who are the Mennonites?" Missionaries supported by Brethren in Christ and Mennonite churches currently number 1,675.

Students' interests and response at Urbana '70 indicated the coming together of Tom Skinner's emphasis: meeting human need in its totality. Students were involved in the "how" as much as in the "why," although question, apart from the convention theme, was raised as to "where." Many rose in response to Leighton Ford's challenge to be renewed in Christian life and witness.

Inter-Varsity's objective in its missionary conventions is deliberately geared to mission overseas. The concern registered by some students that Urbana's emphasis is limited to overseas evangelism, excluding treatment of issues such as drugs, abortion, homosexuality, war, poverty . . . at home; that Urbana '70 was more of a "listening conference for youth" than it was an expression of the "idiom of the kids," that at Urbana '70 someone may have been missed or gotten lost among the 12,300, merits Inter-Varsity's evaluation, but the concern is also made intelligible in the assurance that God moves through structures, programs, and people to provide the quickening confidence of His presence and purpose. — John M. Bender.

Ministers' Week Keeps Ministers in Touch

Eastern Mennonite College will focus its annual Ministers' Week, Jan. 25-29, around the theme, "The Church in the 70s," announced George R. Brunk, dean of Eastern Mennonite Seminary and coordinator of the seminar.

Howard O. Jones, an associate evangelist with the Billy Graham Team, will serve as main speaker and resource person for the week. His morning topics will center on "The Pastor and Evangelism" and on "The Tragedy of a Lost Love Affair;" "Maintaining Our Faith in the Time of Crisis," and "A Living Hope" in the evenings.

Other visiting speakers include David Thomas from Lancaster, Pa.; Kenneth Good from Hyattsville, Md.; Norman Martin from Marion, Pa.; and Norman Shenk from Mt. Joy, Pa.

"The week will include times for informal sharing and discussion," said Dr. Brunk. "With the assistance of this variety of pastors and evangelists, we hope to grapple realistically with the problems and challenges of our age."

The EMS dean added that another goal of the week is to keep pastors in touch with campus life and provide opportunities for students to share in discussion with the pastors. To help foster this type of interaction, a panel of college and seminary students will share concerns with the ministers twice during the week.

"Ministers owe it to themselves and to their congregations to take off such a time for mutual inspiration and fellowship with men who are involved in similar work," said Brunk.

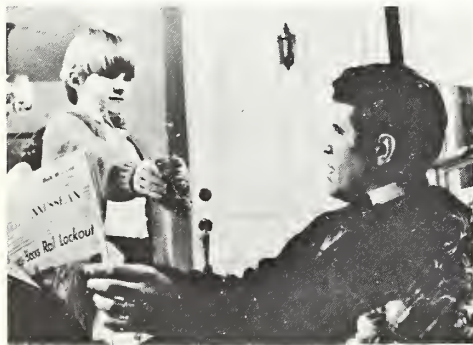
Reservations for meals and lodging should be made through Norman Derstine, Director of Church Relations at EMC.

Stations Eager for "Choice" Spots

KYW, the 50,000-watt voice of Philadelphia, Pa., is one of seven radio stations requesting early use of the second series of three-minute programs for men—*Choice II*. This is partially a result of an unusual response to and enthusiasm for *Choice I* by the listening audiences of these stations. Credit also goes to alert pastors who made early contacts with these stations about the possibility of airing *Choice II*.

Release date had been set for January 1971. Stations KYW, Philadelphia; WKVA, Lewistown, Pa.; and WOIO, Canton, Ohio, represent three of the stations which requested the program prior to the formal release date.

When requesting early use of *Choice II*, the general manager of one station reported: "Of all the programs I've aired on this station, including religious, *Choice* has created the most discussion in the listening community. I have no second thoughts



A scene from "A Childhood to Remember," a Family Life TV Spot selected by the NBC television network to be shown nationwide as a public service release. A series of spots on reconciliation is the next theme scheduled for development by Mennonite Broadcasts.

about using anything which comes from Mennonite Broadcasts!"

Choice II is for the Mr. Family Man, ages 20-40. Every man makes daily choices involving ethical and moral situations. *Choice II* translates the meaning of Christianity to them in terms of today's living by presenting positive ideas to aid better judgment in his decisions. *Choice II*, designed to be placed in weekday radio time slots, breaks through with a Christian viewpoint minus denominational bias and is sometimes humorous, but always thought-provoking.

Choice continues to be an integral part of the ministry to the masses of Mennonite Broadcasts, Inc., Harrisonburg, Va.

Nepal Annual Conference Held

More than one hundred Nepalese Christians from scattered groups and congregations across the country gathered in the capital city of Katmandu on Oct. 7-12 for the Nepal Christian Fellowship annual conference. In recent years this assembly has been scheduled to coincide with "Dasain," an extended Hindu religious festival.

As an unexpectedly large number of people arrived on opening day, it quickly became evident that the prepared location at Putali Sadak Church would be too small. The group was able to relocate and utilize the spacious grounds and facilities of the local girls' high school.

According to one observer, a strong spirit of thrilling joy and love pervaded the whole crowd, as persons from various backgrounds and geographical areas experienced a oneness in Christ. This spirit broke out repeatedly in "the finest Nepali hymn singing ever heard in that country."

The daily program began with a prayer session from seven to eight o'clock. Because of the number present and the eagerness to share in prayer, two groups were formed after the first day. Bible study followed from 9:00 to 10:00 a.m. led by Pastor Dawson, an Indian evangelist from Madras. Business sessions followed dealing with various areas of church life.

In the afternoon sessions different speakers dealt with subjects such as fellowship with God, visions for the spiritual needs of the country, a survey of the worldwide church, the Asian Congress on Evangelism, and tools and methods of evangelism. The evening evangelistic meetings included singing, testimonies, and a message, climaxed the final night with a communion service led by the senior pastor in Nepal.

In business sessions held each morning representatives of outlying churches told of their congregational life, witness, baptisms, persecutions, and answers to prayer. Hearing the experiences of fellow Christians from distant mountains and plains led the group to continued testimonies, prayer, and



The business sessions were led by the president of Nepal Christian Fellowship. The group here is in prayer.

increased faith.

Plans were also made to continue preaching tours during 1971 in various sections of Nepal. The need for a hostel in Katmandu for students from outlying areas was considered and referred to a committee. Plans were announced for a Bible school in Katmandu to be held January through March 1971, a committee was appointed to examine ways of assisting the growing company of Christians in southeastern Nepal, and the work of the Nepal Bible Society was explained.

Four new officers were elected to spearhead the work of the Nepal Christian Fellowship during the new year. The next conference will be held in Pokhara in the fall of 1971.

VS Is Presenting Christ

(Oshawa Men's Hostel is a receiving and rehabilitation center for alcoholics and transients near Toronto, Ont. It is an extension of the London Rescue Mission and is sponsored by several Mennonite conference groups in Ontario and by other church and civic groups. At present MCC has one VS-er serving at the hostel.)

In working with the alcoholic and skid row-type individual, one is confronted with a virtually unknown and misconceived subculture. This segment of society is made up of individuals that are just as human as anyone else but have several minor differences in attitudes and behavior. It is these minor differences which make one's goals and methods of dealing with people change.

Though I've never had any of the problems that these men have, I still have something to offer them. Accepting Jesus Christ as my personal Savior is the greatest thing that has ever happened to me. In seeing those who have found Jesus Christ as the answer to their alcohol, drug, and personality problems, I can confidently say that my answer will also change others' lives. Thus, my goal is to point the individual to the answer—even though I may never see my goal fulfilled.

I have found that I come in contact with three types of men: the alcoholic; the jobless, disoriented nonalcoholic; and the search-

ing, scared, and lost young person. Examples of each type show what these men are like and how each individual was pointed toward the answer.

One alcoholic I know is a talented 30-year-old individual. He grew up speaking both French and English and had been wealthy. He did well until he was 22 when he found that his wife had not been faithful to him. From that time until he came to stay with us, he had not been sober except for the times he had spent in prison and jails. He tried to stay sober several times but each attempt was futile. He spent eight years on skid row in Toronto and London, Ont. At the Salvation Army in Toronto, he had gone forward to pray many times but his motive was to ask for a bed for the night. While staying at the hostel he was sober for ten weeks, but more important he was confronted with Jesus Christ's claim that He could change his life. It was the first time in eight years that he had a chance to explore what Christ could do for him. The next time he has an opportunity to take a lucid look at himself, he may decide to let Jesus Christ show His power to change his life.

The jobless, disoriented, nonalcoholic person I'm thinking of is a middle-aged, soft-spoken individual. He drinks very little but just can't seem to make things work out for himself. He will take any job, but consistently manages to throw away every opportunity he encounters. He doesn't seem to be lazy but is very dull. He found that stealing, lying, and cheating are better than working. He stays with us about one night a month and frequently travels between Montreal and Vancouver in search of employment. Once he stole the money from the man in the next bed and left during the night. Another time he covered the city giving his hard-luck stories, telling how cruel the people at the hostel were and asking for assistance. Once while staying with us he took a Gospel of Mark booklet with him. Sometime later he brought it back grimy and well worn. I don't know if he accepted Christ as his Savior, but from the way he acted I know that he had come face-to-face with the message of that booklet.

The searching, scared, and lost young person is above average in intelligence. Just prior to graduating from high school he quit and got a job in a large automobile plant for several years. He began to look for answers to life and decided to try drugs. He toured France and Italy in search for meaning in life. After a long time in Rome, he returned to Canada without the answers he was seeking. Before long he lost his job and was committed to a mental hospital for a year. When he was released he left his home and wandered aimlessly from city to city. He was at the hostel less than two weeks, but during his stay he encountered for the first time a new way of living. He told me that it was the first time that

anyone had told him that Jesus Christ was personally interested in his life.

Though not one of these men put his trust in Jesus Christ, each one was personally confronted with the person of Christ. Hopefully, these seeds will produce a harvest. I have seen harvest in other men's lives and Christ's power to change men. It is my desire that others will also let Jesus Christ prove Himself to them. — Steve Van Valkenburg, Oshawa Men's Hostel, Ont.

Contributions Meet Budget

"The financial needs for 1970 have been fully met," announced Ira J. Buckwalter, retiring Treasurer of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

"We are grateful to God and the supporting brotherhood," Buckwalter continued.

"The working balance in our mission funds is \$2,600 higher than on January 1, 1970. To start the new year we have funds to cover one month's operations. We are happy



Ira J. Buckwalter

for a worker team who share with us in looking to God for the funds needed from month to month."

Mission expenses for the year exceeded Eastern Board's budget by \$5,500; contributions exceeded by \$8,100. Total receipts for home and overseas missions, relief, and Voluntary Service came to \$1,507,840.23.

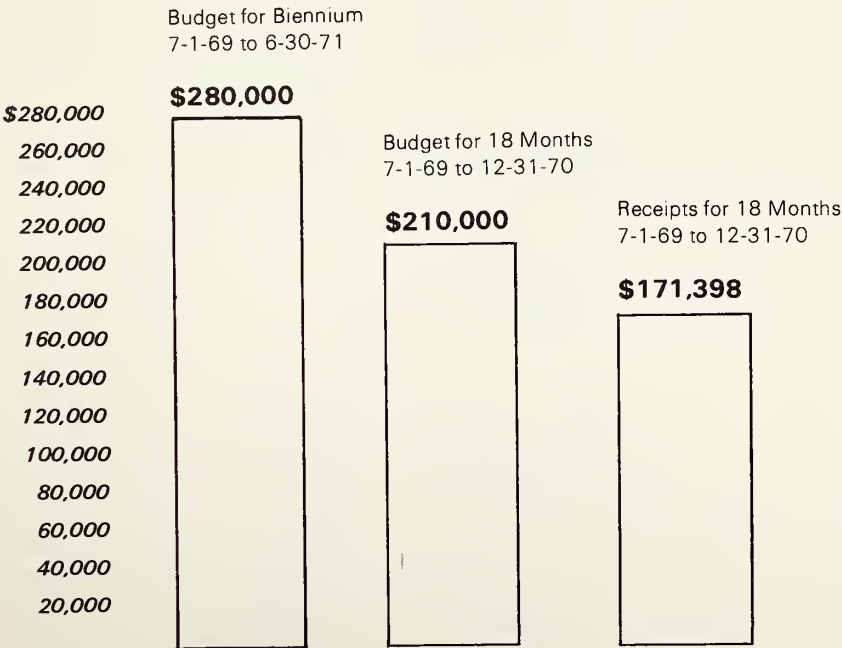
Response to the Board's December appeal totaled \$294,415.37 or \$7,126.85 less than 1969. But earlier contributions were up 7 percent over last year (the increase came in the months June-November).

The December appeal was made in Lancaster Conference congregations by the congregational stewardship secretaries. The stewardship secretaries have identified with EMBMC's goal to develop a level of monthly support so that expenses can be covered on a current basis. When this goal is reached, the December ingathering will guide the Board in planning expansion for the following year.

A budget of \$1,580,000 for 1971, an increase of \$80,000 over 1970, was tentatively authorized by the Eastern Board in its Dec. 16, 1970, meeting. After the books have been closed and audited, final action will be taken in the next meeting to be held Mar. 15, 1971.

Ira Buckwalter also pointed out that 11.5 percent of Eastern Board's 1970

MENNONITE GENERAL CONFERENCE



Receipts were \$38,602 below budget for 18-month period.

To meet the budget we will need to receive \$18,100 per month for the remaining six months of the biennium.

support came from Mennonite congregations not affiliated with the Lancaster Mennonite Conference; similarly 10 percent of the appointed workers come from congregations across United States. Specifically, these 80 persons constitute 40 percent of the Board's overseas workers.

After serving as EMBMC Treasurer for 24 years, Ira J. Buckwalter turned over his responsibilities to his successor, Norman G. Shenk, Mount Joy, Pa. Buckwalter, a lifelong resident of Intercourse, Pa., will now serve as Eastern Board's General Secretary, and will assist the treasurer by carrying a portfolio for investment funds.

MCC Recruits Teachers for Swaziland

Swaziland was approved by the Mennonite Central Committee Executive Committee as the ninth country in Subsahara Africa for the Teachers Abroad Program. Authorization has been given to send eight teachers to Swaziland in 1971. The president of the local conference of churches, David Hynd, will assist in placing these teachers in church-related secondary schools.

The initial suggestion to place teachers in Swaziland came from Don Jacobs, Eastern Mennonite Board missionary to Kenya, and Jim Bertsche of the Congo Inland Mission, at the time of their visit to southern Africa in April 1970. A follow-up visit by Paul Kraybill and Harold Stauffer (overseas directors for the Eastern Board), Vern Preheim, and Don Jacobs in November made it possible to proceed with these plans.

Sending teachers to Swaziland is only one phase of a broader Mennonite involvement with service and mission personnel in southern Africa. MCC has had teachers and agriculturists in Botswana since 1968. There is also a possibility of placing personnel in Lesotho, particularly at the University of Lesotho. Branch campuses of the University of Lesotho will be opened in Botswana and Swaziland in 1971.

Swaziland is one of the newest of Africa's independent nations, having gained its independence in 1968. With 400,000 people in 6,700 square miles, it has the distinction of being one of the smallest African nations both in population and land area. Swaziland also has one of the higher per capita incomes in Africa. A greater percentage of children is able to attend primary and secondary schools than in most countries of Africa.

As is true in the countries where MCC is sending teachers, the greatest need in Swaziland is for science and math. Domestic science, agriculture, and industrial arts teachers are also needed. English and history teachers are needed in limited numbers.

Russian Broadcast Elicits Response

To Russia with love—50,000 watts' worth! HLKX, Inchon, Korea, beams 50,000 watts of Mennonite Broadcasts' Russian program, *Voice of a Friend*, into the USSR twice weekly.

In a recent letter to Mennonite Broadcasts, Alex Kuvshnikov, HLKX's Russian department director, requested the production of an additional *Voice of a Friend* program to beam into the USSR. "The quality of *Voice of a Friend* is good," he writes, "and we get a regular supply of your programs which is not the case with many of our program producers."

However, at this time Mennonite Broadcasts does not have funds or staff time available to produce a second Russian release. Mennonite Broadcasts is therefore requesting Kuvshnikov to consider releasing the present program at an additional time in the broadcast week as well as releasing programs taped earlier as an alternative.

Kuvshnikov also says, "We have often

wondered who and what kind of people listen to our programs. . . . A letter came to us from Slavic Mission in Finland saying: 'Two Christian leaders in charge of gospel work in Siberia reported of the effect of HLKX, saying that literally tens of thousands of people in Siberia listen to these programs daily.' This was the first letter.

"The second was a report from a Russian missionary in Japan, who had an opportunity last August to spend 11 days in Russia, primarily in the two cities of Khabarovsk and Irkutsk, where our broadcast can be heard. This is what they told him: 'They were very grateful for the gospel radio broadcasts and asked me to thank all the Christians who make it possible. We could not write to thank you for the radio programs. I was told that even those who don't believe also listen. They asked that the Christians back home support them with prayers.'"

Dry Season Becomes Blessing in Disguise

The digging of fish ponds in Dak To, South Vietnam, recently represented unusual initiative by the local people. The dry season was beginning in the area and the one fish pond which MCC volunteer Ron Ackerman had been instrumental in building and stocking was beginning to dry up.

The water was hot because of the bright sun and many of the fish were dying. An emergency situation arose which called for the removal of some of the fish to reduce the crowding. It was an ideal time for fishing, so Ron and one of his Montagnard co-workers began to make a fish net. The vice-village chief came and told them that their net would not function correctly and by experience, the chief was proved right.

Ron reports that when the fishing began, it was a sight to behold. The people stood on both sides of the pond and using three nets walked the length of the pond. Once this was started, the people began to catch fish. At first, tilapia, although small, were caught. Not many carp were caught until they were tired of avoiding the nets. The skill of the Montagnards then came to light as they began catching one-kilogram carp with their bare hands. People then began splashing and diving for fish everywhere in the pond. After two hours the fishing was stopped and each family was given half a carp and seven tilapia. The vice-village chief said that this was not enough and suggested the digging of another pond.

The development of more ponds has begun and the people have suggested improvements on their own. The ease of raising fish has spread rapidly and many individual families are now digging their own small ponds.

On Nov. 26, Ron and Bill Rose, CWS volunteer, went to Pleiku and returned with more than 1,000 fingerlings. These were divided among the various fish-raisers. Ponds are still being dug, and new requests for fingerlings are made every day. Whether the supply at Pleiku will be adequate to satisfy the local demands is hard to project.

In any case, these two young VNCS-ers are pleased that they have been able to supply as many fish as they already have as a reward for the Montagnards' diligence in this new venture.

MEDA Assists Indian Children

In the fall of 1969, Mennonite Economic Development Associates (MEDA) agreed to assist Mr. and Mrs. Leo Kessic, Thunder Bay, Ont., in buying a large house. They needed the large house so they could house Indian children from broken homes or those who must live hundreds of miles away from home to attend school. The children also come from the Children's Aid Society and some are as far as 300 miles from their home. Their room and board which the government and parents pay for the children provide an income for the Kessics and in addition they are able to repay MEDA on a regular basis for the money which was loaned to them to buy the house. In keeping the children in their home, the Kessics are able to provide a Christian home for the children and meet their spiritual and physical needs.

This school year the Kessics are again keeping nine children so they can attend school. Mr. Kessic has a strong concern for

the Indians in the outlying areas of Thunder Bay and is hoping to begin a church among the Indian people in the area which would be associated with the larger Indian church body of Ontario.

Mr. Kessic is an Indian from Red Lake, Ont. For many years he worked for the Lands and Forest Department at Red Lake. Mrs. Kessic is the former Marie Zimmerman from Elizabethtown, Pa. Prior to their

moving to Thunder Bay two years ago, they spent a year at the mission station at Pikangikum.

MEDA is a corporation of Christian business people organized to assist fellow Christians in developing nations extend their resources on a brother-to-brother relationship by providing funds for them to begin projects which eventually become self-sustaining.

FIELD NOTES

A meeting to consider further the question of location for the 1972 Mennonite World Conference sessions, as well as program implications for it, is scheduled for Jan. 18, 19 in Curitiba, Brazil. Participating in the meeting will be representatives from German and Latin Mennonite conferences in South America, Professor J. A. Oosterbaan of the Netherlands, Marvin Hein, Moderator of the Mennonite Brethren Conference of North America, and C. J. Dyck, Executive Secretary of the Mennonite World Conference.

Recommendations from the meeting will be brought to the Executive Committee, Presidium, and delegate body of Mennonite World Conference immediately following the meeting. The theme set for 1972 remains "Jesus Christ Reconciles."

Claude R. Beachy, wife, and three daughters of Goshen, Ind., were scheduled to leave Miami on Jan. 16 for a four-year term of missionary service in Cap Haitien, Haiti, with radio station 4VEH. This station is owned and operated by the Oriental Missionary Society which has headquarters at Greenwood, Ind. The Beachy airmail address is Box 90-B, Port-au-Prince, Haiti, W.I.

Sanford H. Good was ordained to the ministry on Jan. 3 to serve the Schubert congregation in Lancaster Conference. The service was in charge of Clarence E. Lutz, assisted by David N. Thomas. Bro. Good's address is P.O. Box 103, Bethel, Pa. 19507. Tele.: 717 933-8254.

The sixth annual banquet meeting of the Southern Mennonite Camp Association will be held on Feb. 6, 1971, at 6:30 p.m., at the Sarasota Christian School, 5415 Bahia Vista St., Sarasota, Fla.

The South Dakota Voluntary Service Unit, Washington, D.C., has chosen a leadership team to administer their unit rather than the traditional unit leader couple. By verbal consensus the unit chose a team leader, James R. Miller; hostess, Sandra Troester; and business manager, Kenneth Ebersole.

The thirty-eighth annual ministerial meeting of the Lancaster Conference will

be held Feb. 16, 17, at the Bossler Church, Elizabethtown, Pa. Guest speakers will be Glendon L. Blosser, Harrisonburg, Va., and J. Otis Yoder, Quarryville, Pa.

The New Life Mennonite Church, Boston, Mass., at year end made final payment to Eastern Board for the funds advanced to enable purchase of their \$18,000 facility. In his acknowledgment to the Boston I-W unit and the congregation Ira Buckwalter wrote: "I don't believe we have had a comparable situation where the entire cost of a church property was contributed by a local group. We are very thankful for this, and that the total was repaid in less than five years. . . . With the building now free of debt I trust that all will raise their sights to new dimensions of witness and service."

A two-hour course entitled "Seminar on Emotional-Spiritual Health" is being offered to second-year students at Mennonite Hospital's School of Nursing, Bloomington, Ill.

Ron Ropp, Mennonite Hospital chaplain and course instructor, describes the course as "a seminar in which students reflect upon their own style of relating to patients as they attempt to meet emotional and spiritual needs in facilitating emotional as well as physical health."

The accreditation for Eastern Mennonite High School has been continued by the commission on secondary schools of the Southern Association of Colleges and Schools. The action was taken at the recent meeting of the association in Atlanta, Ga., and announced by Principal Samuel Weaver.

Membership in the association indicates that the school is seeking to make improvements through the process of accreditation which includes self-study and a review by a committee. Eastern Mennonite High School was accredited in 1957.

Special meetings: John M. Drescher, Scottdale, Pa., at Ministers' Week in Brewton, Ala., Jan. 25-29. David Augsburg, Harrisonburg, Va., at Kingview, Scottdale, Pa., Feb. 7-10. Herman Glick, Atglen, Pa., at Hartville, Ohio, Mar. 6-10. Aquila Stoltzfus, Grayson, N.C., at Caln, Coatesville, Pa. Mar. 24-28.

New members by baptism: three at Waldo, Flanagan, Ill.; one at Moorefield, Ont.

Seventy Sunday school superintendents, assistants, department superintendents, Christian education leaders, and pastors, with a number of wives from five district conferences, participated in an enthusiastic and helpful Sunday school superintendents' seminar at Laurelville Mennonite Church Center, Jan. 8-10.

Two more seminars are scheduled: Feb. 19-21, Camp Amigo, Sturgis, Mich.; Feb. 26-28, Colonial Inn, Lincoln, Neb. You are urged to send in your registration now for reservation at the place of your choice. Send to J. J. Hostetler, Mennonite Commission for Christian Education, Scottdale, Pa. 15683.

A Spiritual Life Retreat will be held for married couples at Bird in Hand Motor Inn, six miles east of Lancaster, Pa., on Feb. 12, 13. John Drescher and his wife, Betty, Scottdale, Pa., will be resource persons on the theme, "Heirs Together of the Grace of God." Registration begins at 5:00 p.m. Friday. Overnight lodging, four meals, inspirational messages, quiet periods, discussion groups, and informal fellowship will comprise this retreat. Plan now to attend so that you may learn to know one another and what the Lord has for you. For information write Mrs. M. Rohrer Hershey, R. 3, Lititz, Pa. 17543, or phone 717 626-5549.

Mr. and Mrs. B. Frank Byler and son Mark were scheduled to return to Uruguay from the U.S.A. on Jan. 5. Their address: Av. Millan 4392, Montevideo.

Mr. and Mrs. Willard Roth, Carla, and Kevin were scheduled to fly from New York on the evening of Jan. 13. Their Ghana address: P.O. Box 6484, Accra.

Mr. and Mrs. Ron Guengerich, Obihiro, Japan, write: "Our general plans for 1971 are to return to the States around the first of March and to live in the Lansdale area until school starts in September, when we will probably move to Elkhart for Ron to begin study at Goshen Seminary for a year. Our work in the past year has included lots of English teaching on a rather elementary level. Ron's teaching still takes him to Kushiro every Tuesday and Wednesday. His many other classes in Obihiro include Chikusan Zootechnical University, Otani Ladies Junior College, a nursing school, and several private classes."

Arriving in the U.S.A. on furlough from Latin America recently: Floyd Siebers, Albert Buckwalter, Mario Snyders, and John Bloughs.

Robert Witmer reports from Paris, France: "You prayed. God intervened! We are enjoying as good health as we have ever known. Thank God with us. My next thorough checkup is scheduled for April 1971. But there is a deeper working of the Spirit that is more marvelous than healing of the body. In spite of many moments of blessing, and instances when we have very definitely experienced the leading of the

Lord, the 'fruit of the Spirit' often seemed to be too seasonal, too dependent upon circumstances. Through the testimony of a dear retired missionary we learned the secret of victory and of the fullness of the Spirit. Fellowship with Christ has become so much more personal. It's true! It's real! With deep thanksgiving to God and warm love in our hearts for each of you, we send our greetings."

P. J. Malagar, Dhamtari, India, says: "We want to express our deep joy and glad 'thank you' to everyone who remembered us by letters, gifts, prayers, and counsel during our son Deelip's illness. He has started taking Bible correspondence courses from the Light of Life School in Landour and has already received his first meritorious certificate of excellence in completing a course on 'The Way of Salvation.' Please pray for him that he may turn out to be a 'man after God's own heart.'"

Glenn Musselman, Jundiá, Brazil, writes: "Regina seems to be holding her own and making some progress in her fight against the infection. She has been taking the antibiotic Pyopen and it seems to be helping her. Dr. Lane gave Regina a wonderful Christmas present — that of being able to come home for 24 hours, starting the afternoon before and returning to the hospital on Christmas Day. We certainly appreciate the prayers and spiritual support of so many people during these weeks."

Mrs. Olga Grikman, Brussels, Belgium, reports: "Your prayerful and financial cooperation during the past years has been a continued source of encouragement. So with all my heart I thank God for your interest and fellowship in our activities among the Russian refugees here in Belgium. It has also been my privilege to pray daily for the entire Mennonite brotherhood. The thirtieth of November marked an important anniversary — the fortieth anniversary of our work here in Belgium. In

1930 my husband and I came to Belgium to begin pioneer refugee work among the Russians."

Mr. and Mrs. Wesley Richard, Shiroishi-cho, Sapporo, Japan, December: "As you know, we moved this past summer to an area of Sapporo called Shiroishi (translatable as 'Whitestone'). One reason was to be closer to Hokusei College where Wes teaches. One of our biggest concerns since moving here has been, 'Can we as foreigners really contribute anything here to this neighborhood?' The Japanese society is a close one, making it particularly hard for a housewife to find a meaningful place other than in her family. Recently Sue has been asked to teach a Sunday school class for little children and through this has found a way to use Japanese and to get next to some people. The monthly meeting of the Mennonite ladies' group has provided opportunity to invite some women."

Mr. and Mrs. Paul T. Guengerich write from Sapporo, Japan: "Hokkaido International School is truly international with quite a cosmopolitan group. Children of American missionaries comprise the majority of our enrollment, but others are U.S. government officials' children and Japanese, Chinese, Australian, Korean, Austrian, and Canadian children. Marjorie teaches first and second grades, while Paul serves as principal and teaches some junior high courses. We are feeling more and more a part of the two Mennonite fellowships here in Sapporo — Yuai and Shiroishi."

Waldo J. Neufeld was recently selected to direct the mass communications activities of the General Conference Mennonite Church both in the United States and Canada. He replaces the present director, Bernie Wiebe, who begins a two-year leave of absence this summer. Neufeld coordinated the follow-up correspondence and Home Bible Studies ministry in West Africa for Mennonite Broadcasts, Inc., from 1963-1965.

Bookrack Evangelism has placed a rack of Life-Line books in a beauty parlor through the efforts of Simon Schrock, Life-Line's representative in Washington, D.C. Schrock has previously placed racks in the Washington National and Dulles International airports, a drugstore, and a variety store in the Washington, D.C., area. Bookrack Evangelism (BRE) attempts to place wholesome paperback books in secular man's environment. BRE is coordinated by Life-Line Book Sales of Mennonite Broadcasts, Inc., Harrisonburg, Va.

The Willis Horst family arrived safely in Salto, Argentina, on Dec. 31 for a term of missionary service.

A cablegram received on Jan. 7 from Cecil Ashley, Sao Paulo, Brazil, reads: "LUGLIO FAMILY IN SERIOUS CAR ACCIDENT JANUARY 3, CURITIBA. JOAQUIM, RUTE, BROKEN PELVISES." Joaquim Luglio has served as treasurer of the Brazil Mennonite Mission National Board (Associacao Evangelica Menonita) and

was the Brazil fraternal visitor to major Board meetings in 1967.

Mr. and Mrs. Menno Friesen of London Mennonite Centre will be in Brussels Feb. 6 to 13 to participate in the Paris-Brussels-London consultations held annually by Mission Board personnel in those cities. Overseas Secretary Wilbert R. Shenk will be present at the Brussels meeting after a stopover in London.

Mr. and Mrs. Delbert Erb write from Bragado, Argentina: "Our church activities are quite varied. In Mechita where we serve as pastor we have had an encouraging year with new members and interested people. As member of the Conference Executive Committee, Delbert travels considerably and shares in many administrative aspects of the conference, as well as in the areas of radio, publications, and Voluntary Service. Presently we have three Argentine youth in Bolivia where they are cooperating with MCC."

Wilbur Hostetler, director of Home Bible Studies at Mennonite Board of Missions, lists 400 persons on the active role for HBS correspondence courses at the close of the third quarter (Dec. 31, 1970). This figure includes 281 new enrollees and 122 prisoners. Any of five different courses of 12 lessons each is available as a public service by writing to Wilbur Hostetler at Box 370, Elkhart, Ind. 46514, or Paul Roth, Mennonite Broadcasts, Inc., Harrisonburg, Va. 22801.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Hurrah for the two articles, "Women's Liberation" and "Liberation — For Men and Women," that appeared in the Dec. 8 issue of *Gospel Herald*.

I am tired of being "talked down to" by men who treat their wives like servants. I thank God for a husband who treats me as an equal. Let's have more articles on this subject — Wilma Rhodes, Portland, Ore.

I'd like to add a hearty "amen" to the recent editorial, "Brother, Call Me Brother" (G.H. Dec. 15, 1970). I think one of the reasons that titles and designations like Reverend and Doctor are being introduced more and more into our circles is that we understand less and less of the true meaning of brotherhood — a key distinction between us and the denominations.

The early Anabaptists saw brotherhood as a very literal reality, and called themselves the Swiss Brethren, *Brüder in Christo*. In the lowlands to the north the Mennonite fellowship became known as *de Broederschap*. Brotherhood is a concept radically different from denomination, and if truly experienced far superior to the idea of democracy. This reality enabled the Swiss theologian, the merchant, the housewife, the student, and the farmer to meet, to work, and to pray and to recognize each other joyfully as children of God, as brothers and sisters. Isn't it significant that Conrad Grebel dropped the word "von" (denoting noble descent) from his name whereas his later non-Anabaptist relatives returned to the use of von Grebel?

Calendar

Inter-Term Opportunities in Continuing Education for Pastors and Christian Workers at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Inter-Term Classes for Credit, Jan. 4-22; Inter-Mennonite School for Ministers, Jan. 13-21; Mass Communications Seminar, Jan. 22-24.

Maple Grove Winter Bible School, Atglen, Pa., Jan. 18-29.

MCC Annual Meeting, Chicago, Ill., Jan. 22, 23.

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25-29.

Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.

Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.

Last General Conference sessions and Constitutional Convention, Kitchener, Ont., Aug. 16-19.

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

To use pertinent illustrations from our time, Dr. Alta E. Schrock of Grantsville, Md., Dr. J. C. Wenger of Goshen, Ind., are first of all Sister Alta and Brother J. C., pilgrims on the same road, fellow members of this family of God's people that transcends the ages, national boundaries, difference in race, or inequality in gifts and talents. Once we have established this brotherhood relationship we have other, better ways to express our respect for one another without the use of titles, as well as to those who don't have the titles.

It certainly puzzles me to see how lately the use of Rev. and Dr. has become popular among the more conservative sections of our church, and how some of the brethren insist on the use of their titles in news releases, and have them prominently displayed on important looking letter-heads.

Really the concept of brotherhood involves far more than the use of titles, and we do well to think through the whole implication of being members of God's family. But let's begin with Drescher's request: Brother, call me brother! — Jan Gleysteen, Scottsdale, Pa.

I've been reading Arnold Cressman's column for the past several years and am often saying hurrah and amen and now I'm questioning the column on "Impractical Giving" (12/22/70).

I'd like to carry his idea further and suggest we give gifts such as a note to husband saying: one day of each month (his choice) is his without any wifely suggestions. Husband could promise such a day to do his wife's suggestions. Parents could promise to give each child so much time alone each week or month. Carry the idea on to those outside your household. Such gifts would truly be saying, "I love you." I'm becoming convinced that there needs to be more criteria for acquiring our things than just being able to afford them. — Mrs. Patricia Hershberger, Woodburn, Ore.

The editorial, "Youth's Right to Smoke Pot," in the Dec. 15 issue is alarming. The comparison of youth smoking pot and becoming addicted to drugs with parents smoking cigarettes, drinking alcoholic beverages, or becoming "addicted" to coffee or tea is, for the most part, dangerous and a gross misinterpretation.

Hundreds of thousands of persons in recent years have given up use of cigarettes and many persons have stopped the liquor habit. How many drug users have done likewise? Can you name persons who, when "high" on cigarettes, coffee, or tea leaped from a nine-story window or committed outrageous crimes of murder and the like?

The church and the whole world need parents with the courage to both face up to their own sins and confront youth with their particular sins. Let's stop rationalizing — blaming parents, police, the guy across the street, and others and place the blame where it belongs. In most cases drug abuse today is a personal choice in spite of all the warnings and counsel against it. Also, parents and youth alike must adhere more closely to the Word of God which is wise, clear, and fair in that it speaks to all ages of responsibility (refer to Ephesians 6, Titus, and so on).

This editorial must have been very pleasing to those who are looking for excuses to either continue or to start using drugs. — Joseph Oswald, Hopedale, Ill.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bacon, Mike and Eileen (Kauffman), Hubbard, Ore., second child, first daughter, Alisa Ann, Dec. 16, 1970.

Barker, James and Karen (Troyer), Milford, Neb., third daughter, Beth Ann, Dec. 21, 1970.

Benowitz, Jerry and Charlotte (Pierantoni), Monsey, N.Y., second child, first daughter, Althea, Oct. 3, 1970.

Grabner, Donald and Debbie (Frye), Constantine, Mich., first child, Shannon Michelle, Dec. 6, 1970.

Huebert, Hans and Martha (Wagner), South Farmingdale, N.Y., second child, first daughter, Jennifer Ann, Oct. 10, 1970.

Martin, Luke and Mary (Kauffman), Saigon, Vietnam, third child, second son, Jonathan Daniel, Nov. 29, 1970.

Moyer, Clyde and Phyllis (Saner), Selingsgrove, Pa., first child, Sheila Annette, Sept. 5, 1970.

Oswald, Gale E. and Janice Jean (Roth), Milford, Neb., fourth child, first son, Jonathon Lee, Dec. 21, 1970.

Peachey, John and Carol Joy (Troyer), Sarasota, Fla., fifth child, second daughter, Mary Joy, Dec. 18, 1970.

Roth, Donald and Berdella (Miller), Monitor, Ore., fourth child, first son, Jerry Dean, Nov. 10, 1970.

Sauder, J. Kenneth and Miriam (Bowman), Leola, Pa., fourth child, second daughter, Tricia Kaye, Dec. 20, 1970.

Sawatzky, Steve and Lorrie (Secord), Wheatridge, Colo., first child, Chandra Dee, July 30, 1970.

Schwartz, Jarold and Connie (Vielky), Lakewood, Colo., first child, Kristin Elizabeth, Dec. 12, 1970.

Weber, John and Janet (Frye), Harrisonburg, Va., first child, Sonya Ann, Dec. 12, 1970.

Wenger, Marlin and Jane (Idell), Ann Arbor, Mich., first child, Brent Idell, Nov. 30, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer — Hunsberger. — Curtis Neal Alderfer, Harleysville, Pa., Souderton cong., and Marian D. Hunsberger, Earlington, Pa., Franconia cong., by Ben F. Lapp, Dec. 5, 1970.

Carr — Oswald. — Dennis Carr, Eureka, Ill., and Verdella Oswald, both from the Beemer (Neb.) cong., by Sam Oswald, Dec. 20, 1970.

Cowan — Begly. — Terry Albert Cowan, Sweet Home, Ore., Sweet Home cong., and Karen Maxine Begly, Smithville, Ohio, Wooster cong., by Sanford C. Oyer, Aug. 22, 1970.

Culp — Hershberger. — Donald Culp and Sarah Hershberger, both of Goshen, Ind., Waterford cong., by Elno W. Steiner and Wilmer Hollinger, Oct. 24, 1970.

Esbenshade — Landis. — Kenneth Lee Esbenschade, Lancaster, Pa., and Carolyn Jean Landis, Lititz, Pa., both of Landis Valley cong., by Elam W. Stauffer, Jan. 1, 1971.

Henricks — Lantz. — Richard Henricks and Sue Lantz, both of Wauseon, Ohio, Inlet cong., by Dale Wyse, Nov. 20, 1970.

Kauffman — Haverkamp. — Charles Kauffman, Denver, Colo., First Mennonite cong., and Jean Haverkamp, Denver, Colo., Methodist Church, by Kermit H. Derstine, Nov. 28, 1970.

Kaufman — Birkey. — Jacob Kaufman and Jane Birkey, both of Goshen, Ind., Waterford cong., by Elno W. Steiner, Nov. 28, 1970.

Maarsen — Keim. — Jan Maarsen, Aalsmeer, Holland, Aalsmeer cong., and Mary Constance Keim, Bay Port, Mich., Pigeon River cong., by Jesse L. Yoder, Oct. 3, 1970.

Mendel — Hostetler. — Gary Mendel, Freeman, S. D., Mennonite Brethren Church, and Linda Hostetler, Sarasota, Fla., Bay Shore cong., by Nelson Kanagy, Dec. 26, 1970.

Miller — Reschly. — Joseph Miller, Hicksville, Ohio, and Ruth Ann Reschly, Wayland, Iowa, Sugar Creek cong., by Vernon S. Gerig, Dec. 19, 1970.

Suderman — Sauder. — Donald J. Suderman, Hillsboro, Kan., Mennonite Brethren Church, and June Arlene Sauder, New Holland, Pa., New Holland cong., by Frank E. Shirk, Dec. 31, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkholder, Harold, son of Sidney and Amelia (Miller) Burkholder, was born in Iowa City, Iowa, Feb. 7, 1925; died en route to Iowa City Hospital after a severe heart attack, Dec. 8, 1970; aged 45 y. 11 m. 1 d. On Sept. 27, 1942, he was married to Viola Bawel, who survives. Also surviving are 2 children (Lonnie and Lorrie), his mother, one sister (Mable — Mrs. Howard Zillmer), and 2 brothers (Edward and Clarence). Funeral services were held at the Wellman Mennonite Church Dec. 11, in charge of Paul E. M. Yoder and Duane Brenneman; interment in the Wellman Mennonite Cemetery.

Dintaman, George, son of Samuel and Effie (Houser) Dintaman, was born at Ithaca, Mich., June 22, 1884; died at the Lagrange County Hospital, Lagrange, Ind., Nov. 8, 1970; aged 86 y. 4 m. 17 d. On Dec. 27, 1906, he was married to Edna Pearl Yoder, who survives. Also surviving are one daughter (Mrs. Ruth E. Misher), one son (Carl E.), 10 grandchildren, and 18 great-grandchildren. One daughter (Esther) preceded him in death. He was a member of the Shore Mennonite Church, where funeral services were held Nov. 10, in charge of Orvin H. Hooley and Homer J. Miller; interment in the church cemetery.

Heller, Elmer R., son of Henry L. and Fannie (Rohrer) Heller, was born in Manheim Twp. (Pa.), Feb. 28, 1894; died at Lancaster, Pa., Nov. 26, 1970; aged 76 y. 8 m. 28 d. He was married to E. Elizabeth Hersh, who survives. Also surviving are one son (H. Elvin), 2 daughters (Anna — Mrs. Henry E. Shreiner and Mary Kathryn — Mrs. Arthur D. Wenger), 9 grandchildren, 4 great-grandchildren, one brother (Landis R. Heller), and 2 sisters (Mrs. Harry Landis and Mrs. Jay Habecher). He was a member of the New Danville Mennonite Church, where funeral services were held Nov. 29, in charge of David Thomas, Elias Groff, and Jay Garber; interment in the adjoining cemetery.

Kanagy, Ella M., daughter of Joseph and Emma (Zook) Kanagy, was born in Wilmington Twp. (Pa.), Oct. 19, 1889; died following a lengthy illness, at New Wilmington, Pa., Dec. 26, 1970; aged 81 y. 2 m. 7 d. Surviving are 6 sisters (Minnie, Amanda, Elizabeth, and Ina Kanagy, Amelia — Mrs. Chauncey Kauffman, Sara — Mrs. Thomas Vaughn), and one brother (Elmer). A brother (Joseph) preceded her in death. She was a member of the Maple Grove Mennonite Church. Funeral services were held at the E. Gailey Sharp Funeral Home, in charge of Leonard D. Hershey; interment in the Fair Oaks Cemetery.

Lichty, Irvin, son of Mr. and Mrs. Benjamin Lichty, was born in Woolwich Twp., Ont., June 28, 1884; died at the South Waterloo Hospital, after a lengthy illness, Dec. 14, 1970; aged 86 y. 5 m. 16 d. On Jan. 14, 1914, he was married to Hannah Martin, who survives. Also surviving are 3 sons (Gordon, Howard, and Oscar), and one daughter (Verna — Mrs. Lyal Steckly). Funeral services were held at the Breslau Mennonite Church Dec. 17, in charge of Laurence Martin, Rufus Jutzi, and Horace Cressman; interment in the Breslau Church Cemetery.

Moser, Jacob, son of Philip and Katherine (Roggie) Moser, was born in Kirschnerville, N.Y., May 4, 1897; died near Evans Mills from an apparent heart attack while hunting, Nov. 12, 1970; aged 73 y. 6 m. 8 d. On Nov. 15, 1926, he

was married to Nina Lehman, who survives. Also surviving are 2 sons (Marvin and Dale C.), 3 daughters (Caroline — Mrs. Ellis Detwiler, Donna, and Lila — Mrs. Carlos Ovando), 8 grandchildren, 2 brothers (John and Menno), and 2 sisters (Martha — Mrs. Chris Zehr and Veronica Moser). Funeral services were held at First Mennonite Church, New Bremen, N.Y., Nov. 15, in charge of Abram Clemens.

Oswald, Peter O., son of Jacob O. and Margaret (Wilford) Oswald, was born at Hopedale, Ill., Aug. 2, 1883; died at the Wisner Manor, Dec. 6, 1970; aged 87 y. 4 m. 4 d. Surviving are 6 brothers (Joe R., Dan, Ben, Sam, Reuben, and Amos) and 2 sisters (Lizzie — Mrs. Chris Schantz and Lena — Mrs. John Erb). He was preceded in death by 2 brothers and one sister. In 1925 he was ordained to the ministry to serve the Beemer congregation. He was a member of the Beemer Mennonite Church, where funeral services were held, in charge of Earnest Kauffman and assisted by Peter R. Kennel; interment in the Beemer Cemetery.

Schrock, Mary Ann, daughter of William and Fannie (Eash) Miller, was born in Lagrange Co., Ind., June 21, 1898; died at Centreville, Mich., Dec. 6, 1970; aged 72 y. 5 m. 15 d. On Aug. 13, 1923, she was married to Ora J. Schrock, who survives. Also surviving are 5 daughters (Mrs. Dortha Fellers, Mrs. Bulah Chupp, Mrs. Betty Kline, Mrs. Mary Jane Lung, and Mrs. Grace Pridgeon), one son (Ernest), 12 grandchildren, and 5 great-grandchildren. One son (Harley) preceded her in death. She was a member of the Marion Mennonite Church. Funeral services were held at the Shore Mennonite Church Dec. 9, in charge of Orvin H. Hooley and Homer J. Miller; interment in the Miller Cemetery.

Stutzman, Joseph G., son of John J. and Katie (Miller) Stutzman, was born at Hartville, Ohio, May 24, 1900; died of a heart condition at Orlando, Fla., Nov. 29, 1970; aged 70 y. 6 m. 5 d. On July 30, 1922, he was married to Sarah Hershberger, who survives. Also surviving are 4 daughters (Marie — Mrs. Roman Hershberger, Katie — Mrs. Henry Stutzman, Esther — Mrs. Thomas Miller, and Lula — Mrs. Claire Nussbaum), 4 sons (Pete, Tony, Ivan, and Harold), 26 grandchildren, and 5 great-grandchildren. He was a member of the Wooster Mennonite Church, where funeral services were held Dec. 3, in charge of Sanford Oyer; interment in the Wooster-Salem Cemetery.

Wingard, Marlin R., son of Ralph and Emma (Hostetler) Wingard, was born at Johnstown, Pa., Aug. 11, 1915; died of a heart attack at Memorial Hospital, Johnstown, Pa., Nov. 20, 1970; aged 55 y. 3 m. 9 d. On Oct. 30, 1937, he was married to Evelyn Oaks, who survives. Also surviving are his parents, 2 sons (Garry and James, one daughter (Martha Jo — Mrs. Dennis Murray), one brother (Galen), and 3 sisters (Ruth — Mrs. Landis Beckley, Wilma — Mrs. Robert Hostetler, and Shirley — Mrs. Paul Shumaker). He was a member of the Weaver Mennonite Church. Funeral services were held at the Bethany United Methodist Church Nov. 23, in charge of Harold E. Thomas; interment in Richland Cemetery.

Zehr, Raymond R., son of John and Mae (Orendorf) Zehr, was born at Flanagan, Ill., Aug. 26, 1895; died at Ft. Dodge, Iowa, Dec. 3, 1970; aged 75 y. 3 m. 7 d. On Aug. 29, 1917, he was married to Silda Mae Schertz, who survives. Also surviving are 4 sons (Wayne, Leland, Dean, and Lowell), 2 daughters (Irma and Marilyn — Mrs. Leo Eigsti), 14 grandchildren, 8 great-grandchildren, one brother (Edwin), and one sister (Ella — Mrs. John Egli). He was preceded in death by one son (Francis), one brother (Andrew), and one sister (Olive — Mrs. Joe Byler). He was a member of the Manson Mennonite Church, where funeral services were held Dec. 5, in charge of Nick Stoltzfus and James Detweiler; interment in Ross Hill Cemetery, Manson, Iowa.

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Cover photo by Jan Gleysteen. The castle of Kufstein in Austria. Anabaptists were found in and around this city as early as 1524, but fierce persecution eradicated the movement here and elsewhere in Austria.

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

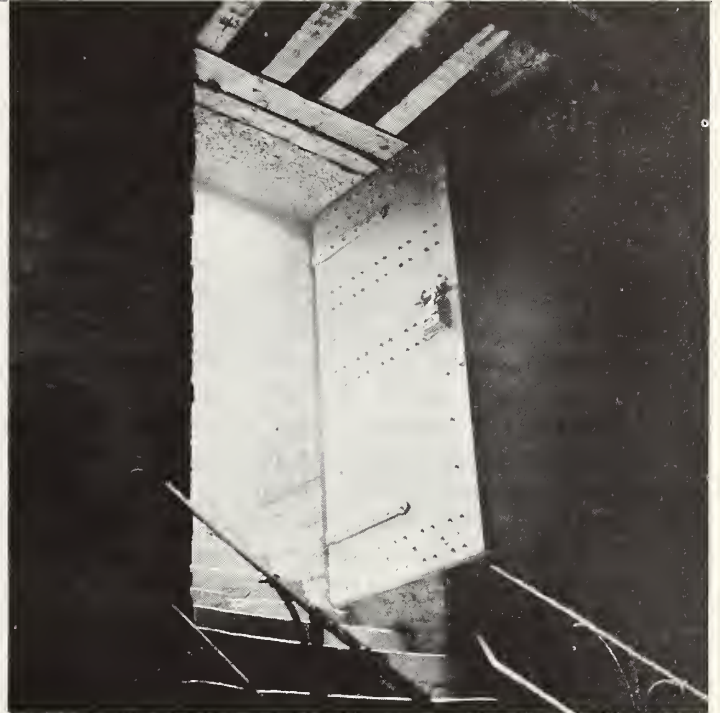
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A New Role for Mennonite High Schools

By Lee Roy Berry

In reaffirming a biblical concept of the world and the Christian's relationship to it, the Mennonite high school must enlarge its rationale. The strategic potential of our Mennonite high schools for the church's mission has largely not been understood, valued, or capitalized on. We seriously fail to utilize a key resource in our mission and thus sell short the immense potential of the Mennonite high school.

Historically Mennonite high schools emerged to provide children with sound education with a core of Christian belief. The prescribed high school curriculum was normally reinforced with Bible training to lead students to accept Christianity as a personal faith and to assume responsibility for showing others their need of Christ.

Some supporters of Mennonite high schools wanted an environment to isolate students from worldly influence of public schools. Not officially articulated but nevertheless observable was the desire of others to perpetuate homogeneity in cultural and racial background.

Mission Concepts Must Be Broadened

Times have changed. Mennonites have changed because of urbanization, technological revolution, and influences from the larger world culture. Some parents, for example, have been content to cease wearing traditional attire and to conform simply to the dress patterns of the larger culture. Some Mennonite youth, however, actively seek another life-style and find some patterns acceptable in the larger youth culture. These observations substantiate my contention: while the influence of contemporary society has caused changes in life-styles and political views among Mennonites, no change of equivalent magnitude has occurred in regard to our Christian mission in a modern world.

Lee Roy Berry, Goshen, Ind., is a graduate student, a part-time instructor in political science at Goshen College, and a member of the Mennonite Relief and Service Committee. He was instrumental in launching the High-Aim program aimed at providing scholarship for urban youth to attend Mennonite secondary schools.



Students receiving High-Aim educational benefits for the 1970 school year (seated): Lenelle Webb, Venesse Taylor, Theodore Ballanger, George Johnson. (Standing): Paul Scott, Leamon Sowell, Jr., Lamortto Wofford, Virgil Hawthorne. (Not pictured): Jennie Berry. High-Aim program information is available from the sponsoring agency, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

New concepts of mission are also needed. We need not dismantle our traditional view of verbal proclamation. While we must affirm the importance of the spoken or prophetic word, there are limitations to words, no matter how eloquent or powerful.

The prophetic word must be embodied in the life and work of the Christian church. All of us believe that an MYF-er who hears the Sunday morning and evening messages also needs a "good Christian home" and "Christian friends" to help sustain his faith.

To put it another way, we have assumed that in order to have ministers to meet today's demands we must also have seminaries to train them. The prophetic word does not eliminate the need for institutions. Haven't we assumed that Mennonite colleges will admit students from foreign places where missionaries have been at work?

Similarly, I suggest that the work of various Mennonite mission boards in cities and in Appalachia is almost futile unless ways of working are developed to meet the needs of people — needs which cannot be met solely by the spoken or prophetic word. If we question this, we are in reality questioning the rightness of our own past.

One way of working suggested by this concept of mission is the Mennonite high school. Educational institutions among the inner-city poor are most decrepit. Many of these schools stand in the same neighborhoods where Mennonite mission boards and congregations have sent in people to "begin a new work." Invariably the lives of congregations emerging there have been affected by inept neighborhood schools.

We often say that the future of our church lies in our young people. No one argues with this fact, but we must also apply it to "mission" churches. How can a church flourish if its young people, its future, are limited in education which at best makes them semiliterate and barely able to function? What is the future of our emerging churches if in their en-

vironment a 16-year-old finds that they have little to offer him? If the church in mission cannot help youth meet what is today a basic need — an adequate educational preparation — along with the prophetic word, of what relevance is it?

Equal Partners in the Church's Mission

The implications of this line of reasoning are evident. First, Mennonite high schools must quickly become equal partners with Mennonite mission boards in our mission effort. Severe educational crises and environmental problems in cities where churches sponsored by Mennonite agencies are located must become the concern of mission boards and high schools alike. The separateness of mission boards, high schools, and colleges as institutions must be replaced by bold and concerted action. To reemphasize: the role of Mennonite high schools has been defined too narrowly and in isolation from the work of the church as a whole. Dialogue emphasizing the commonality of interest must begin.

Second, the Mennonite high school movement toward more intensely academic curricula should be rethought. This does not imply that academic excellence should not be a goal. Rather, I suggest that academic excellence must be accompanied by ongoing programs especially designed to meet needs of youth from "mission" church areas. Such programs are required to prepare students for academic excellence and for taking their places in society. To do less is inconsistent with our church's preaching.

In essence, Mennonite high schools now have a new and unique reason for existing. They must cooperate fully and actively in the church's mission by providing environmental and educational processes for young members of inner-city churches. Survival of "mission" churches themselves may depend in part on the response of Mennonite educational institutions to the needs of young Christians in the cities.

I would not imply that Mennonite high schools have to accept incorrigible students nor that they should be asked to do so. Neither does it mean that they forfeit the right to determine standards which students should meet. It does necessitate a carefully trained and selected faculty and students carefully chosen to participate in such a program. It may mean more money, and perhaps new priorities.

The situation is much more difficult when a teenager drops out of high school, begins a family, and is forced to compete in a job market where he has virtually nothing to offer. If our church can influence the direction of a high school student's life today, the student may not be throwing bricks tomorrow. I say "may" because no one can promise that any student will be Christian or Mennonite or even a good citizen. A church in mission will take that risk.

Earlier I suggested that Mennonite institutions must begin to operate in concert and forego the particularisms which characterize them today. I speak in degrees for institutions cannot work together completely. Remedial programs should, however, lead high schools and colleges to come together to tailor and implement such programs. Our problem today is that Mennonite colleges and Mennonite high schools often fail to communicate these concerns to each other.

I firmly believe that such efforts can be worthwhile be-

cause of the good quality of faculty and administrative persons in Mennonite high schools. Those whom I have met and talked with personally have also demonstrated that they care deeply about students as persons.

A Course of Action

We must:

1. Establish a general organization collaborating with Mennonite high schools and selecting students from central cities and other deprived areas to attend the schools. High-Aim performs that task.

2. Meet at the conference level to discuss the purposes of Mennonite high schools. Such meetings should include pastors of new churches; High-Aim representatives; and administrators of schools, colleges, and mission boards. Such meetings could be helpful in designing these efforts and laying solid foundations for future development.

3. Invite High-Aim representatives to visit various communities to dialogue about needs that high schools can meet with the help of people in these communities.

4. Hold summer seminars for Mennonite high school teachers to prepare them for their new roles. Seminars could conceivably be held at Mennonite colleges.

These activities suggest ways in which the church can begin to help with the educational needs of center city youth. I present them to point to possible solutions and to stimulate discussion which may hopefully lead to viable solutions. The problems and needs of youth in our Mennonite churches and communities of center cities should constrain us to help. Our Mennonite high schools are a valuable and seriously disregarded resource for helping. Let's hope that we can remedy that error soon.



How Churches Grow

"Did you ever wonder why some churches grow and others, apparently, do not?" Taylor Pendley of the Baptist Convention of Texas did two quarters of graduate study and research on the question at the Institute of Church Growth, Pasadena. Part of what he learned is the substance of an article in the September 1970 issue of the *Church Growth Bulletin*.

The location of the building, available parking, ample staff, and budget all are important but they are not all important.

Churches grow when "we find out where people hurt and ways to help them." They grow when "we quit begging people to come to us and instead we go to them." They grow when "... we decide it is time for the church to see what can be done to help people find new life through belief in Jesus Christ." They grow when we get acquainted with persons and try "to help them be what God wants them to be." And they grow when we "help these people overcome biblical illiteracy and through small groups seek to share with them the warmth of genuine Christian love and fellowship." — From *Inside Line*, December 1970, — Simon G. Gingerich.

Why Mennonite Camping?

Camping in the Mennonite Church has developed into a program involving thousands of children, youth, and adults. The church owns some twenty sites and has investments of nearly \$2,000,000. What can a camp program do in Christian education that a local congregation or Christian home cannot? What is the purpose of a camp program?

These questions have faced Christian education people and camp leaders. The Mennonite Camping Association, an inter-Mennonite group, in cooperation with the Christian education leaders of the church planned and sponsored a Camping Philosophy Study Conference at Goshen December 29-31, 1970. The purpose of this conference was to work out together a philosophy for Mennonite camping.

About 75 delegates from churchwide and district conferences along with representatives from camp associations participated. Several resource persons were asked to provide background information and principles to serve as guidelines in seeking to understand the mission of church camping. These included the place of Christianity in the philosophy of camping, the nature of the camper in tomorrow's world, educational principles underlying an adequate philosophy, and some projected outcomes in camping.

The delegates worked in small groups. First they attempted to identify some of the problems, concerns, and historic purposes of Christian camping. Some of the factors listed included use of outdoor settings where all the God-given senses of man may be utilized in learning; a nature-oriented program for discovery and appreciation of God's creation; an accelerated life relationship, including crisis experiences, through 24-hour living together; the additional dimensions of having leaders and counselors sharing their resources with those of pastors, teachers, and parents; and avoiding dehumanization of rigidly programmed religious services compressed into a few hours' settings held weekly in our regular church services.

Next the group set themselves to the task of writing a short statement of philosophy for camping. Each group produced a statement which was then shared. Time did not permit combining the group statements into one. The one statement seeming to become most significant to the group following some editing is: "Mennonite camping focuses on learning through living relationships in the context of individuals experiencing nature as interpreted and understood in the light of God's Word. Thus, camping includes programming and counseling that takes seriously (1) the natural environment; with a view to cultivating appreciation for it, developing skills in using it, caring for it with a sense of

By Still Waters

"Whatsoever he saith unto you, do it" (Jn. 2:5).

Our problem is not so much that we do not know God's will for us. Our problem is that we do not do what we know. Mark Twain said his biggest problem is not with the things he didn't know but with the things he did know. How often we failed because we did not follow the words of Christ we understood clearly.

Sometimes theologians seek to escape Christ's commands by relegating them to some future dispensation or age. Others refer to certain commands as having to do only with past generations. If we are sincere in our obedience meaning that "all that the Lord says, we will do" the Lord's Spirit bears witness with our spirit what His desire for us is. And, when we know what His will is, it is not sufficient to do something else or to say something else or to go somewhere else.

The lordship of Jesus means that we are under His command. He is the supreme commanding officer. There is no one, man or demon, who dare receive our loyalty or obedience above Him. There is no choice in life, large or small, which is to be made without awareness of His will. To put our trust in God means that we trust Him to instruct, guide, and lead us right. To trust God means that we willingly and joyfully obey in all things. It is saying and meaning the same words of our Lord who said, "Not my will, but thine be done."

Shelter In Trouble

*God is my comfort,
Not when I deserve it, but
When I need Him most.*

— Mary Alice Holden

stewardship, responding in worship to God who created it, and (2) interpersonal relationships; for growth in self-understanding, participation in Christian community, and development toward one's God-given potential."

Each group can now take these findings and discover their particular mission in the light of the work performed by this conference.

— J. J. Hostetler
Mennonite Commission for
Christian Education of
Mennonite General Conference

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Four Things Hard to Understand

Three things are hard to understand, yea four are very difficult to discern. The first is the great assumption some Christian parents have that the church or preacher should clear up all problems, particularly as they concern youth, by one sermon or one church rule, even though they could not build similar conviction through years and years of family living and instruction. And sometimes it seems that parents who failed most in leading their own children in the faith feel strongest that the church is failing to hold to the faith.

A second hard thing to understand is like unto the first. It is hard to understand how quickly people, as they grow older, forget their own immaturity and struggle in youth. Perhaps, for all, adolescence was so great a struggle that God provides a way of easily forgetting it. But some, in forgetting their own struggle, feel the church should wield a strong hand in the discipline of the immature and demand a high standard of maturity before persons are loved, accepted, or allowed to serve in the church. Sometimes it seems many words are said and many things done and many attitudes shown which keep youth from becoming strong and stalwart saints in Christ Jesus. Is it not still true that before youth can learn how to accept truth, right, and the Christian faith they must know from experience what true Christian acceptance and love is?

A third exceedingly difficult thing to discern is that many, who are continual critics of the church, wonder why the work of the church is hindered and why their own children or neighbors turn from the church. How can one learn to love something or someone by always having faults rather than good points stressed? How can one see and love beauty when always reminded only of the sordid and ugly? How can persons learn to love and serve the church by being told its leaders are apostate, its worship worthless, and its work without any redeeming quality?

One mark that says the church is divine is that in spite of all its critics and cranks within, it still grows. No other ism or organization could possibly survive had it so many antagonists in its own ranks. Communism for instance does not tolerate anyone within its system who criticizes or in any sense works or speaks against it. It knows it cannot survive should this be done. Yet in spite of all those within the Christian church who tear it apart, the church stands and advances.

Now the fourth is like unto the last. It is hard to understand how some who say they stand for the true faith feel they can be honest in their position when they tear down

faith persons have in each other, sow discord among brothers, and build hate and enmity between members of the body. How can such expect any part of the body to be healthy when one part works against another part in any way? For healing and health every part of the body must work to assist every other part. When one part fails or works against there can only be disease, amputation, and certain death. — D.

The Morning Sermon

For some reason, if I sense the thinking of some Christians, the sermon is falling into disrepute for the Sunday morning worship service. I have been trying to learn just what has taken place that this kind of trend should develop.

For me the Sunday morning sermon has always been perhaps the highest point of my worship experience so far as corporate worship is concerned. In the sermon I expect from the minister a word from the Lord. I don't necessarily expect it to be a one-way communication just because I'm not speaking but only listening. There is a silent language, too, going on in my inner self as the minister speaks from the Word of God.

From this sermon I expect to hear God speak to me through His servant as he understands the Word of God and as the Holy Spirit has spoken to him. If he has prepared his sermon and has yielded to the Holy Spirit, I know that God will not forget me in my needs in this sermon even though the pastor may not know at all he is speaking to me. His words may comfort me where I'm troubled or trouble me where I feel too comfortable. He may speak words of conviction, strength, challenge, encouragement, inspiration, and so on. These words prepare me in my own individual need for the tasks that I will meet when I face my work for the coming week.

In addition to listening to the regular Sunday morning sermon in my own congregation I also listen to several others on a Sunday which are sermons preached to a congregation or a radio sermon. It is remarkable how one can find people who are really hungry spiritually and who are in dire need to be fed the living bread and water from the Word so that they can face the work and frustrations in the home, office, community, and even in the church itself. — E.Z.

Come, Laugh with Me

By Moses Slabaugh

"There is . . . a time to laugh" (Eccles. 3:4).

Life may begin and end with tears, but there is a lot that's funny in between. We have had marches, protests, and riots. Why not try humor? We would have fewer rabble-rousers if we learned to laugh. Life flies at us in tantrums at times, but laughter is that sixth sense that makes it bearable.

The church smells more of funeral than wedding these serious days. Guess we got our long faces from the Puritans. They were suspicious of anyone who they thought was having fun and a good time. Those high hats married goodness and solemnity and squeezed the church into a poker-faced, cigar-store Indian. We hit every problem head on with deadpan seriousness. But Jesus enjoyed life and had the air of a feast. To introduce His ministry and miracles He chose a wedding, a place and time of gaiety. By our drab sameness, little wonder the world has decided to leave religion to old people. Those outside the kingdom should, instead, be saying, "I want what they have."

Humor is a sixth sense as important to life and well-being as any of the other five senses. Many of life's buffetings would be easier if we learned to laugh. Too often we make a federal case out of issues that are simply the cornmeal side of life. I often wondered how they put the lettering on tombstones until I saw how it's done. A thin layer of rubber with the letters cut out is laid on the stone. A blast of sand is forced onto the rubber. The exposed areas of the stone are cut, but the sand on the rubber simply bounces off.

Laughter Is a Tonic

"A merry heart doeth good like a medicine" (Prov. 17:22). Also "A merry heart maketh a cheerful countenance" (Prov. 15:13). Our generation spends too much at the beauty parlors. Scientists have found that laughter reduces tension in muscles and has a wholesome effect on virtually every organ of the body. A humorous point often lasts longer than a sober tirade. Even a wisecrack may outlast a sermon. To laugh at ourselves is worth a fortune in social and personal currency.

America needs humor right now. Students can't stand Nixon and Agnew rhetoric. The FBI jumps at a snide remark about sky-hijacking. America is edgy and if humor does not come to our rescue we will be like the Nazi. Humor was forbidden in the Third Reich.

Humor like art resists definition. Track it to its source and it disappears. It is an emotion to be sure, but how to define a man in the act of a hearty laugh is not easy. Who could



analyze what all goes on when a man emits loud guffaws, slaps his knee, and bends over and shakes in the middle. Just why does he show his teeth and why does his face go all out of shape. Laughter defies definition. It begins at the age of about two months and lasts until all the teeth are gone. Men seem to laugh more than do women.

Strange how laughter is registered mostly on the face. A good belly laugh gets you all over, but the Creator must want laughter to be visible and audible. The Creator must have had a sense of humor.

"He that sitteth in the heavens shall laugh" (Ps. 2:4). If God laughs at His enemies surely He had a delight and a sense of humor in His creation. He must have had a twinkle in His eye when He made a dachshund, a pelican, or made a baboon to itch and scratch. Frisking lambs and tumbling kittens surely brought Him a smile. It was Robert Frost who said "Forgive, O Lord, my little jokes on Thee and I'll forgive Thy great big one on me."

There is a difference between humor and levity. All joking is thinking and our ideals and philosophy is expressed in laughter. America's comedians, by means of TV, have built a multibillion dollar business all attracted by humor. The comedians have more followers than does Jesus Christ. But even with the recent addition of *Laugh-In*, boredom is America's number one problem.

Laugh-In has been called "a strange mixture of juvenile

burlesque, a bit of sophisticated humor, and just enough innuendo to appeal to America's yen for vulgarity." Popular American humor is heavily loaded with sex, that American cornerstone, and sex when out of proper context is one of the most frustrating and boring aspects of life. We are in the *Hee Haw* age of humor. It can be characterized as a mental halitosis reflecting the dirty mind. It suffers from constipation of thought and a diarrhea of words.

There is a wholesome wit and humor the Christian should cultivate. You judge a person by what makes him laugh. Wise-cracking is simply calisthenics of words, a Ping-Pong of puns. I like the joke that makes me laugh ten seconds but makes me think for half an hour. "The needle of wit followed by the thread of thought." Good humor keeps us in touch with life and what our world is thinking. Like the hippie who went to the barber and asked, "Care to give an estimate?" Or *Dennis the Menace* who asked his dad, "How come mothers can have a lot of children but children can have only one mother?" Or the child who came home from church and said, "Why did the minister say 'let us pray' and then didn't?"

We have overlooked the humor of Jesus. True, life was not too sweet to Him, He was "a man of sorrows." They flung suffering into His face and hung Him up to die. But one of the apostles mentions the "oil of gladness above thy fellows" as applying to Jesus. Hebrews 1:9. Jesus was a happy man and used a lot of humor. Elton Trueblood says there are some thirty passages in the Gospels where Jesus used satire and humor. Jesus used the sword of satire to bring down the mighty. The parable of the unjust steward, Luke 16, can hardly be understood unless Jesus was joking. How could He commend the unjust steward and keep a straight face? Or take Mark 3:22 where the Pharisees accused Jesus of healing by demoniac power. That question had to have an answer and Jesus was saying to them, "All right, by what demoniac power do you cast out demons?"

In Matthew 23 Jesus attacks the practice and preaching of the Pharisees and holds them up to laughter and ridicule. They were as ridiculous as Hollywood filming the Ten Commandments. He told His audience, "Listen to them, but don't do like they do." In our day Jesus would say, "Anyone who folds and packs parachutes for a living should jump occasionally." Jesus used salty words and didn't spare the hypocrites. He accused them of swallowing a camel, but straining a gnat. Imagine swallowing a camel. With which end would you start? A camel, they say, has a snotty nose — forget it! Jesus made those hypocrites appear ridiculous. Perhaps it was those sharp words that brought many of the Pharisees to believe. Acts 4:4.

Why do we laugh? There are some 80 theories why we laugh. They are deep, complicated theories dealing with psychic masochism, pseudoaggression, and debunking the superego. These are for the psychiatrist to explain, and he charges \$50. Man is the only creature that laughs and needs to. God has given us imagination to compensate for what we are not and laughter to make up for what we are. Mark Twain has noted that man is the only creature who blushes and needs to.

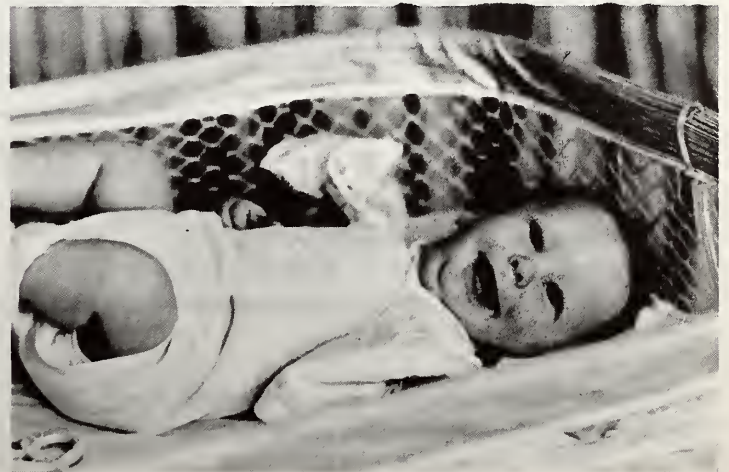
We laugh when we get behind our facade and see our mistakes and our real selves. We laugh to make ourselves tolerable. We become so deeply rooted in what we think is right and when a ray of light comes through to us we are appalled at our ignorance. Laughter keeps us sane. Only the honest person can laugh at himself. Children are good at helping us to see ourselves. They are so innocent and have no hostility. So it's funny what they say. The King James Version is an example of our established ways. James has had his version going since 1611 and is quite well established, but children sometimes tell us how he may not always communicate best. The little girl was instructed to illustrate a Bible story. She drew a plane with a pilot, two passengers, and a baby. The two passengers she explained were Joseph and Mary and the baby was baby Jesus. The pilot was Pontius Pilate and it all represented the flight into Egypt.

Then there was the little boy who had just heard the story of Job. He came home from Sunday school and demanded of his mother why their 6-month-old baby didn't talk. The mother explained that babies cannot talk. "Oh yes they do," he replied, "Job cursed the day he was born."

Again we laugh when the holes in human importance show through. Our pomposity trips and falls and it's funny. It is our way of leveling people. Take our weddings. We dress up the bride in that special special way. She is beautiful, charming. Everybody admires the bride. But we have jokes to keep her from getting too far beyond our comprehension.

For example: the bride wept when she and the groom looked at all the beautiful wedding gifts. When she saw all the gleaming pots, pans, toaster, and beautiful glassware she broke down and cried. The groom very tenderly inquired: "Why, Honey, what's wrong?" "I can't cook," she said. His reply was, "Don't worry, I don't have money to buy groceries."

Laughter also releases our hostility. Now, not all hostility is bad. Jesus had hostility. Mark 3:5 records the fact that Jesus "looked . . . on them with anger." Jesus was against all injustice, hypocrisy, and oppression. Preachers may best illustrate our hostility. Put it down there is a lot of subconscious hostility toward preachers. I'd personally like to




help scalp (figuratively) the preachers who are responsible for the cliché, "Dry as a sermon."

Our culture puts preachers up about ten notches above the rest of society. They even call him reverend and give him a pulpit that is higher than the rest of the audience. When someone tells a preacher joke we laugh. He is being put down where he belongs. To illustrate, I like the one where the preacher was paying his garage bill. He asked the garageman, "How much is my bill?" The garageman replied, "Oh, I don't know how much I should charge you." This encouraged the preacher, thinking he was getting a break. He was evidently a Mennonite preacher and supported by the Ministerial Aid Committee. (I think Mennonites got that idea of support from Kool-Aid). Well, the preacher was out to impress the garageman and said, "Well, you know I am just a poor preacher." The garageman's answer was "Yes, I know, I heard you preach."

There was another preacher who preached a whole sermon against pride and status seeking. His song leader chose the closing hymn, "I'm pressing on the upward way." A good preacher friend of mine was preaching from 1 Corinthians 12:17 where Paul uses the various functions of the members of our body to illustrate the church, the body of Christ. He added a contrast of his own and said, "What if we were all feet, how would we smell?" A snicker from the audience made him aware of what he said. The audience got rid of some hostility and the preacher was a better preacher for having made a goof to prove he was fallible like the rest of us.

We learn to laugh through our tears. Sarah had no easy life with that woman, Hagar, and her son, Ishmael, around. There were many family arguments, no doubt, but her testimony was, "God hath made me to laugh" (Gen. 21:6). Sir Thomas Moore said to his hangman, "Assist me up. Coming down I can shift for myself."

Only the secure person can really laugh. The people with faith who are safe and secure in the hands of God can come down off their pedestal of the self-ego and enjoy life and laugh. But Christian joy and peace are not passed out with the Sunday bulletin. Only when man is dedicated, silver and soul, to God, can he be free and laugh. Away with the slime and scum of dirty jokes and on with the glorious business of God's kingdom. God is good. He has a feast, even for the prodigal. There is rejoicing in heaven, even over a sinner coming home. One thing is certain. While we laugh our ulcer is not spreading. 

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

A youth group director recently told me with tears streaming down his face, "Nothing I ever do ever gains approval by the church elders! They stifle all my creative ideas!"

His deep frustration is found in many young people to whom God has given His Spirit. Recently I went to visit an influential Mennonite brother for whom I have the utmost respect. He gave me much good advice. He shared with me his vision for the church and assured me he would always have an interest in what I was doing. That gave me a warm feeling.

I was puzzled, however, when he stressed that I should lay low where the church was concerned. "Let the older men do the leading," he said gently. "Be content to work behind the scenes."

Pastor friend, some of us find ourselves in a squeeze. We have God's call to be Christians in the world, pressure from behind coming from other Christian brothers who say, "We are certain that God is calling you to act in His behalf!" Yet, when we express our desire to be used in a constructive way in the body, we are told, "It's not time yet."

How long will it be before that young person who came to you with his burden for souls groping in the dark runs from the insensitive leadership of the organized church to a life totally under wraps, his gifts left to mold under a blanket of hurt?

How long can a young person function while utterly frustrated?

Youth today keep silent as a positive voice in the church if they sense they will get clobbered when they express their true feelings. Not all young persons are ready to bare their souls before their critical elders, and those who fail to overcome their fears of rejection slide into a torturous oblivion.

If the church doesn't harness its youth with vision from God, it has no alternative but to wander blindly through the mists, seeking but not finding ways to be relevant to today's world.

There are those children of light to whom you should listen.

In the name of Jesus, listen to your children! — Paul Conrad Baer, Harrisonburg, Va.

Wit and Wisdom

There are some who think the ideal occupation is one that doesn't keep them occupied.

The young and the old have the answers. Those in between are stuck with questions.

Only part of us can learn by other people's experiences. The rest of us have to be the other people.

"Mother, I'm the best-looking boy in my class."

"Why, Tommy, who told you that?"

"Nobody, Mother. I saw all the rest of them." — *Good Reading*

. . .

Professor: "Why don't you answer me?"

Student: "I did, professor. I shook my head."

Professor: "But you don't expect me to hear it rattle way up here, do you?" — *Voice*

"How Cum Yer Rich?"

He charged up San Juan Hill (the basement stairs) and hurtled through the kitchen, coming to a screeching stop as sneaker soles burned the freshly waxed linoleum. He looked up at me as I stood washing dishes at the sink and demanded, "How cum yer rich?"

"We're *not* rich," I corrected him gaily, inwardly laughing at the remembrance of the outcome of a magazine test which my husband and I had filled in last year. After determining that our home was not the ranch-house type, that we had no picture windows, no car with over six cylinders, and not even a set of matching luggage, the humorless conclusion was that we either lived at the poverty level or else could care less about status.

"But yer house is rich," he insisted, not willing to lose a point.

I turned and really looked at this six-year-old explorer and felt the tears well up again as I reviewed my brief acquaintance with him.

He had first come to Sunday school when some of our teens had begun calling on families in a housing project and so many children responded that a bus had to be rented to bring them in.

He was a loner, small for his six years, and it was generally thought, retarded. His behavior was antisocial, and no wonder! He was usually identified as the little boy whose oversize jeans were always falling down. For four weeks he had had a blob of chewing gum sticking in his hair, and then he appeared with his scalp all but shaved and several weeks' accumulation of dirt showing through his roughly scissored hair.

His story was all too grimly familiar. A father addicted to alcohol and a discouraged mother, who had limited learning abilities and was burdened with so many children that she seemed no longer to care.

In time, the bus route had to be terminated, and when we heard of it, we thought only of how relieved our 17-year-old would be that he no longer would need to get up so early on Sunday to help with the "bus" children.

Not so. His concern was immediate and to the point. "What's going to happen to Danny? He's always there, waiting, Mom. Even when there's no one else, he comes. He'll be waiting this Sunday. Who will pick up Danny?"

I tried. I really tried, but everywhere I turned that week, something seemed to remind me that a child would be waiting, and no one would pick him up for Sunday school. Well, sure, I was concerned about the underprivileged. Yes, I wanted more people to come to Sunday school. But we were rushed on Sunday mornings. We picked up others and our

car was full and we lived ten miles from the church and that was five miles out of the way, for goodness' sake!

One of those rich "one-sentence" sermons delivered by our pastor flipped up in my mind like a warning signal. He had been speaking of the requirement that the children of Israel pick up the manna before the sun waxed hot. He concluded: "Some people want the kind of miracle which doesn't require them to get up in the morning."

We picked up Danny.

So started events which had steadily progressed. We took Danny to Sunday school and church. We took him home for a meal, then, for a meal and bath. There were some new clothes and an overnight stay. Finally, he had now come to be with us for the weekend.

Oh, how he had responded and bloomed! The suspected retardation was nothing but an abysmal self-image, the result of his environment. He had learned to brush his teeth and to eat at a table, bat a ball, and give thanks before meals.

Now, in the last 40 minutes he had checked the pantry three times and I feared for the life-span of the refrigerator door as I heard it slam again and again. No, he wasn't hungry now, he assured me, but he just wanted to see if all that food was still there.

I dropped to my knees and put my arms around him, wondering how I could explain to him about our "rich" house. For, surely, our home is rich. Rich in the priceless commodities which some with money vainly aspire to buy. Rich in laughter and love and joy. Rich in friends, in opportunities, and in the all-encompassing love of our Father.

Grateful, too. Grateful for the chance to see ourselves through the eyes of a wondering child and to have to find our own answers to his plaintive query, "How cum yer rich?" — Edna McConnell, Georgetown, Ill. — By permission of *Herald of Holiness*.

In this world it is not what we take up, but what we give up, that makes us rich. — Henry Ward Beecher, *Life Thoughts*, 1858.

• • •

Better is a beggar who is in the hand of God than the rich who are safely housed in a comfortable dwelling. — *The Teaching of Amen*, c. 1000 B.C., ed. E. A. W. Budge.

Items and Comments

An end to the sometimes bitter debate between "social action" and "spiritual" factions in churches may be in sight, a United Methodist mission executive said.

Dr. Tracey K. Jones, Jr., head of his denomination's Board of Missions, found favorable signs in his assessment that conservatives and liberals seem to be saying many of the same things.

"The time may be ripe for some kind of breakthrough in the activist-pietist syndrome that has torn us apart and crippled the mission of the Christian community," he told the United Methodist Missionary Conference at Otterbein College.

Conservatives, he said, are now talking about the necessity for social responsibility while liberals are discovering that social action and renewal may be meaningless without spiritual disciplines and concern for the "holy life."

A newspaper account of an address given by Dr. William Howard Weaver, Indianapolis public school principal, to a group of alumni and students attending the annual Marion College homecoming dinner quotes Weaver as saying: "The three R's used to be readin', ritin', and 'rithmetic but today they are rebellion, rioting, and restlessness. If this continues we will have regret, rot, and ruin. What we need is respect, religion, and responsibility. There must be rededication now."

A forecast by officials in the Church of the Nazarene that the denomination will pass the half-million mark in world membership during 1971 has been based, in part, on gains in 1970.

The annual year-end review from world offices of the denomination in Kansas City, Mo., this week showed world membership had climbed to 490,573 persons in 1970.

This was a net gain of 18,677 persons, or 3.8 percent increase, over a year ago.

Among other gains, per capita giving was a record \$221.35 — \$8.09 more than a year ago.

A study by a Johns Hopkins University medical researcher has revealed that the risk of fatal heart disease for men who attended church infrequently was almost twice as high as for those who attended once a week or more.

Persons who live the "clean life" and attend church regularly just might have a ticket for a longer life, according to Dr. George W. Comstock of the Department of Epidemiology at Johns Hopkins School of Hygiene and Public Health in Baltimore.

Dr. Comstock noted that piety also appears to be statistically related to a dozen other important diseases — including cancer, cirrhosis, tuberculosis, and respiratory maladies — "and may be as significant as cigarette smoking."

Any number of explanations, including style of life, may be given for the piety-disease relationship, the researcher observed. He added that whatever the explanation, "going to church is a very favorable input."

Young people are turning from alcohol because of the havoc they have seen in alcohol-oriented family problems, says the president of the National Woman's Christian Temperance Union, Mrs. Fred J. Tooze.

"But in an effort to find peace through other means, youth are falling into the equally vicious drug trap," she maintains.

In a statement to the officers of the WCTU, Mrs. Tooze cited the cost of alcoholism to the nation's economy. She suggested that the economy "could be greatly strengthened were the money spent for alcoholic beverages and for liquor advertising directed into positive channels."

Jews throughout the world now number more than 13 million. Seventy-nine percent of these live in three countries — U.S. (5,870,000), the Soviet Union (2,620,000) and Israel (2,497,000), according to the 1970 American Jewish Year Book published on Nov. 10.

U.S. veterans and dependents of deceased veterans received \$9.16 billion in benefits and facilities last year, reports the Veterans Administration. There are 27,300,000 living veterans in America.

While appearing to grind down the war, Nixon has nonetheless expanded the conflict (obviously in fulfilling his commitments to the all-powerful military-industrial combines) and continued the worst features of our strategy, the bombing of populous areas, Cambodia now added to Laos and Vietnam, this while maintaining an alliance with one of the most corrupt and tyrannical regimes in Asia. Most students know:

That the Thieu-Ky military dictatorship is keeping in prison and under threat of death most of the anticommunist or non-communist South Vietnamese civilians who oppose the generals and would form a

civilian reform government that would negotiate a cease-fire and move more toward peace. That Vice-President Ky and his associates are operators of the largest bars and brothels in South Vietnam; that he personally controls the racing tracks in Saigon, his "take" estimated at \$15,000 a week. All alert GIs learn this while in Vietnam, with many veterans now on campuses.

Forty-six United Methodist missionaries who attended a convocation in Westerville, Ohio, have asked their sponsoring board to stop holding meetings in expensive commercial hotels.

The request referred to annual sessions of the denomination's Board of Missions in which staff and volunteer directors consult. The board has more than 130 members, not including staff.

In a petition to Bishop Lloyd C. Wicke of New York, board president, the 46 missionaries said the board should convene on an Indian reservation or at a church-related institution.

"We question strongly the Christian stewardship and image projected by holding the annual meeting in a place as pretentious as the Los Angeles Hilton Hotel," they said. The board met there last October.

Signers of the request were among 100 missionaries and executives attending an annual convocation held at Otterbein College, a United Methodist school.

According to *The Reporter for Conscience Sake*, it is difficult these days to find anyone in Washington who will admit that he likes the idea of the draft. Whether on Capitol Hill, at the White House, or even in Selective Service Headquarters, anyone who will talk to you about it thinks the draft should be repealed. Those who favor the draft are keeping their mouths shut.

The new National Director and his considerably beefed-up public relations department have analyzed their enemies very carefully. The quiet and well-planned offensive against these enemies reaches in many directions simultaneously.

An editorial in *Selective Service News* instructs local board members to "smile" at their registrants; to disarm their critics with "a warm handshake or a friendly greeting." In comforting his co-workers, Dr. Tarr says he is convinced that "many people who are unfavorable to the philosophy of conscription . . . will become more enlightened through our new efforts. . . ."

CHURCH NEWS

Reflections on Urbana

Samuel Escobar, decrying that any Christian in Latin America who demonstrates social concerns is considered to be a communist; Tom Skinner, affirming that all truth is God's truth, no matter who declares it and that God will not leave Himself without a witness; Myron Augsburger, calling for revolutionary discipleship in a universal brotherhood with Christ's words, "I am come to send fire on the earth" — this was Urbana '70.

Every three years the Inter-Varsity Christian Fellowship holds a missionary convention at the University of Illinois, Urbana, Ill. Attendance has been increasing each year. Ten thousand were expected at Urbana '70, but over 12,000 showed up, causing hundreds to sleep in chairs and lounges the first night. Yet crowded quarters didn't discourage these conventioners.

Urbana '70 expressed the growing awareness of social issues among evangelical Christians. Besides the emphasis of the speakers, the students appeared determined to register their concerns. In one of the open question periods, a student from inner Detroit said he totally disagreed with the traditional views of evangelism which a speaker had just presented. "What has Inter-Varsity done for the inner city?" he questioned.

The students also registered their concerns through an avenue of instant feedback: the use (or lack) of applause. After Tom Skinner's description of racism in America he was given a rousing standing ovation led

by a core of overjoyed blacks. And at times it seemed that the missionaries and mission boards were being spoken to more than the students — and rightly so. It's a real struggle for an older evangelical missionary to establish rapport with the *now* generation's social activism, soul music, computer guidance, nonconformed appearance, etc. Perhaps the culture shock is greater for returning missionaries than when they go out to a foreign culture!

However, Urbana '70 was a two-way street. Students accepted profitable counsel for their personal lives and were stirred to consider their great potential for world mission. For an hour each morning John Stott, the queen's chaplain in London, expounded on John 13-17; he too received a standing ovation at the close of the convention.

One of the primary purposes of Urbana is to provide contact between mission societies and interested students. Over 100 groups (including seven Mennonite agencies) utilized display booths in a large auditorium. The afternoon sessions were used mainly to encourage personal contacts at the booths between students, missionaries, and agencies. An innovation at Urbana '70 was a computer service which matched the students' interests and abilities with the openings and concerns of the Boards.

Despite our proliferation of booths and our interest in recruiting only Mennonite students, it appears that Mennonite representatives made a favorable impact. Besides Augsburger's impressive address, a panel

of overseas workers discussed War, Peace and Mission to a packed room of 250 students on two afternoons. MCC had to fly out additional boxes of literature for their booth, but still couldn't keep stocked — especially in peace and draft counsel literature.

At Urbana '61 the Mennonite students attending seemed to feel deserted by their church. None of this sentiment was heard at Urbana '70 (though this writer had contact with only a few of the probably 500 Mennonites who attended). In fact, some would have been happier not to have to answer the question, "Why are there so many Mennonite booths?"

— James E. Metzler.

Families Host Guests

Nine Nicaraguan young persons are being hosted in as many homes near Goshen College for the month of January under the school's international education program.

A tenth Nicaraguan, Roy Hodgson, has won a full-tuition scholarship and is enrolled as a full-time student at the college for the entire trimester.

Seven of the Central Americans will be visiting classes at local high schools. Two will be sampling life and classes at Goshen College.

Call for Rethinking of the Christian's Task

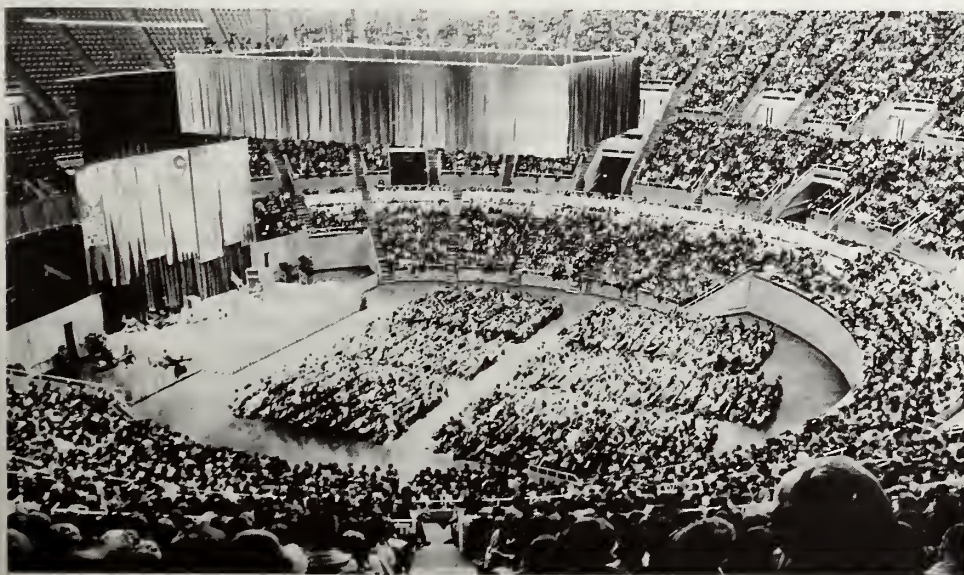
Two new perspectives in the Christian's task of working with political and cultural conflicts were presented recently at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Frank Epp, author of the current book, *Whose Land Is Palestine?* and well-known pastor and journalist, spoke of the Christian's task of reconciliation in the Middle East conflict.

Epp saw the conflict there beyond its immediate political dimension as a microcosm of world conflict exemplifying how man's religious notions so readily attach themselves to matters of politics and land. A rethinking of our own commitments as Christians to politics not only in the Middle East but in our own country and in our own minds is necessary, Epp said, if Christians are to have any significant part in helping to resolve political hatreds in the world.

Also speaking was Donald Jacobs, Mennonite missionary and anthropologist, who pointed to the conflict of culture faced by missionaries in Africa who seek to relate the Christian gospel in a cultural setting based on different life assumptions and realities.

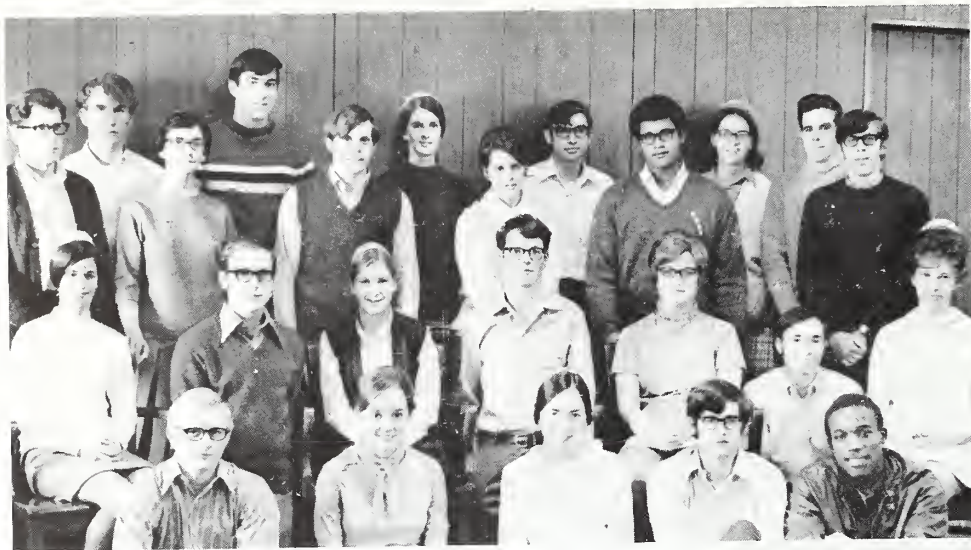
Jacobs described the phenomenon of demons in traditional African society. Pointing out that in the New Testament records



More than 12,300 packed general sessions at Urbana '70 in the Assembly Hall, University of Illinois. Credit: Urbana '70/COMPRO.

Jesus is dealing directly and openly with demons, he suggested that contemporary overseas missionaries could foster a new openness to dealing with the real-life situations of their host culture. Missionaries

need to bring a knowledge of the means of forgiveness of sins, he said, but they also need to present a vital and victorious "power of living" which is capable of speaking to all parts of people's lives.



January 4-9, 1971, Orientation Group

Twenty-five Participate in VS Orientation

Twenty-five youth participated in a Voluntary Service orientation Jan. 4-9, 1971, at Eastern Mennonite Board of Missions Headquarters, Salunga, Pa. The volunteers will be serving at ten locations on the Eastern Seaboard of the United States.

The prospective volunteers prepared for their Voluntary Service assignments through many activities. They talked to public officials and took informal surveys to learn about local communities; they divided into small groups and went with Mennonite pastors and bishops for a day to discuss the history, faith, and problems of the Mennonite Church; and they learned about themselves and small-group living through a series of lessons and games called group dynamics.

A commissioning service was held on Jan. 9 at the South Christian Street Mennonite Church, Lancaster, Pa. Elvin Stoltzfus, pastor of the First Deaf Mennonite Church, Witmer Rd., Lancaster, presented the sermon, "Pick Up Your Rod." Leon Stauffer, Eastern Board's VS Director, gave the commissioning charge. The group was commissioned for the following assignments:

Front row: Jay Sauder, East Earl, Pa., to be assigned; Verna Stoltzfus, Stevens, Pa., nurse aide in Lakeland, Fla.; Evelyn Brandt, Manheim, Pa., nurse in Philadelphia, Pa.; Wayne Showalter, Broadway, Va., counselor and maintenance man at Camp Hebron, Halifax, Pa.; Roland Shorter, Washington, D.C., to be assigned.

Second row: Jane Musser, Brownstown, Pa., nurse aide in Anderson, S.C.; David Kilheffer, Millersville, Pa., to be assigned;

Faye Trievel, Reading, Pa., hospital worker in Lakeland, Fla.; James Geib, Conestoga, Pa., hospital work in Washington, D.C.; Ruth Ann Rutt, New Holland, Pa., child care worker in Johns Island, S.C.; Barry Newswanger, Pine Grove, Pa., physical therapy aide in New Haven, Conn.; Patricia Hostetler, Colon, Mich., hospital worker in Anderson, S.C.

Third row: Steve and Wanda Kremer, Milford, Neb., to be assigned; Kenneth and Janet Kurtz, Fleetwood, Pa., to be assigned; Steven Montgomery, Barto, Pa., youth worker in Washington, D.C.; Ronald Lehman, Lancaster, Pa., hospital worker in Washington, D.C.

Fourth row: Gerald Heatwole, Dayton, Va., agricultural development worker at Koinonia Partners, Atlanta, Ga.; Mervin Charles, Columbia, Pa., hospital worker in Mobile, Ala.; Lois Huber, Conestoga, Pa., nurse at Northern Tier Children's Home, Harrison Valley, Pa.; Gordon Weinhold, Manheim, Pa., hospital worker in Lakeland, Fla.; Mary Jane Brubaker, Willow Street, Pa., hospital worker in Washington, D.C.; and Gerald Harnish, Willow Street, Pa., hospital worker in New Haven, Conn.

Not pictured: Patricia Weaver, New Holland, nurse at New Haven, Conn.

The 167 volunteers in EMBMC's Voluntary Service program work at approximately 30 locations along the Eastern Seaboard and in Central America. They serve in medical work, child care, agricultural and community development, and youth work. For their work the volunteers receive room and board and a \$15 monthly allowance.

Students Assist Debt Reduction

The Student-Alumni Fund Drive of Eastern Mennonite High School, Harrisonburg, Va., contributed \$22,400 toward liquidating the debt on the classroom building.

"The great success of this fund drive is a vote of confidence for EMHS and Christian education at the high school level," commented Principal Weaver watching the totals increase as students gave their funds in assembly on Jan. 4.

As a part of the project, students wrote letters of solicitation or requests for appointments to approximately 1,800 alumni. About 300 responses were received by letter. "A check and personal letter from someone who had Miss Lefever 20 years ago," ejaculated one junior reading a response.

This was the first time high school alumni were solicited separately from EMC drives. "The verbal encouragement and response, as well as the financial assistance from former students, helps us to see the purpose of EMHS in renewed perspective," added Vivian Beachy, coordinator of the drive.

In last April's fund drive for debt reduction, EMHS-ers contributed \$16,000. The remaining debt on the classroom building is approximately \$12,000.

Mennonites to Move Moses' Tabernacle Replica

A full-size replica of Moses' tabernacle in the wilderness will be moved from Saint Petersburg, Fla., to Lancaster, Pa. On Dec. 16, at a joint meeting of the Lancaster Mennonite Conference Bishop Board and the Eastern Mennonite Board of Missions, approval was given to the Mennonite Information Center Committee to purchase the structure "for use in witness to tourists and for instructing church groups in Old Testament types and figures."

The Moses' tabernacle replica measures 45' x 15' x 15' and has many of the furnishings mentioned in the biblical description such as the ark of the covenant, the altar of incense, the veil, and the table of shewbread.

In Saint Petersburg visitors took a guided tour of the replica and heard a lecture about the tabernacle, its symbolism, and its significance for Jews and Christians. The lecture was accompanied by music, smoking incense, and other effects.

Chester Wenger, Secretary of Home Missions and Evangelism for Eastern Board, said, "This tabernacle replica can have a significant ministry in the Lancaster area. Older Christians will respond warmly to the tabernacle's symbolism and its foreshadowing of Christ. Younger folk should find new interest in the Old Testament through this study aid. Many church groups will find it

helpful in their Bible studies. Tourists will find something in the tabernacle which gives substance to a deeply religious subject. It will be of interest to Jewish people in particular."

The most likely location for the tabernacle is near the Mennonite Information Center where the Lancaster Mennonite Conference School Board has offered land.

FIELD NOTES

Seventeenth Annual Meeting of the Association of Mennonite Aid Societies, Mar. 4, 5, Midland Hotel, 172 West Adams St., Chicago, Ill. Edward Stoltzfus will serve as devotional leader on the theme, "Mutual Aid in the Gathered Life of the Church." John Rudy and C. J. Rempel will speak on "Economic Counseling and Its Function in the Life of the Congregation."

Nathan G. Stoltzfus was ordained to the ministry to serve the Conestoga congregation in the Ohio and Eastern Conference on Jan. 8. Ira A. Kurtz was in charge of the service assisted by Melville Nafziger, Omar Kurtz, and Omar Stoltzfus. Bro. Stoltzfus' address is: R. 2, Elverson, Pa. 19520. Tele.: 286-5080.

In the Bedeno, Ethiopia, Bible Club, eighty students study under Wondimu Gashaw. In turn these students are divided into four groups and teach at five different villages. In each place 40-100 villagers gather to be taught.

Barbara Beiler arrived in the United States on Jan. 9 after completing a 2 1/4-year mission associate term under Eastern Board as a nurse in British Honduras. Her address is R. 2, Box 117, Narvon, Pa. 17555.

Arlene Kreider left the United States on Jan. 10 for her second term as a missionary under Eastern Board at Menno Bookstore in Addis Ababa, Ethiopia. A commissioning service was held for her on Jan. 10 at the Columbia (Pa.) Mennonite Church with Ivan B. Leaman as the speaker.

David and Deborah Freeman, 154 Main St., Delhi, N.Y., left on Jan. 4 for a 26-month assignment in overseas Voluntary Service. They will work as agricultural development workers in Honduras following seven weeks of language school in Costa Rica.

Leonard and Beatrice Stutzman, R. 3, Elizabethtown, Pa., left the U.S. on Jan. 3 for a 26-month assignment in overseas Voluntary Service. They will work as agricultural and community development workers in La Ceiba, Honduras, following seven weeks of language school in Costa Rica.

The LeMar Stauffers left the U.S. on Jan. 12 for missionary service in La Ceiba, Hon-

duras. Their address is Apartado 77, La Ceiba, Honduras.

Single Adult Retreat sponsored by Ohio Conference Youth Ministry Office will be held Feb. 26-28 at Wooster Presbytery Camp, Perrysville, Ohio. Resource persons are Frances Bontrager, Goshen, Ind., and Marion Bontrager, Minister with Youth. If interested, write to Marion Bontrager, Kidron, Ohio 44636.

Post High Retreat sponsored by Ohio Conference Youth Ministry Office will be held Mar. 5-7 at Inspiration Hills Camp, Burbank, Ohio. Resource leaders are Lyle and Carol Bohnert and Bill and Ina Ruth Breckbill. If interested write to Mr. Marion Bontrager, Kidron, Ohio 44636.

"Faith, a Living Power" will be the theme for a Women's Winter Retreat at Bird in Hand Motor Inn, six miles east of Lancaster, Pa., Feb. 19, 20. Mrs. Eby (Elva) Leaman, able Bible teacher, will be sharing in the meditation periods. Be refreshed spiritually by planning now to fellowship with other Christian women in a retreat setting. Address all correspondence to Mrs. Rohrer Hershey, Registrar, R. 3, Lititz, Pa. 17543, or phone 717 626-5549 for reservation.

Special meetings: Herman Glick, Atglen, Pa., at Hartville, Ohio, Mar. 6-10. Harlan Steffen, Syracuse, Ind., at Waldo, Flanagan,

Calendar

Maple Grove Winter Bible School, Atglen, Pa., Jan. 18-29.
Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 25-29.
Board of Education Annual Meeting, Conrad Grebel College, Waterloo, Ont., Feb. 5, 6.
Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.
Ohio and Eastern Conference Sessions, Berlin, Ohio, Mar. 11-14.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
Last General Conference sessions and Constitutional Convention, Kitchener, Ont., Aug. 16-19.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Ill., Mar. 11-14. David Augsburger, Harrisonburg, Va., at Sunnyslope, Phoenix, Ariz., Mar. 14-21.

New members by baptism: five at Kaufman, Hollsopple, Pa.; seven at Warwick River, Newport News, Va.; one at Perkasio, Pa.; seven by confession of faith at First Mennonite, Colorado Springs, Colo.; four at Rockhill, Telford, Pa.

Bible school, sponsored by the Johnstown, Pa., district churches, will be held four evenings a week, Tuesday to Friday, Mar. 9-19, at the Johnstown Mennonite School building. Classes for all ages.

Eastern Mennonite College received a New Year's gift two days early — a \$25,000 grant from the Carthage Foundation of Pittsburgh, Pa. In making the grant, Richard M. Scaife, chairman of the Carthage Foundation trustees, noted especially the EMC students' participation in a library fund campaign one year ago.

Mr. Scaife said that the trustees "were mindful of the dedication and concern which your students have shown regarding the financial well-being of the college." He added, "We feel that this kind of responsible student involvement is meritorious and the Carthage Foundation is glad to be able to participate this year."

President Augsburger pointed out that this is the second major gift from the Carthage Foundation to EMC, the first being \$50,000 toward the \$1.25 million Science Center.

The Harman Foundation announced on Jan. 7 a designated grant of \$45,000 to Eastern Mennonite College to build a prayer chapel in memory of the late Frank T. Harman, an alumnus of Eastern Mennonite High School and trustee of the college.

In announcing the grant, Mrs. Harman noted her late husband's interest in Christian education and service. "He established the foundation with the goal of funding a specific project consistent with his convictions," she said.

Mr. Harman, a prominent Harrisonburg businessman, had served as an EMC trustee 17 years before his accidental death in 1968. He held the offices of treasurer and vice-chairman of the trustees during his tenure. He was a 1930 graduate of EMHS.

Levi B. Sommers was licensed for the ministry to serve the Palm Grove congregation, Sarasota, Fla., Oct. 25. Orië Kauffman was the officiating bishop assisted by Raymond Byler. His address is: 1008 Ponder Ave., Sarasota, Fla. 33580. Tele.: 813 955-3655.

Mrs. Glenn Musselman, Jundiá, Brazil, writes: "Since midnight New Year's Eve Regina took a sudden change for the better. Her fever came down to normal for the first since Nov. 15! Regina is beginning to get back her courage for living and is eating a little. It is a long pull and my heart goes out to her. But she must struggle and we talked about forgetting the past and looking

into the future with Christ."

The Willard Roth family, flew from New York on Jan. 13 to Accra, Ghana. The Roths will stop in Europe before arriving in Accra, Ghana, on Jan. 28.

Ezra Beachy, Goshen, Ind., a district supervisor of Bookrack Evangelism, reports that 26,384 Christian paperbacks have been sold through 33 outlets in the Indiana-Michigan Conference area since the project was initiated in 1967. An additional 654 books have moved during the first part of Jan. 1971. "The reception of the general public, the voluntary service of the corps of workers serving the racks, and the interest and cooperation of chain and individual store managers have helped make this program possible," Beachy says.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I am not a labeled "Spirit-filled" Christian as yet, but I was disappointed when I read John R. Mumaw's comment in his article on page 1071 (Dec. 29 issue), under one point of polarization, piety. "This view (ecstatic experience) calls for emotional settings. . . ." (One view) "holds respect for God as the Supreme Being and the other regards Holy Spirit manifestations as the ultimate. . . ." Just the opposite is true, I believe. Through manifestations of the Holy Spirit a Christian *can*, as never before, respect the divine Presence and know a deeper awareness of God as Supreme Being.

The Holy Spirit Himself is *not* the ultimate. He is the helper; the gift God can give, through which we *will* know the Supreme Being more completely. The Spirit-filled Christians I know have expressed this fact to me many times.

An "emotional setting" is not a prerequisite for reception of God's gift as the author suggests. Many profound experiences with God, through Holy Spirit manifestations, have taken place in a very relaxed atmosphere. Jesus simply stated in Luke 11:9-13, the Father would give the good gift to His children who ask. — Judy Hall, Silverton, Ore.

Brother Mumaw's article, "Biblical Basis of Christian Brotherhood," in the Dec. 29, 1970, issue, reminds one of the Senior Citizen's reply when asked how he was. "I'm fine for the shape I'm in. . . ." Also of the declaration in Mark 3:25, "And if a house be divided against itself, that house cannot stand."

After reading the article, it would be easy to lose sight of the tempting and tasty pastry of the "donut" and see only the hole. No one would expect to unite the North and the South poles, they're fixed. It would seem some of the so-called polarizations mentioned are fixed also.

What can be found that will serve to bring together these extremes to a valid point? Perhaps our brother struck the keynote near the top of page 1074: ". . . We will have to reinstate the importance of Bible study. . . ."

The studies during Bible conferences of yesterday did fill a place. How could this be done today with umpteen different translations and versions? Ecumenism is reducing the number of denominations. What will it take to once more give us a unified Bible like we had for so long, to study as a community? Without this it would appear to be a hopeless case. — S. C. Brubacher, Ayr, Ontario.

We read with interest the short message attributed to M. C. Lehman, on page 1057 of the Dec. 22, 1970, *Gospel Herald*.

Basically it is precisely because of this problem that we felt we could no longer continue with the mainstream of the Mennonite body. He suggests that the attribute of God, that His laws for the punishment of sin are inexorable, has gone out of our preaching. To this we agree, generally. And a further step which is equally as important is that it has gone out of the administrative policies of the church. Thus, disobedience to God's law is tolerated within the brotherhood to a great extent without any disciplinary provision to cure this out of the fellowship. This leaves the believer without the help the church was designed to give him, and in a very dangerous position before God.

We felt that the hope of bringing back to the mainstream of the old Mennonite Church these basic truths was impossible. We had tried to do this by prayer, fasting, public and private expression and appeal all to no avail. Therefore, we felt that we must obey God rather than men. We felt this is essential enough that it is the difference between preserving the testimony of the true Word of God and denying it, over a period of years.

I felt to express this to you, not in any wise to belittle you and the Mennonite Church as a whole. But rather to, in fairness, attempt an understanding between us. We have been accused often of being bitter against the church at large. This is far from the truth. Our hearts have bled time and again for the church of Jesus Christ represented in the old Mennonite Church. But we have had to bear the wrong accusation and were willing to do so for the sake of the gospel. However, I write now to share with you this concern that you might elaborate on it and attempt to bring this to the foreground in your periodicals and in the preaching of the church to cause men and women to fear and tremble before God and His Word once again. — Paul M. Landis, Crockett, Ky.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Ronald and Beatrice (Bowman), West Montrose, Ontario, third child, first daughter, Charmaine Joy, Dec. 17, 1970.

Geigley, Ray and Dorothy (Shue), Harrisburg, Pa., fourth child, third daughter, Carolyn Joy, Dec. 5, 1970.

Good, Leonard E. and Jean (Brubaker), Harrisonburg, Va., first child, Merle Eugene, Dec. 19, 1970.

Graber, Ray and Doris (Hostetter), Phoenix, Ariz., first child, Tonya Rae, Nov. 2, 1970.

Hooley, Richard J. and Lavera (Troyer), Middlebury, Ind., fourth child, second daughter, Rolanda Sue, Dec. 12, 1970.

Kauffman, Joe M. and Katie (Lambright), Shipshewana, Ind., second child, first daughter, Harlene Janelle, Dec. 22, 1970.

Landes, Tim and Norma (—), Denver, Colo., first child, Michelle Dennette, Oct. 14, 1970.

Leaman, Irvin W. and Edith (Weber), Adamstown, Pa., first child, Anita Joy, Dec. 18, 1970.

Metzler, Marlin and Bertha (Sauder), Brewton, Ala., third child, first son, Donald Eugene, Dec. 25, 1970.

Miller, David and Bonnie (Sweitzer), Louisville, Ohio, third son, Jarrod Dean, Dec. 9, 1970.

Miller, Duane and Lynda (Gerber), Apple Creek, Ohio, first child, Tar Lise, Dec. 12, 1970.

Miller, Eli and Irene (Shrock), Powhatan, Va., fourth child, third daughter, Ellirene Elaine, born Nov. 14, 1969; received for adoption, Dec. 23, 1970.

Nissly, Don and Jewel (Garber), Upland, Calif.,

first child, Christopher Donley, Dec. 28, 1970.

Sawatsky, John and Sarah (Siemens), Nairn, Ont., third child, second son, Perry Jay, Dec. 2, 1970.

Schloneger, Stanley and Alma (Snyder), Louisville, Ohio, fourth son, Jeffry Duane, Nov. 30, 1970.

Short, Verle and Marie (Wagner), Kunkle, Ohio, first child, Kristy Jo, Dec. 24, 1970.

Souder, John M. and Susan (Landis), Forksville, Pa., third daughter, Lori Ann, Dec. 30, 1970.

Stutzman, Carlo and Beverly (Hooley), Albany, Ore., first child, Angela Paige, Dec. 21, 1970.

Wadel, Nathan L. and Esther Louise (Ebersole), Chambersburg, Pa., second son, Jason Leroy, Dec. 17, 1970.

Yoder, Marcus W. and Pearl (Hunsberger), Wellman, Iowa, first child, Pearl Renae, Dec. 13, 1970.

Zimmerman, Alvin and Ruth (Ebersole), Harrisburg, Pa., fourth child, third daughter, Dana Lynelle, Dec. 23, 1970.

Zimmerman, Amos H. and Marian (Weaver), fifth child, first daughter, Lou Ann, Dec. 5, 1970.

Zook, Omar and Janice (Hackman), White River Junction, Vt., second daughter, Cynthia Noel, Dec. 23, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Beachy — Shrock. — Alvin Beachy, Greenwood, Del., and Lucy Shrock, Harrington, Del., both of the Greenwood cong., by Nevin Bender and Lester Kehl, Dec. 30, 1970.

Bergey — Kauffman. — Paul Bergey, Telford, Pa., Franconia cong., and Jane Kauffman, Gap, Pa., Maple Grove cong., by Melville Nafziger, Nov. 7, 1970.

Brandenberger — Leinbach. — Marvin L. Brandenberger, New Haven, Ind., Milan Center cong., and Mary Joan Leinbach, Clarklake, Mich., Liberty cong., by Oscar Leinbach, father of the bride, assisted by Martin Brandenberger, father of the groom, Nov. 28, 1970.

Denino — Yoder. — Edward Denino, Cleveland, Ohio, and Frances Yoder, Cleveland, Ohio, Beech cong., Louisville, Ohio, by Wayne North, Nov. 28, 1970.

Kaufman — Gerber. — Dale Kaufman, Millersburg, Ohio, Walnut Creek cong., and Vickie Gerber, Benton, Ohio, Martin's Creek cong., by Roman Stutzman, assisted by Paul R. Miller, Dec. 5, 1970.

Kreider — Stoltzfus. — Jay Kreider, Quarryville, Pa., Oak Shade cong., and Priscilla Stoltzfus, Intercourse, Pa., Ridgeview cong., by Melville Nafziger, Nov. 21, 1970.

Maust — Kuhns. — Lynn Dale Maust, Bay Port, Mich., Pigeon River cong., and Brenda Kay Kuhns, Greencastle, Pa., Cedar Grove cong., by Nelson L. Martin, Jan. 9, 1971.

Miller — Bontrager. — Norman Miller and Elma Bontrager, both of Goshen, Ind., Forks cong., by Sylvester R. Haarer, Dec. 19, 1970.

Nelson — Gardner. — Benjamin H. Nelson, Elkhart, Ind., Prairie Street cong., and Susan Diane Gardner, Goshen, Ind., College cong., by J. Robert Detweiler and Russell Krabill, Dec. 19, 1970.

Nikkel — Snyder. — Howard Nikkel, Goshen, Ind., Burrton cong., Burrton, Kan., and Ellen Snyder, Smithville, Ohio, Oak Grove cong., by Vic Hildebrand, Dec. 19, 1970.

Schrock — Bauman. — Michael Lee Schrock, Oak Grove cong., and Eileen Bauman, Seville, Ohio, Akron Baptist Temple, by Charles Turner, Dec. 19, 1970.

Correction: In the Slagell — Slaubaugh marriage notice listed in the Dec. 15, 1970, issue, the

bride's name was incorrectly given as Lois. It should have read Lola Slaubaugh.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, LeRoy J., son of Harry and Emma (Nelson) Beck, was born in La Salle, Ill., Sept. 28, 1899; died at Methodist Hospital, Peoria, Ill., Jan. 2, 1971; aged 71 y. 3 m. 5 d. On Nov. 28, 1945, he was married to Florence Burdette, who survives. Also surviving are 4 sons (Harry, Michael, Allen, and Dennis), and one sister (Mrs. Mildred Schofield). He was preceded in death by one son (Gary). He was a member of the Ann Street Mennonite Church. Funeral services were held Jan. 5, with Jerry L. Stafford officiating; interment at Parkview Cemetery, Peoria, Ill.

Eby, Reuben R., son of Reuben H. and Amanda (Reiff) Eby, was born near Hagerstown, Md., Aug. 6, 1882; died at his home near Cearfoss, Md., after a long illness, Nov. 2, 1970; aged 88 y. 2 m. 27 d. On Dec. 11, 1906, he was married to Elizabeth M. Horst, who died Mar. 1, 1958. Surviving are 6 sons (Reuben, Allan, Ira, Theodore, Andrew, and Adin), 4 daughters (Elizabeth, Clara — Mrs. Menno Hostetter, Anna, and Mary), 34 grandchildren, 53 great-grandchildren, 2 brothers (Jonas R. and Noah R.) and 3 sisters (Mrs. Fannie Martin, Mrs. Florence Horst, and Mrs. Elizabeth Martin). He was ordained deacon for the Reiff congregation, Jan. 8, 1930, in which office he served over thirty years. Funeral services were conducted at the Reiff Church Nov. 5, by Reuben E. Martin and Nelson H. Martin; interment in adjoining cemetery.

Geil, Arthur D., son of Joseph and Annie (Beery) Geil, was born near Broadway, Va., May 12, 1894; died at the Rockingham Memorial Hospital, Harrisonburg, Va., Aug. 20, 1970; aged 76 y. 3 m. 8 d. He was married to Sara Mathias, who survives. Also surviving are 2 daughters (Mrs. Esther Stultz and Mrs. Rhoda Geil), 3 sons (John, Paul, and David), 7 grandchildren, 2 great-grandchildren, and 2 sisters (Mrs. Kittie Shank and Anna Geil). He was a member of the Zion Mennonite Church. Funeral services were held at the Lindale Church Aug. 23, in charge of Moses Slaubaugh and A. T. Rollins; interment in Lindale Cemetery.

Good, Elva, was born July 3, 1909; died Jan. 5, 1971; aged 61 y. 6 m. 2 d. She was married to John H. Good, who survives. Also surviving are 4 daughters (Janet — Mrs. Alvin W. Good, Annabel F. — Mrs. Leonard Martin, Nancy J. — Mrs. Ronald Pawling, and Linda Lou — Mrs. Chester Martin), 2 sons (Kenneth E. and Willard L.), 17 grandchildren, and one half brother (Roy Becker). She was a member of the Bowmansville Mennonite Church, where funeral services were held Jan. 9, in charge of Wilmer Leaman and Benjamin Weaver; interment in the adjoining cemetery.

Grieser, Albert, son of Gideon and Catherine (Nusbaum) Grieser, was born at Archbold, Ohio, May 2, 1885; died at the Fairlawn Haven Nursing Home, Dec. 28, 1970; aged 85 y. 7 m. 26 d. On Jan. 26, 1909, he was married to Priscilla Vonier, who preceded him in death Jan. 13, 1968. Surviving are 2 sons (Kenneth and Wayne), 3 daughters (Glada — Mrs. Albert Zuercher, Edith — Mrs. Jefferson Wyse, and Rutheda — Mrs. Loren Stuckey), 26 grandchildren, and 12 great-grandchildren. He was a member of the Central Mennonite Church, where funeral services were held Dec. 31, in charge of Charles H. Gautsche; interment in Pettitsville Cemetery.

Kaufman, Anna, daughter of Mr. and Mrs. William Boeckner, was born at Plymouth, Neb., May 30, 1890; died at Mercy Hospital, Moundridge, Kan., Dec. 30, 1970; aged 80 y. 7 m. On Dec. 17, 1911, she was married to Harry Kauf-

How do the hermit crab

and the sea anemone

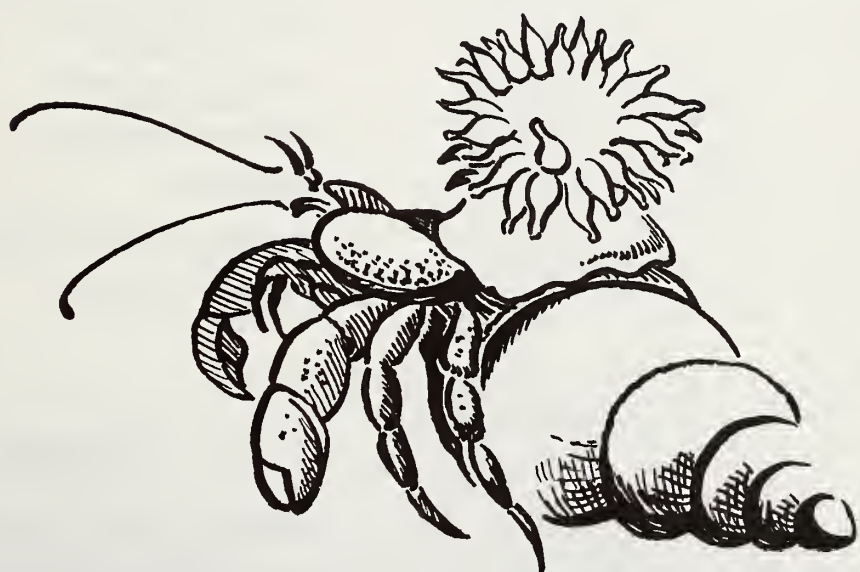
resemble

Gospel Herald

and

Christian Living?

The crab and the anemone live together on the ocean floor in symbiosis. That means they depend on each other. The hermit crab carries the anemone on its back from one feeding ground to the next; the anemone protects the crab by concealing it and stinging snoopers, dangerous fishes.



Symbiosis describes us too.

Gospel Herald brings you the news of the Mennonites, their marriages, deaths, and what their leaders are doing and thinking. *Christian Living* digs out the meaning behind the news, advises the marriages, tells the stories of good men who died, and interviews the leaders.

Apart from each other, the crab and the anemone would perish. Yet some people reading this ad have never heard of *Christian Living*. You've read the news in *Gospel Herald* (the crab?), now read us for the meaning behind the news in your church.

man, who survives. Also surviving are 2 sons (Floyd and Glen), 3 daughters (Erma — Mrs. Kenneth Snyder, Alta — Mrs. M. C. Graber, and Fern — Mrs. Dan Bontrager), 15 grandchildren, 6 great-grandchildren, and 2 sisters (Mrs. Lydia Hunsberger and Mrs. Lizzie Nispel). She was a member of the Hesston Mennonite Church, where funeral services were held Jan. 2, in charge of Peter Wiebe and John Duerksen; interment in Zimmerdale Cemetery.

Leis, Sarah, daughter of Jacob and Mary (Jantzi) Albrecht, was born at Kingwood, Ont., May 17, 1889; died at the Brunner Rest Home, Brunner, Ont., Dec. 25, 1970; aged 81 y. 7 m. 8 d. She was married to Solomon Steinman, who preceded her in death in 1917. On June 28, 1921, she was married to John B. Leis, who survives. Also surviving are her stepmother (Mrs. Mattie Albrecht), one daughter (Edna — Mrs. John Roth), one son (Ervin), 5 stepsons (John, Allan, Abner, Alvin, and Norman), 5 stepdaughters (Salome, Barbara — Mrs. David Gingerich, Emma — Mrs. Aaron Gasscho, Katie — Mrs. Elmer Lebold, and Alma — Mrs. Clarence Roth), 44 grandchildren, 102 great-grandchildren, one great-great-grandchild, 8 brothers (Aaron, Amos, Lorne, Emanuel, Harry, George, Ervin, and Armand) and 6 sisters (Kate — Mrs. William Ropp, Salina — Mrs. Enos Boshart, Clara — Mrs. Alvin Schlegel, Verna — Mrs. Carl Sieman, Lena — Mrs. Robert Shantz, and Eileen — Mrs. Gordon Woolner). She was preceded in death by 3 stepdaughters and 4 sisters. She was a member of the Maple View Church, where funeral services were held Dec. 28, with Jacob Roes and Chris O. Erb officiating; interment in adjoining cemetery.

Rohrer, Esther, daughter of Andrew M. and Frances (Kreider) Burckhart, was born at Orrville, Ohio, Sept. 11, 1913; died at the Barberton Citizens Hospital, Barberton, Ohio, of injuries sustained in an auto accident, Nov. 28, 1970; aged 57 y. 2 m. 17 d. On Nov. 10, 1935, she was married to Melvin Rohrer, who survives. Also surviving are 3 daughters (Verna — Mrs. Marion Schrock, Carol — Mrs. Roger Yoder, and Marion), 2 grandsons, one brother (LeRoy Burckhart), and 3 sisters (Elsie — Mrs. Leo Mast, Annamae — Mrs. Clare Lehman, and Irene Burckhart). She was preceded in death by 2 brothers. She was a member of the Bethel Mennonite Church, where funeral services were held Dec. 2, in charge of Aden J. Yoder.

Schloneger, David, son of Davie and Nancy (Zook) Schloneger, was born at Louisville, Ohio, Sept. 9, 1894; died of paralysis and complications at Sarasota, Fla., Jan. 2, 1971; aged 76 y. 3 m. 24 d. In 1923 he was married to Emma Krabill, who preceded him in death in 1947. In 1952 he was married to Grace Rymer, who survives. Also surviving are one son (Merle Schloneger), one stepson (Richard Rymer), one stepdaughter (Mrs. William Hathaway), one foster daughter (Ruth — Mrs. Jerry Unger), one foster son (Charles R. Harper), 2 sisters (Eldora Sommers and Pearl — Mrs. LeRoy Rine), and one brother (Melvin Schloneger). He was a member of the Bayshore Mennonite Church, where funeral services were held Jan. 3, in charge of Nelson Kanagy and at Beech, Louisville, Ohio, Jan. 5, in charge of Wayne North and O. N. Johns; interment in the Beech Cemetery.

Shisler, Martha C., daughter of Henry and Emma (Clemens) Moyer, was born in Franconia Twp., Pa., Dec. 8, 1883; died at Pennsburg, Pa., Dec. 19, 1970; aged 87 y. 11 d. She was married to Wilmer Shisler, who preceded her in death in April 1970. Surviving are one son (Claude M. Shisler), one foster daughter (Mildred — Mrs. Mike Souchoch), 6 grandchildren, 13 great-grandchildren, 2 sisters (Mrs. Marion Burkholder and Bessie C. Moyer), and one brother (Clayton C. Moyer). She was a member of the Souderton Mennonite Church, where funeral services were held Dec. 22, in charge of Richard C. Detweiler and Russell B. Musselman; interment in the Souderton Cemetery.

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<i>Working for Peace in the Middle East</i>	Paul Swarr
<i>Reconciliation Through Forgiveness</i>	Norman G. Shenk
<i>New Instructional Materials Available Soon</i>	Paul M. Lederach

Cover by Jan Gleysteen. The Fortress Gravensteen in Ghent, Belgium, built in 1180. Over a period of almost sixty years (1535-92) at least 146 Anabaptists were imprisoned, tortured, and executed here. The photos on the cover show: the castle itself; the entrance to the subterranean prison; the stairways up to the dungeons inside; and the dungeons. Prisoners were let down in the 18-foot-deep dungeons by means of a basket on a rope.

JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$5.60 per year, three years for \$14.85. For Every Home Plan: \$4.75 per year mailed to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Lithographed in United States.

GOSPEL HERALD

Tuesday, February 2, 1971

Volume LXIV, Number 5



Working for Peace in the Middle East

By Paul Swarr

Adam did not stay in the Garden very long. Men have a way of turning a paradise into a wilderness. Such is our history and our present reality. We ache from the thorns and thistles of our own making.

Cain still is killing Abel; Jacob and Esau continue to struggle for the birthright. Today's Middle East seems but a modern version of ancient history. Border areas explode with shellfire, hatred, and unrest. Terrorists strike here, bombers retaliate there. An eye for an eye, a tooth for a tooth.

Internally, the nation bleeds on issues such as "Who is a Jew?" The Supreme Court decrees; the Knesset (Parliament) retaliates. Thus far, Judaism remains a religion of physical heritage more than conscience, of fate rather than faith.

The tiny Christian community, all too splintered already, faces fresh tensions in practicing brotherly love between patriotic Israeli believers and equally nationalistic Arab Christians. Wounds heal slowly. How many "other cheeks" can a man offer? Until the Spirit is poured upon us from on high, can the wilderness become fruitful again? Is there a balm in Gilead that can bring healing both to the nations and to the wounded soul?

A Mandate for Peace

In a Nazareth synagogue Jesus first proclaimed His mission: "good news to the poor . . . release to the captives . . . sight to the blind." Jesus knew that the dove of peace and power had anointed Him for His ministry.

Today's Middle East continues to call for a mission of mercy to the blind, the poor, and the captives. In Galilee, the Nazareth Hospital carries out its extensive ministries for the healing of men's bodies and spirits. Near Bethlehem, the Beit Jala Secondary School tackles the task of training 100 young minds for good and for God. Further south in Hebron the Arab Evangelical School enrolls another 100 boys in elementary school training. In Jerusalem the MCC headquarters and display room for needlecraft projects employs 600 women with an aim to bringing restoration of human worth and purpose to the oppressed. Is not this "good news to the poor"? In our strife-torn Holy Land, we need more men of God dedicated to "going about doing good."



Paul Swarr (second from left) with fellow staff members of Sharon Tours: John Wenger, Phillip Meyer (a local Christian), and Roy Kreider (member of Board of Directors).

With the world's great powers abetting the clattering and shattering arms race, the dove of peace has fled. Has the Prince of Peace no purpose here? We believe He does, and that the King's business requires haste. Earlier this year our team met frequently as a seminar study group to discuss with local Arab and Jewish leaders the problems of peacemaking.

In April a special Peace Conference was held in Athens with team leaders from Beirut, Amman, Jerusalem, and Tel Aviv participating. This was a time of heart-searching and fresh discerning of ways to wage peace. We ourselves need redemptive love for both Jew and Arab if we are to proclaim release for today's Middle East captives as well as liberty for the oppressed of yesterday's Europe. In June a special Peace Seminar tour group visited the many "sides" of our political kaleidoscope in a further effort to bring peace rather than a sword.

Many other tourists have come and gone. During 1969 over 1,500 persons were here as the guided guests of Sharon Tours. This represented about 35 organized tour groups particularly from western Europe, Scandinavia, South Africa, Canada, and the United States plus many families and individuals traveling through from East Africa and the Orient. Many of these were also messengers of peace. Sharon Tours continues under the leadership of John Wenger to expand its tour and travel assistance to evangelical believers outside and inside Israel.

The good news has also been shared through sacred concerts. Redemption themes from Handel's *Messiah* echoed through six public halls and churches during the 1969 Christmas season. Over 2,500 gathered for these concerts

Paul Swarr has served as a missionary to Israel with Mennonite Board of Missions, Elkhart, since 1957. This article is another in the series focusing on the Mission '70 theme, "The Spirit of the Lord upon Me."

in Haifa, Nazareth, Natanya, Jaffa, Petach Tikvah, and Jerusalem. An added enhancement this year was the eight-member orchestra who joined the 60-voice choir and four professional soloists. The anointing of the Spirit was sensed many times during these concerts.

Programs, institutions, and organizations are only the skeleton upon which the message is formed as flesh, blood, and sinew. But now and again these skeletons come alive when the Spirit of the Lord God breathes upon them.

Possessing a New Spirit

When institutions and programs sometimes haunt us like dead bones, then one thanks God for changed people. In this land of unrest there are always those believers who seek the stability and greater freedoms found in the nations of the West. Again this year some have left Israel.

But there has also been the thrill of prayerfully assisting those who are hungering and discovering the joy of possessing a new Spirit within them. To mention a few:

- a young Jewish wife from Paris, a post office clerk, and a student, who were baptized in May;

- the army officer who was contemplating suicide, but has found positive purpose for life again;

- the music professor whose daytime vision convinced him that Jesus is truly God's Son;

- the two Arab boys who expressed their testimony of faith at a public worship service;

- the English student whose eyes are open to spiritual discoveries at 70 years of age;

- the talented musician who is securing help for his alcoholism from a Christian psychiatrist;

- the elderly British lady, a longtime believer, whose broken back was instantaneously healed in a prayer group setting;

- the four young Jews — of Rumanian, Indian, and Israeli background — who sealed their covenant with God in baptism by the shores of ancient Jaffa.

God continues to put His Spirit within those who have hearts of penitence and faith. The miracle of Spirit-changed people shines as starlight on a dark night. For though the political turmoil of the Middle East seems dark, yet there is hope. God is in travail, bringing to birth His spiritual children. This we have witnessed with joy again this past year.

Leaving the Tent Flaps Open

The future is as bright as our expectation of what God is able to do. He delights in doing the unexpected and the unexplainable. His deeds glow brightest in the midst of men's chaos.

Various recent events point to faith and encouragement for the future. A number of prayer groups in the Tel Aviv area have been sharing closely together as an expression of interchurch mutual concern. God has rewarded faith in many wonderful ways, such as allowing the normal birth of a "miracle baby" which the doctors had claimed as impossible — an exciting answer to prayer.

Under the leadership of Ivan Friesen of MCC and Roy Kreider of Mennonite Board of Missions, our Mennonite team

of 20 adults and 10 children has held a number of meaningful retreats this past year. Also monthly get-togethers in our various homes have been a new feature to strengthen our team spirit and dedication for the future.

The congregation where our three missionary families worship has been growing in numbers and outreach. A newly furnished building for the primary department of the Sunday school makes teaching children a joy. Although there is always more that ought to be done to reach the local community, we thank God for many new expatriates who have come here not only in business assignments but also in response to the Lord's call. These dedicated lay persons hold a large key to future success.

At the annual meeting of the United Christian Council in Israel (UCCI) held at Tiberias in November, the results of a study questionnaire (which had been circulated among the eighteen member bodies) were shared. This questionnaire evidenced a deep desire by Christian leaders here to do much more to blend our total efforts in support of one another, and to encourage and strengthen the indigenous efforts of local Arab and Jewish spiritual leaders.

A special consultation planned by the UCCI and held in Jerusalem in April brought together the home board secretaries of more than twelve Protestant church agencies at work in Israel. This was the first time board representatives of the various denominations had ever heard firsthand one another's history, program, and plans in order to combine strategies. This heralds a better day in united Christian witness and church-building here.

Roy Kreider was elected in November of 1969 as chairman of the UCCI for the coming biennium. This large responsibility in the programming of the efforts of the total evangelical Protestant community is one which surely affects the future direction and goals of Christian witness here. We need much prayer and Spirit-enabling for Roy. The Lord has placed a large plow handle in our hands, and we dare not look back.

Local Hebrew Christian youth leaders recently opened a printing and publishing operation in Jerusalem called Yanetz (Sparks). They have translated and published various evangelical books such as Bunyan's *Pilgrim's Progress* and Billy Graham's *Peace with God*. With great boldness they are distributing books in local bookshops and through door-to-door selling. Their every-six-weeks youth gathering has been stimulating to believers and also attracted others to faith. This is a promising development.

The theme for the annual Succoth Conference in October was "Life in the Spirit." John vander Hoeven, warden at the Garden Tomb in Old Jerusalem, recalled what happens when men are "filled with the Spirit." In describing what happened at Pentecost the crowds declared, "These men are drunk." Being filled with the Spirit doesn't allow one to remain natural or normal; it is a supernatural event.

This is the kind of intoxication we desire. As we face the '70s here in Israel, we long that our programs may not be confined within the sturdy walls of our institutions. Rather, we want to tent lightly, with tent flaps open, sensitive to each whisper or mighty moving of the Spirit. ॐ

Nurture Takes Place

Sunday school superintendents, assistants, department leaders, Christian education directors, pastors, and many wives came to Laurelville January 8-10 because they were concerned about the Christian education program in their home congregations. They listed their problems as: developing creative programs; reaching a rapidly developing community; adapting to an urban surrounding; involving people in church programs; bridging the generation, social, and cultural gaps; training of workers; adapting to change; integration of Sunday school and church; apathy toward church; lack of space and facilities; inadequate or purposeless services; introducing new forms of worship; real open sharing and relationships and new forms of life.

The first task was that of becoming a working unit. With people from six different conferences and from seven to eight hundred miles apart, and with varied cultures, patterns of life, molds of thought they needed to know each other better. A simulation activity was used to help each one express his feelings and attitudes.

Then the group was ready for some helpful information and guidance. This was provided by a message on "A Holistic View of Congregational Education" by Paul M. Lederach. This was followed by group discussions where they recorded their needs and intentions to face the task of Christian education in their home churches. These were shared in a plenary session whereby each could receive ideas and help from one another.

Various staff people exhibited and shared new forms and ideas coming in curriculum materials. There was an explanation of the new quarter system beginning next September 1. This was followed by sharing of creative ideas many had tried, thus providing others with ideas.

The Sunday morning worship was designed to serve as a model for local leaders. David Cressman preached a sermon on the Sunday school lesson which was followed by discussion groups. Thus, the total service was integrated, there was good input by the preacher so the teacher simply needed to lead the discussion which came up with practical applications from the study of the Word.

Each session was opened with a Bible study along with appropriate singing and music. The seminar was concluded with worship. Various participants affirmed the faith, work, and service of others symbolized in the breaking of bread, one with another. Words of appreciation, new life, broader vision, and deeper commitments were shared as each left for their home and task.

— J. J. Hostetler

Mennonite Commission for Christian Education
Mennonite General Conference

By Still Waters

"You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses" (Acts 1:8).

James H. McConkey said, "I used to believe that a few men had a monopoly on the Holy Spirit. Now I know that the Holy Spirit has a monopoly on a few men." The Holy Spirit is not a spiritual luxury for the greatest saints or certain Christians. The Holy Spirit is sent into the life of every Christian. He who does not have the Holy Spirit is not a Christian as the Scripture says, "he is none of his." And the Holy Spirit's power is according to the surrender of the Christian to Him. "For as many as are led by the Spirit of God, they are the sons of God." The Holy Spirit cannot lead us unless we allow Him to. A sign that one is a son of God is his willingness to be led and obedient to His Holy Spirit.

"You shall be my witnesses." God gives us His Holy Spirit not to demonstrate our own goodness, greatness, or power or even to demonstrate the Holy Spirit's power and greatness. The Holy Spirit is given to them that obey Him so that they might have power, ability, courage, and wisdom to witness to Jesus Christ and His saving power. The Holy Spirit is given so that we might have all we need to make Jesus known wherever we go.

So the Holy Spirit cannot work or empower when His presence is desired for personal glory or accomplishment. Jesus says, "He [the Holy Spirit] shall not speak of himself." So, also He shall not magnify man. The Holy Spirit's work is to speak of Jesus Christ and to magnify Him. He needs, however, our bodies to carry out His work. When we determine to glorify only Jesus then the Holy Spirit has full freedom to do His work.

Rather Specific

"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage" (Deut. 8:10-14).

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Concerning the Small Congregation

This is a prediction. Unless someone or some group gives immediate attention to how our smaller congregations (150 members or less) can function without a fully supported ministry and complete program patterned after a large congregation, most of these congregations will be nonexistent, or almost so, in less than 20 years.

One fourth of Mennonite congregations have less than 25 members. Sixty-three percent of Mennonite congregations have less than 75 members. Eighty-eight percent of Mennonite congregations have less than 200 members. Only 5 percent of our congregations have 300 members or more. Yet, to this date, the small church is passed by on the other side.

Most of our training of ministers, our designing of programs, curriculum, and structure is with the large church in mind. We plan as though every congregation can afford to support a full-time pastor and have a full-orbed, fully graded, fully structured program. More and more smaller congregations are robbed of hope. Who is seeking to help the small congregation, in providing alternatives, in helping persons to be the church even in a small group, in giving guidance to groups which cannot support by money or numbers a full program?

Without a doubt, the free ministry is fast passing. It is more and more difficult for a person to accept the demands of both a vocation and the ministry. So a congregation with under 100 members finds it more and more difficult to support a pastor and congregational program plus giving support to the broader program of the church. Our small congregations, to this point, have supported the overall church program far out of proportion to their membership. One big reason is that many have had a free or almost free ministry. This churchwide support cannot be maintained, nor will the small church be able to continue, if a fully supported leadership and a complete Christian education program, usually assumed, is proposed as the only answer.

Must we or will we go the way of other denominations in suggesting one pastor for two to four congregations? It is rather clear this is not the answer, at least if we would follow the present-day Protestant model. It simply means that it is difficult for such to get leadership and finally most of these congregations are closed, in a sense squeezed out of existence, because it is still assumed the congregation must be made to operate on the pattern of a large congregation, only now with less and less leadership. Thus people and pastor become frustrated and finally give up.

But we go on setting standards and providing programs and materials which assume a fully supported pastor and educational program. When will we take the time to figure

out clear, concise Christian alternatives for the congregations which cannot possibly meet the ideal standards? Is there guidance we might give to help a group be the church wherever such a group finds itself, no matter how small?

It seems to me that a brotherhood church, perhaps above all others, should be able to find a solution here. In fact, the concept of the church as a brotherhood might well say that the small church fulfills the concept far better than a large church. Perhaps we are caught up not only with the idea of bigness, but also with the idea that the standard pattern of present-day Protestantism, with its big plant and its numerous pastors, is the ideal.

If this is true and if we seek to put our stress only on large churches, we are headed for trouble. More than half our congregations will go by the wayside. We will add to the depersonalization of our age. We will be going against the movement of our time which seeks to find meaning in smaller, more intimate groups. We put to death the great possibilities which some dream about, that in every city and community it ought to be possible for a small group to meet and really be the church — without a church building or great organization or program.

What can be done? Some group within the church must start doing some serious thinking now on alternatives for the small congregation. Perhaps some task force or some General Conference committee might begin. Such a group must seek to find out how a congregation might function effectively without a seminary-trained ministry. What are alternatives to a full staff of teachers or the Sunday school department? What are alternatives to maintaining a building which so often drains so much of the money from so few members? How can a vital fellowship be maintained without following the Protestant patterns of a beautiful building, a paid preacher, and a hundred committees?

Such questions and many others must somehow be thought through if the largest number of congregations and more than half of our membership is to see light and hope for life in the days ahead. Certainly the brotherhood, no matter how small, must have something which keeps it from going the way of the little red schoolhouse, because its nature and function is so different.

What is needed is not necessarily a new study on the nature of the church or more theory on the ideal but a working together on what are some practical ways of approach. This will mean that the small congregation must, in some way, give up the idea of the large church model. The small church must discern its uniqueness and seek to maximize its areas of strength. And the time is now. — D.

Reconciliation Through Forgiveness

By Norman G. Shenk

Peace and reconciliation will be possible when we learn something about redemptive and forgiving love. Within the brotherhood we need to daily experience the healing of reconciliation. Our witness to others will be most effective when the world knows that Christians demonstrate a very unique forgiving love.

To experience forgiveness is to learn how to forgive. But the Lord tells us of one who was forgiven a huge debt and then went out and refused to forgive a small debt. Therefore, being forgiven does not automatically give us loving hearts to forgive.

First We Accept Forgiveness

God provided completely for our forgiveness. We must accept the forgiveness He offers. It is not automatic. The father of the prodigal son had forgiven him before he came back home, but the son did not experience forgiveness until he came to repentance. This shows that forgiveness was only effective after it was experienced. The father in this story does not constantly remind the forgiven one about the abuses of the past. If we seek reconciliation through forgiveness, we should not again bring up the forgiven past.

Jesus said to the adulterous woman, "Go and sin no more." His forgiveness was so real that He could say, "Neither do I condemn thee." Recently a first-generation Christian told how a fellow worker was badly mistreated but as a Christian freely forgave and showed no resentment. He stated that this demonstration of love that completely forgives was so hard to believe that he became interested in discovering what makes a person respond like this and as a result he found salvation through Jesus.

As Jesus was dying on the cross to reconcile the world unto God, He said, "Father, forgive them." While we were yet sinners, Christ died for us. The heart of God is wonderfully kind and ready to forgive.

Norman G. Shenk, Mt. Joy, Pa., is minister at Erismans Mennonite Church, Manheim, Pa.

Forgiving Others Precedes Worship

Jesus recognized the importance of forgiveness in reconciling human relationships when He taught us how to pray. He suggested that we look for our own forgiveness as we forgive others.

Jesus also taught us to seek peace and to be peacemakers. Then in the same message He says that when Christians come to worship and think of a broken relationship with one of their fellowmen they should go quickly and be reconciled. He says let's forget about giving until we have tried forgiving. Our Lord makes a major point of being reconciled to our fellowmen before we can participate in true worship.

Unity of Brotherhood Follows Forgiveness

As we forgive one another we are melted together into one body and flesh with Jesus and with each other. The whole brotherhood is held together by the strands of forgiveness. Loving forgiveness lifts us above the spirit of revenge. When a spirit of reconciling forgiveness permeates our lives, then we can be the salt of the earth and we will become peacemakers in our own communities.

Paul wrote to the Colossian church, "Accept life, and be most patient and tolerant with one another, always ready to forgive if you have a difference with anyone. Forgive as freely as the Lord has forgiven you."

To the church at Ephesus he wrote, "Be kind to one another; be understanding, be as ready to forgive others as God for Christ's sake has forgiven you."

Sometime ago I worshiped with a small congregation and made a comment to the leadership about the warm feeling of brotherhood in this close-knit group. His modest reaction almost startled me when he said, "Those who have been forgiven much know how to forgive and how to accept each other."

Things Go Better When Reconciled


When God comes into human relations, there is a commitment to Christ and a loyalty to each other. He is our source of forgiveness. Forgiveness restores something precious that was broken. It means discovering once again something beautiful that has been lost. It means feeling a love again that somehow was broken. There is an advertising slogan which says, "Things go better with Coke." I could not tell but this I do know, everything goes better when there is a feeling of forgiveness which reconciles.

Reconciling forgiveness is the reunion of that which life had allowed to become disjointed. It brings harmony once again out of life's discord.

To know forgiveness is to experience the joy of companionship once again out of life's loneliness. Reconciliation brings life back again to something very sacred that we had allowed to die.

Forgiven ones who can still see Jesus suffering on the cross, yet loving and forgiving, will soon discover what forgiveness is all about. It is faith and trust where once there was doubt, suspicion, or distrust. Reconciliation through

forgiveness is one of life's most beautiful concepts and certainly was never more beautiful than from the lips of Jesus who said, "Father, forgive them; for they know not what they do."

The living church today has this same spirit of love within which freely forgives and truly reconciles. 



What Is Key 73?


meaning of Christ to the life and death issues that are currently shaping contemporary society. *Key 73* will become a cooperative, interdenominational framework in which new resources for effective evangelism will be developed. Three task forces have been designated to focus on the church emphasis dealing with congregations, public proclamation, and small groups. Three other task forces focusing on the world scene are media, literature and the arts, and creative evangelism.

The common bond for the participants in *Key 73* is their allegiance to Jesus Christ. Wide flexibility will characterize the ways in which denominations become involved in *Key 73* and local churches implement their plans. Each church chooses the precise form of its participation. Differences in doctrine will be recognized and respected. Varieties in evangelistic expression are expected and will range from traditional forms to vastly new, innovative styles of witness.

The national office of the nonprofit corporation *Key 73* is in St. Louis, Missouri. *Key 73* representatives expect the months and years of cooperative planning leading toward 1973 to bring a new high of mutual understanding and interdenominational cooperation. Emerging relationships of trust will open new doors of opportunity and release the gospel to the world with greater power.

Who may participate? Any Christians who desire to join with others to proclaim Christ. Denominations, congregations, and Christian groups that seek to call all persons to respond to Christ's claim to be Lord . . . that believe that God's answer in Christ is the basis of hope for individuals and societies that experience meaninglessness, frustration, and the consequences of evil today . . . that would join with Christ in the continuing ministry of service in the world which God so loved.

Key 73 may become the most notable and comprehensive evangelistic effort in this century! Every Christian is invited to pray that God will do a "new thing" in our lands. *Key 73* seeks a new birth of vital Christianity in this turbulent world. We dare to believe that "with God all things are possible!"

Ted A. Raedeke, of the Lutheran Church-Missouri Synod, is the executive director of *Key 73*. 

Key 73 is the name given to an exciting broad-based evangelistic emphasis designed to make a united Christian impact on the life of the entire North American continent leading up to and during the year 1973.

Representatives from nearly fifty denominations and religious groups are vitally involved now in the planning with the realistic possibility of twice as many participating by the target date of 1973.

Key 73 grew from the "Key Bridge Consultation" of 1967 when some forty churchmen first met to discuss new possibilities for cooperative evangelism. That enlarged consultation is now the planning body for *Key 73*.

Here are some general goals:

Through *Key 73* denominations, churches, and Christian groups will seek urgently to confront every person in North America more fully and forcefully with the gospel of Jesus Christ. It hopes to reverse negative images of Christianity, to give a fresh and contemporary presentation of the gospel, and to bring relevance to the Christian's witness for our time in history.

Key 73 will also raise an overarching continental canopy in both Canada and the United States through television, radio, and the press. Through this, a favorable atmosphere for communicating the faith will be fostered. Individuals will be called to respond to the forgiving redemptive power of God, as well as to make the decision to link their lives to Christ's serving and reconciling ministry.

Thus, *Key 73* seeks a full application of the message and

My Testimony

(Response to "Resist or Not to Resist")

By David Rensberger

I would like to thank brother Dean Brubaker and the *Gospel Herald* for the December 8 article on draft resistance and for the spirit in which it is written. It is always good to have one's position attacked in a humble way, so that one may respond reflectively rather than angrily.

Perhaps it would be well to state first what my own act of resistance was; it was not so militant as some, but no doubt it will be considered "resistance." I returned my draft card in December 1969, and when ordered to report for civilian work in May 1970, I did not. I could not have done this without definitely knowing that it was my Lord's command, without at least some scriptural support.

The crux of Mr. Brubaker's argument, and of the anti-resistance stance, appears to me to be that a Christian may not disobey a law unless it "compels us to do something forbidden in Scripture or . . . forbids us to do something required in Scripture." 1 Peter 2:13-17 is cited, among other references. But consider 1 Peter 2:14, as also 1 Timothy 2:2 and Romans 13:3. These passages show the purpose of God in instituting governments among men. Yet who can deny that these governments, made up as they are of weak men like ourselves, do often turn aside from God's purpose and indeed commend criminals and punish those who do right, the precise opposite of 1 Peter 2:14 (NEB)?

How then do we decide if a situation exists where obedience to God requires disobedience to men? Acts 4:19; 5:29. Scripture, in the first place; but consider also these words of Scripture: "There is still much that I could say to you, but the burden would be too great for you now. However, when he comes who is the Spirit of truth, he will guide you into all the truth . . ." (Jn. 16:12, 13a).° This Spirit, we are told, will be with us "for ever" (John 14:16), so that we too may look to Him for guidance and instruction in every one of life's crises. It is by the Holy Spirit too that Scripture must be interpreted. I cannot speak for all resisters, but for myself I say that I have both looked for and received guidance from the Holy Ghost in this matter, both directly and through Scripture.

The doctrine of "nonresistance" is I presume based on

Matthew 5:39, "Resist not evil," in the King James Version. This is rendered "Do not set yourself against the man who wrongs you" in the New English Bible, and perhaps this will give us a better slant on the example of Christ Himself. I refer to the cleansing of the temple, the one action of Christ which must provoke to serious thought all those who take the nonresistant position.

For one thing, there is that whip of cords; but let's not forget that He was chasing cows and sheep as well as men; these former may well have been the target of the whip. Nevertheless, here is a case where the Lord took definite, strong, even provocative action against evildoers. He was the Lord of the temple (Malachi 3:1); the authority over it was His and the offense committed against it was a wrong done to Him. What He did was to stop the money changers and others in their sin.

More than this, the Bible says He "began to teach them" (Mk. 11:17),° no doubt with the intent that they "sin no more." We can thus see that He continued to love them, to be concerned for them — did not, in short, set Himself against them, but *against the evil that they worked*. We who resist must never lose sight of this.

Later, when He was arrested, though He never gave in to the demand that He renounce His claim and His work, He behaved always in gentleness, with "Almighty meekness" indeed. He provided the completest example for all those who would later suffer for their allegiance to Him, and I pray that He will likewise grant grace to all of us to hold high our witness against every form of evil without ever falling into hatred toward or violence against those who perform it. To do so is to become one of them.

This may help us to get the general picture clear, but we must consider the specific case: does the Selective Service law, as it now stands, force one to obey men rather than God? The question here, for me at least, is not one of militarism, though it could be argued from that standpoint. The heart of the problem is found in the words of Jesus: "Pay Caesar what is due to Caesar, and pay God what is due to God" (Mk. 12:17).°

Notice that He does not say, "Pay Caesar what Caesar claims is due him"; the words are "what *is due* to Caesar" and "what *is due* to God." The government of the United States claims that every man who is physically and mentally fit owes two years of service to the state, in the armed forces or, if his conscience forbids that, in some form of civilian work which the state deems contributory to the public good. It is not a question of one man compelling another by force of authority to go with him a mile; I'm sure that the "man in authority" never pretended his claim was a just one: it was extortion pure and simple.

Our government on the other hand puts forth its claim as if it truly had such a right. The state does not compel us to serve it, but to serve others in ways which it approves. The state says it may do this because we owe it two years of service; and what's worse, most Christians agree that we do! The point is not whether or not we ought to serve our fellowman, and thereby our society; this we ought to do because of our life in Christ Jesus, whether the government says we must or not.

The question is, does the government have the right to decide what form our life of service shall take? If God calls us to do one thing and the government another, both of service to man, though in different ways, which call do we follow? Most folks don't see it in this light. It goes like this: the government tells us to do a certain work; this work is of service to mankind; God calls us to serve mankind; therefore this is God's call; let us do it.

But consider that the Bible says, "There are varieties of gifts, but the same Spirit. There are varieties of service, but the same Lord. There are many forms of work, but all of them, in all men, are the work of the same God. In each of us the Spirit is manifested in one particular way, for some useful purpose" (1 Cor. 12:4-7).^o

God gives me certain gifts and talents, and it is for God to guide me in their use; it is not for the government to choose what is the best way for me to serve the common good of men. My life and my abilities are not "due to Caesar"; they are God's and are at His disposal. Then if the government orders me to do a certain work and I find that God has called me to it, this most certainly is what I should do; and no doubt for many alternative service does represent a true call from God; they should praise Him for it.

But what about those of us for whom the government's call and God's call do not coincide?

We are not talking here about walking two miles with someone, carrying his heavy load. In urging obedience to law and respect for the constituted authorities we must not lose sight of the fact that the church is expected to maintain a prophetic and effective witness to all the world, including those same authorities. The government claims to truly possess a right, a power, which it truly does not have. The falsity of this claim, particularly in view of the general ignorance of its falsity, must be exposed. It is a serious matter.

The state is here laying claim to an authority which is God's alone: the right to decide in what way, and for how


long, a man shall spend his life in serving other men. It is for this reason that I resist the draft. I do not expect or desire to escape from the heavy load. I have a trial coming up, and I will likely have some prison time to serve.

This, by the way, brings up brother Brubaker's fourth point, that of the reduced opportunities for service to Christ (i.e., other people) in prison. In reply, I direct him to Acts 16:23-34. I also recommend a book called *In God's Underground* by Richard Wurmbrand, a Rumanian pastor imprisoned for fourteen years by the communists. While nothing so severe is likely to happen in this country, the fact remains that God is well able to make use of a man in whatever situation he is placed.

There are indeed "varieties of service," and let no one disparage the men who do work acceptable to the government as alternative service, if this truly is God's call to them. Let all men serve as they are called, but not because of the government's force hanging over them; let it be because of the force of love within them. In Romans 13:8 we read, "Leave no claim outstanding against you, except that of mutual love."^o

No doubt it is in love that we are told to go the second mile; no doubt it was in love that Christ drove from the temple those who profaned it. Love is the key to all Scripture. It is in love that I serve my Lord and my brother, now with pen and paper, now with my back; in word, when He commands it; in deed, whenever He commands it.

To do "alternative service" work I feel no call. I do hear God's call to make known to the government and to the people what has been heretofore overlooked, namely, that the state has usurped the authority of God when it claims the right to define both a man's obligation to his fellowman and the method of fulfilling that obligation.

To Caesar are due taxes, respect, obedience to laws which are moral; to God belong our lives, our powers, and the disposition of these. To our fellowmen it is clear that we owe unending service, done in love, according to the way God commands each individual one of us. May God's blessing be on us, to glorify Him! 

^o© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970.

Prayer Request

Ada Jackson, wife of Arthur L. Jackson, pastor of First Mennonite Church, 1500 W. 72d Pl., Chicago, Ill. 60636, returned to Illinois Research Hospital, Wood and Polk Streets, Chicago, with a serious blood and hormone illness. She has because of her illness undergone deep depression and would welcome prayer and encouragement. Treatment is being helpfully given with the long-range hope that she may return to guide her family ministry.

What Is the Church Doing for Its Youth



Art Smoker, secretary for youth ministry, is interviewed by Lorne Peachey, editor of *With* magazine. Says Art, "One of the surprising, yet clear, things which came through at Youth Convention is that our young people have a deep appreciation for the Mennonite Church."



Yes, we are planning for another youth convention in the summer of 1973, perhaps somewhere in the upper Midwest such as in Estes Park, Colo., or maybe in Canada.



We must begin with young people as persons rather than focusing first on what they are doing. Youth respond positively if there are adults around who respond positively to them.



Youth like to shock adults. Sometimes they do this deliberately, other times not. It is just the nature of teenagers to shock adults because they are trying to find themselves.

Lorne: Let's begin with Convention 70 — the last great "youth event" for the Mennonite Church. Why did you bring 1,700 young people together for a week at Lake Junaluska?

Art: First of all because it's good for young people to get together once in awhile to sort of do their thing.

Lorne: Without any adults?

Art: Not without any adults, but with some key adults who are really turned on with Christ and who are also really competent people. Who also wanted to get together at Lake Junaluska so that young people from small scattered congregations could get a new perspective and a new appreciation for their church.

Lorne: So you're building appreciation for the church by having a youth convention?

Art: And a sense of identity. You know, this is who I am. I am part of something. It's bigger than I am and that's great!

But the most important thing to me about a youth convention is to get young people together with a group of adults who can really pour out love toward them — you know, just kind of throw their arms around them and accept them and love them and in that kind of climate and atmosphere to call them to commitment to Jesus Christ.

Lorne: What do you mean by accepting young people just as they are? Does this mean that you approve of everything they do?

Art: No, it doesn't, but it means that we begin with them as persons, and we don't focus on what they are doing first of all. We realize they are persons that God loves and because God loves them we try to love them too. That's hard. It's hard for me to do because there are some times that young people do things that are pretty immature. It takes a lot of guts and a lot of prayer and a lot of agonizing sometimes to accept a young person and yet be able to tell him how it looks to you.

Lorne: Do you think that at Convention 70 young people found acceptance?

Art: They did. A lot of persons at Convention 70 wrote back letters spontaneously: "I am proud to be a Mennonite," one wrote. Another said, "I got there and immediately I felt the spirit of acceptance. I just felt like I was accepted for who I was." Another said, "Well, all my life I've been preached a list of dos and don'ts, and I felt all kinds of restrictions. For the first time in my life I discovered what it is to be a Christian."

Lorne: Youth conventions are just a small part of the total youth ministry of the church. What are some other things you do in your work as secretary of youth ministry?

Art: Well, I relate to a group of about 18 or 20 men each of whom is responsible for youth work in a district conference.

Lorne: And these are the youth secretaries?

Art: These are the youth secretaries in the district conference.

ferences. Some of these fellows are working full time, and some are working half time or quarter time, and some of them marginal time. We get together twice a year, usually in Chicago, to plan together not only what ought to be happening in the district conferences but also things like convention that involve young people from all over the church.

Lorne: You are the coordinator for these fellows?

Art: Right. And there is a lot of working back and forth by mail and otherwise between times on the projects we decide on.

Lorne: Such as?

Art: Well, one thing has been a Christian Citizenship Seminar which we started last year and also are continuing this year. It's a time when about 60 young people can get together in Washington, Ottawa, and New York City to consider together what it means to be a Christian in our society.

Another thing, in the summer of 1969 I spent quite a bit of my time moving around to various camp programs. I wanted to involve myself with young people in a smaller group setting like a camp. My office prepared some Bible study materials for the camp program — "Mark Me Down That Way" — and sent these out to camps that were interested.

Another thing I'm very much concerned about is leadership training. I've given some time each fall to retreats that bring together congregational youth leaders, both adults and young people, for a look at what ought to be part of a youth program, what young people ought to be doing in a congregation, and what the congregation ought to be doing in relationship to its young people.

I also spend time as a resource person for youth retreats. Sometimes I'm asked to be a speaker at a youth meeting or to help lead a retreat for a group of MYF-ers from a congregation, especially sometimes when a district conference is planning a youth retreat.

Lorne: Of all your work as secretary of youth ministry, what is there about the job that you really like?

Art: The thing I really like is the opportunity to be with people and to share my faith in Christ with them, to share problems back and forth, and to simply be a Christian to other people.

Lorne: Both youth and adults?

Art: Both youth and adults. I don't just relate to youth; in fact, I think I relate more to adults personally than I do to youth. But one of the things I'm concerned about is trying to help bridge the gap between youth and adults, to try to help reconciliation to happen.

Lorne: I've heard you say that the key to youth work is working with adults. What do you mean by this?

Art: Young people, especially those in high school, are still in that period of life where there is a lot of struggle. They really need someone around who has found a sense of purpose and a sense of direction. They need around them some adults who are really ready to accept them as they are and help them in this process of finding Christ and meaning and purpose and direction in life.

Lorne: And so, therefore, you are working with the adults to prepare them to work with youth?

Art: Right. And that works two ways. I think in a day like today where teenagers tend to defy adults sometimes we need to help adults be able to move next to teenagers and accept them and love them as persons regardless of the negative feedback that they get sometimes. Sometimes young people act like they don't like adults at all. And that hurts. Many adults are very hurt by this, especially parents, because they live so closely to their teenagers every day. So it's good to have some adults outside the home, outside the family, who can sort of be a little more neutral and can help both the parents and youth.

Lorne: What is there about the job that really frustrates you?

Art: One thing that frustrates me is that it is so big. There is so much to be done and I'm only one little, you know, insignificant person when it really boils down to it. And I see so much to be done and sometimes I guess maybe I have the same kind of temptations that Jesus did to have a messianic complex and think I have to do everything. I think I've got to start a revival that will sweep the church and so it's frustrating when I realize that I'm so human and that I can do only very, very little.

Another thing that frustrates me is the lot of administrative detail that goes with something like this. I enjoy committee meetings to the extent that there is a chance to be with people that I know and like and enjoy working with. I don't especially enjoy writing letters — and there is a lot of that.

Lorne: Do you get a lot of negative feedback, a lot of questioning of what you do, a lot of suspicion?

Art: Not a whole lot. I did when I first got into the job. Probably it was because when I traveled around people saw this young guy coming, you know, his hair was a little longer than theirs was maybe and he had a few new ideas. But I've learned some things too because I came into this job right out of seminary and a guy coming right out of seminary tends to know all the answers, or at least he thinks he does. He's been in school all his life and he's never really learned what life is all about. That's the way I was, and so I had to learn some stuff by hard knocks, and I got some negative feedback. Some of it I deserved and maybe some of it I didn't. And I still get negative feedback.

Lorne: Would you say your feedback is more positive than negative?

Art: I think it is more positive than negative. I like that. I enjoy that because I like positive feedback. Maybe sometimes I try to avoid negative feedback. I'm not sure about that, but I think it has been more positive especially as I've moved along. I've really felt the support and the undergirding of the church in a very good way.

Lorne: How is your work financed?

Art: Well the money comes to us primarily from district conferences who are encouraging their congregations to contribute to the work of Mennonite General Conference, the agency which employs me. So I'm dependent largely on the support that district conferences plan into their budgets and

then are able to raise and send to us here at Scottdale.

Lorne: How do things look now financially?

Art: Not very good. In fact, we just got our last report today which says that contributions are way down. They've increased during the past two years less than one percent, and we had planned a budget with a 15-17 percent increase. This budget was adopted at General Conference in Oregon, and conference delegates pledged themselves to try to help raise it, but it hasn't been raised. We had to borrow money, quite a bit of money, in the last six months and we still aren't out of the hole.

Lorne: What does this decrease in finances mean for your work?

Art: Well, that's hard to say. The first thing that it usually means is to cut travel because travel is very expensive. And that raises real conflicts because people in the district conferences that I work with say, "We don't want you to sit in an office there. We want you to come around and help us; to be with us." So this raises some real tensions and conflicts for me.

Lorne: Now, suppose that finances weren't a problem, that you had all the money that you didn't have to worry about. What would you do in the youth ministry work that you are not doing today? Or how would you change the programs that you have today?

Art: First of all, I believe that youth ministry is primarily people and it's only with people that program happens.

Lorne: Now what do you mean by that?

Art: I believe in investing money in persons. In putting money in persons rather than creating a lot of really wild exciting programs and spending all our money on programs.

If I had all the money that I could use to work with today, I would make sure that every conference youth secretary were employed on a full-time basis so he could really give himself to doing the job right there in the district conference.

Second, I would work real hard at the adult training program, both for these fellows to keep them sharpened up, and for people who are leading and working with young people right in the local congregation. I'd work on a scholarship fund and a continuing training program with a series of workshops that would move around the country, say for a week at a time in one area, and pay people to come to these, or at least help them get there with some financial assistance.

Another thing I would do is to continue the kind of operation we did last summer with the North and South American youth team exchange. These exchanges between young people of the United States and Canada and young people of other nations in the world are terrifically expensive because of the travel involved. But we need these in a day when nation is dividing against nation. Something to show that Jesus Christ and His gospel transcends national boundaries, and people from Africa, Asia, South America, Europe, and North America can love one another in Christ.

Lorne: A different question: What do you think is the relationship of the Mennonite Church to its young people? How do you think youth are finding the church? Is it

relevant?

Art: Well, you hear so much talk today about the institutional church and almost everybody is against the institutional church — young people especially. I hear a lot of young people talking about moving out of the institutional church and I talk to many young people who are not having a very good time of it in their local congregations right now. I met people like this at Convention 70, and anybody else who was there met people like this. I meet young people like this every time I go on a retreat. They come to me and say they are just about ready to give up the whole business. They are discouraged; they feel depressed. They feel like they are being turned against.

But at the same time I find young people who are becoming excited about their personal relationship with Jesus Christ. The thing that they haven't quite discovered yet is that this relationship is not just a God-me relationship but that this is a relationship with other people. And they haven't yet seen the church as people. It's still institution. It's still dead and cold. But some of them, as they discover a personal relationship with Jesus, also discover the ability and the capacity to love people in the church as well.

Lorne: So then are you saying that the church isn't doing such a very good job of listening to its young people today?

Art: Not too well. I think the church is so much concerned with telling, and telling, and telling, and telling that very often it doesn't listen to what young people are saying.

Lorne: One more question. Why spend so much money on young people of the church?

Art: Young people are young. Because they are young they are impressionable. They live in a world of tremendously rapid change, so rapid that it's very hard for them to see any roots at all in the past and it's hard for them to see any hope for the future. They live very much in the present and there is so much information and so many different alternatives bombarded upon them from all avenues — from television, from radio, from school, from newspapers. And often the voice of the church and the influence of Jesus in their lives may become lost unless we pay particular attention to this time in life when young people are making the three most important decisions in their whole life.

You know, it seems kind of unfair to require young people to make these three decisions before they are 21, or just about when they are 21 — the decisions about faith, work, and life partner.

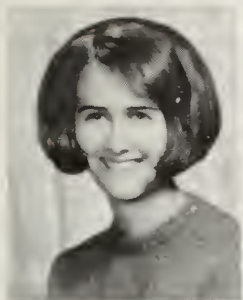
And so I think in an age like this the church needs to really get in there and really provide persons who can identify with young people, can take them by the hand and say "I love you. Why don't you follow me into the kind of life that I found tremendously fulfilling, exciting, rewarding, and everything else, and that's live with Christ."

Lorne: You're saying that you want to help young people during the time when they have to make these important decisions?

Art: Right. And to help them in their relation to Christ. And the other thing of course is to help the adults in the church not to turn young people off when they do stuff that seems to be anti-adult in the process of this.

YOUNG PEOPLE TODAY ARE ENCOUNTERING JESUS CHRIST AND ARE COMMITTING THEIR LIVES TO HIM.

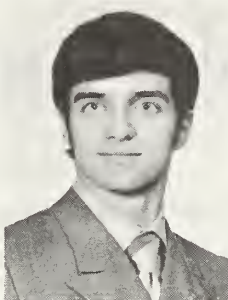
Following Convention 70 (August 16-21, Lake Junaluska, N.C.)
several who attended said this . . .



Carole Gerber
Chappell,
Nebraska

" . . . Convention 70 was the neatest experience in my Christian life that I have ever had. Everyone should have an experience like that. I went to Convention 70 searching for Jesus and I found Him there. For the first time in my life I was proud to say that I am a Christian."

Rich Kremer
Milford,
Nebraska



" . . . During the summer, I began to realize that decisions were going to have to be made concerning college and occupation. . . . I had always been deeply middle class and materialistic. . . . Then, at Convention 70, the lightning struck (maybe not that dramatic). After Tom Skinner's sec-

ond talk I was one of the first ones going forward wanting to be a radical follower of Christ. For me, that meant rejecting all my past dreams and plans for the future -- the middle class thing. . . . I am now free from all those cumbersome, selfish goals, ready to follow the leading of God. . . . With God running the show, I am free and less worried than I've been for years. God has given me great abilities, and I had always worried about how I was going to use them. But now the question is not how I am going to use them, it is how God will use them. . . ."



Brenda Schlegel
Tavistock, Ontario

" . . . Before Convention 70, I and most of my church friends were ready to sign our church off as hopeless. Communication was nonexistent. . . . Already by my third day at Convention 70 I was afraid to go home. I knew I'd lose my new life and the church would not accept what we had found.

"We reached home Saturday noon and got together that night to plan our presentation for the next morning. We prayed that night and the following morning just before we 'went on stage.' And it really worked! By the time the second person (out of fifteen) began to speak to the East Zorra Mennonite congregation, I had already begun to notice tears in many eyes. Needless to say, by the time we ended with "We Are One in the Spirit," everyone was filled with emotion and love, and we felt a strange sense of unity and true oneness! It was fantastic!"

Rosemary
Helkowsky
Scottdale,
Pennsylvania

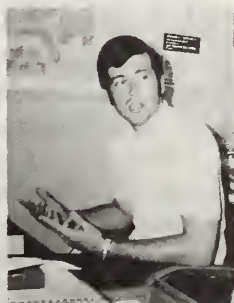


"I came to Convention 70 with a completely negative attitude. I felt being a non-Mennonite would hinder me in this experience. Instead, I learned to feel at ease, and I learned more in this one week than I had in the rest of my life about my relationship with Jesus. I tried to let go of my inhibitions and open my mind and heart completely to God."

Peggy Jones
Phoenixville,
Pennsylvania



"Convention 70 is history, but Jesus Christ isn't, and He never will be. He is alive and real and near us today, something I really came face to face with in North Carolina."



I thank God for the privilege of being part of a team of persons committed to helping young people grow into Jesus Christ. Your continued prayer support and financial contributions will enable Mennonite General Conference youth ministries to continue providing opportunities for young people to meet Jesus personally.

Art Smoker, Secretary for Youth Ministry
Mennonite General Conference

Invest in Christian discipleship today!

☐ through your congregation's budget *and* directly to:

Mennonite General Conference ☐ Mennonite Building ☐ Scottdale, Pennsylvania 15683

New Instructional Materials Available Soon

By Paul M. Lederach

After years of careful planning and hard work a course for instructing new members will be off the press by Publication Board Meeting time, May 14, 1971.

In the 1966 sessions of the Mennonite Publication Board (March 1966) there were strong urgings that a course to "aid pastors in preparing adults for baptism" be prepared. That same spring the Mennonite Commission for Christian Education took action (IV, April 29, 30, 1966) encouraging the "preparation of material for the instruction of new church members."

The first step was to counsel pastors in the Mennonite Church about the way they carried out this teaching function, about the materials they were using, about the materials they would like to have, and about the subjects such a course should include. Over 150 pastors shared their concerns and provided many helpful insights for developing this new course.

Next, the Mennonite Commission for Christian Education in its fall 1966 meeting appointed a Counsel and Reference Committee on Instructional Materials. This Committee was composed of ten men representing a wide range of experience and many geographical areas. The ten were: Merle Cordell — Washington-Franklin Conference; J. Paul Graybill — Lancaster Conference; James Lapp — Franconia Conference; Vernon Leis — Ontario Conference; Ernest Martin — Ohio and Eastern Conference; John P. Oyer — Rocky Mountain Conference; Mark Peachey — Conservative Conference; Hubert Schwartzentruber — South Central Conference; Gerald Studer — Allegheny Conference; J. C. Wenger — Indiana-Michigan Conference.

At the same time the Mennonite Publishing House assigned editorial responsibility for the course to John Drescher.

The Counsel and Reference Committee met the first time April 13, 1967, and since then has met along with the editor four additional times. The Committee took its task seriously. It reviewed carefully the responses of the pastors. It assigned each member a special area of study and the preparation of a written report. Among the areas studied were: the time for baptism; how to deal with ordinances; wherein this instruction differs from that in other teaching agencies of the congregation; what to communicate about the church; what is meant by conversion; what needs to be faced when preparing materials for use in city congregations.

In the second meeting (August 8, 9, 1967) members reviewed each study and discussed its implications for the new

materials. The Counsel and Reference Committee came to a number of significant consensuses about the content, nature, and style of the course. Then each member was given an assignment for the next meeting: "Each person would work at outlining a course for adults in light of our discussions thus far." In the third meeting (December 27-29, 1967) these outlines were shared and criticized, and from them the Counsel and Reference Committee developed, in bold strokes, the outline for this course. In that meeting John W. Miller's manuscript, *The Christian Way*, an exposition of the Sermon on the Mount, was carefully reviewed and approved as a fundamental part of the course. In May 1968 the Committee met the fourth time to review and to approve the detailed description and outline for this course. It approved the following statement of purpose:

The purpose of this course is seen within the overall Objective for Christian Education adopted by the Mennonite Commission for Christian Education 1963. The purpose of this course is to help the congregation to nurture the newly converted adult in its midst:

- to understand theologically his experience
- to become aware of the extent of change the new life calls forth
- to make use of the resources and disciplines of the Christian life which both empower and direct these changes, and
- to participate in the life and mission of the congregation.

The Committee also projected that the materials for the instruction of new believers would consist of:

1. a leader's guide (*Preparing for Church Membership*)
2. a devotional guide (for 30 days)
3. a study guide for the Sermon on the Mount (*The Christian Way*)
4. a book containing a brief church history survey, the 1963 *Confession of Faith*, and position statements of Mennonite General Conference (*The Story and Witness of the Christian Way*)

After completing these plans it became clear that one of the members of the Counsel and Reference Committee was uniquely qualified to write this course. Ernest Martin, pastor of the Midway congregation, Columbiana, Ohio, and a Sunday school curriculum writer, was invited to write the course. He accepted. Amid his many other duties, Ernest has written these materials.

Finally, the Counsel and Reference Committee met July 23, 24, 1970, to review paragraph by paragraph the manuscript prepared by Brother Martin and the brief church history written by John C. Wenger. The Committee recommended their publication.

Perhaps a word of testimony is in order. Seldom have I been involved with a group of brethren who have given themselves so wholeheartedly to a task, or with a group with so varied background and experience and yet able to come so often to consensus. Truly the Spirit has been at work in the Committee and in the writers. Hopefully, this course will meet a real need in our congregations, will serve to unify the brotherhood, and will clarify our commitments. In fact, in addition to new members, perhaps all adult members should study these materials from time to time, to renew their commitments and to be reminded of the way of life to which Christians both "old" and "new" are called.

Paul M. Lederach, Scottdale, Pa., is Director of the Congregational Literature Division at Mennonite Publishing House

"As I See It"

For some time I have felt that the Christian society has been doing some unbalanced teaching about so-called Christian giving. Then as I studied the lesson on "Growing Through Giving" (Nov. 15 SS lesson), the last straw broke. My decision was made. I can not tithe and I will make an earnest effort to stop giving. As a steward of God I will try to invest my time, talents, and money in such a way as to bring God a decent rate of interest on His capital.

Please let me explain. As I see it all my time, talents, and money belong to God. Therefore I cannot even give them to Him, and God does not even need them. He only needs my permission to use what He has loaned to me. That includes 100 percent — not just the (?) percent I might tithe or give. As long as I only give, I have two piles — one God's and one mine. I cannot divide God's property. It is all His. Therefore, if what I use for myself does not bring the same interest (glory) to God as what I put on the offering plate, something is wrong. My faithfulness, as a steward, is proved more by what I do with what I keep than with what I put on the offering plate. Regardless of what I give I have no right to use the rest in "riotous living" (Lk. 15:13). Or even to keep up with the so-called Joneses. I dare not give emotionally or even to sponsor my pet church project or mission activity, but I must invest God's property in an honest way, because of my love for Him.

Sure, such an investment will include self, those I love, and even my business but it must still be an investment for God, in God's will, censored by God's Spirit.

Now this does not mean that I will not support the church, missions, or the poor. I will still put money on the

offering plate. In Matthew 25 the steward is told to invest all that was entrusted to him and not to give a part. God did not place His stewards (Christians) in the world to give a part of His wealth (blessings) but to invest them all as His Spirit directs.

I believe that when we as Christians start using the same standards in the use of the assets we keep, as we do with what we put on the offering plate, the cause of Christ will move forward with new progress. We have tried all kinds of "systems" to pep up our giving. Why not try full investment and see our support become Christlike? — Rudolph Yoder, Leetonia, Ohio.

Questions and Answers Regarding a Will

Q. Who should make a will?

A. Everyone of legal age.

Q. Why should a person make a will?

A. In order to tell the world in writing, "This is the final word concerning my property."

Q. Who should prepare the will?

A. Your attorney. Avoid the "do-it-yourself-inexpensive will." It usually costs more later.

Q. Can my will be handwritten?

A. It may be perfectly all right, but it should be done only on advice of your attorney.

Q. Is my will always valid?

A. It is possible, but there is no guarantee. Be wise, have a will "checkup" periodically.

Q. When should I change my will?

A. Whenever there is a major change in your family or in your assets; when you move to another state or when your convictions change.


Q. How many witnesses do I need?

A. That depends on your state.

Q. Who can be my executor?

A. A trusted friend who is younger than you and who has had successful financial experience; or consider using a trust company as executor or coexecutor.

Q. What about a guardian for my children?

A. Give much thought about this. Select a person who is able and willing to care for your children. Tell the person involved about your plans and be sure he will serve. 

Items and Comments

A Southern Baptist pastor from Little Rock charged at Fort Worth, Tex., that most churches in the "Bible Belt" have inadvertently established a system of racial segregation and paternalism.

Dale Cowling, pastor of an integrated church in Little Rock, said Southern Baptists have rewritten John 3:16 by defining "whosoever" to mean anyone who is white, middle class, and a potential tither.

"When we get a strong, well-financed, well-organized church," he told faculty and students at Southwestern Baptist Theological Seminary, "we may 'reach down' into a deprived area of the city and support a ministry for 'those people' and smugly assume that we are fulfilling Christ's commission."

Mr. Cowling warned, "What we have done, in effect, is to establish a miniature church for people who are segregated racially, socially, economically, educationally, and culturally."

The Executive Council of the Episcopal Church has voted to reduce the denomination's national staff by 50 percent.

News of the reduction, the most drastic to date among denominations faced with dwindling income, sent waves of shock through the Episcopal Church Center and other Protestant offices in New York.

An anticipated budget shortage of \$2 million for 1971 was given as one reason for the cutback.

Currently, 204 executives, administrators, and clerical personnel are employed in the national Episcopal Church offices. A reduction to 103 began effective Jan. 1 and will be accomplished by June 30.

The Ninety-second Congress will have 116 Roman Catholic members, the most in the nation's history, according to an authoritative religious census of Congress published in the current (Dec. 4) issue of *Christianity Today* magazine.

Catholics gained five since the Ninety-first Congress, the largest jump since at least 1958, the first year of the magazine's survey. Other major religious groups will maintain about the same representation, according to the census. The Jews lost five, and now have 14, and the Methodists—whose 86 congressmen are the second-largest contingent—are down four.

The Methodists will again have the most senators, 20, though this is three fewer than the number taking office in 1968. In gubernatorial contests, the Methodists also lead with 10 in the statehouses.

American churches seem to be following the same path of Japanese churches prior to World War II by "supporting military policies" of the government, a United Church of Japan (Kyodan) official said in Indianapolis.

The Rev. George Hanabusa, executive secretary of the Kyodan's ecumenical ministries committee, addressed the world mission division of the Christian Church (Disciples of Christ).

He said U.S. churches do a disservice to fellow Christians in Asia when they identify too closely with the military. "Your ministers serve as members of the military forces—chaplains—in Japan," he commented. "I hear chaplains over the U.S. Far East radio network praying for a military victory in Vietnam."

The clergyman said Japanese churches failed to provide the "watchman" function and to live up to their prophetic role before World War II. He said it took 22 years for the churches in his country to adopt a confession of war guilt and acknowledge their failure to remain separated from the military.

According to Warren W. Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors, "Change is in the air and it may be for better or for worse, depending on how the conscientious objector community responds." He points out that "dozens of bills calling for draft reform or repeal have been introduced in Congress during recent months. Some are fighting desperately to keep conscription alive when the present legislation expires in June. The courts are hearing the cases of growing numbers of conscientious objectors and landmark decisions are being handed down." One wonders what impact Christians could have if each conscientious objector, young and old, would write a letter to his congressman at this crucial time. History shows that democracies fall from lethargy and not from outside conquerors.

According to *Mennonite Weekly* the immensity of a billion, in these days of high finance, may be illustrated as follows: A billion one-dollar bills laid end to end would encircle the earth nearly four times. The propeller of an airplane traveling 300 miles per hour would turn a billion times if the plane would cruise continuously—24 hours a day—for nearly two years.

A visitor from another planet might reasonably conclude that Americans really

live in a drug culture. In adult society many drugs are used: Caffeine in Coca Cola, tea, and coffee; nicotine in cigarettes, cigars, and pipe tobacco; tranquilizers, energizers, sleeping pills that are handed out in huge quantities to adults; and the most popular drug—alcohol—which, at least in Maryland, accounts for 50 percent of admissions to mental hospitals. These facts are not lost on the young people. As a result, they distrust some of the warnings and laws promulgated by the older generation.

A recording firm in Dallas has put on cassette tape what it believes to be the first complete recording of the New Testament with background music and sound effects.

The project was devised by Tom Pfeil, chairman of Studio Seven, Inc., and an executive of its subsidiary, Continental Cassette Corp., which produced the tapes.

"The whole concept is to give more realism, a 'you are there' effect, to feel the events related in the Bible," said Mr. Pfeil, a United Methodist Church layman.

He was assisted in the project by Bob Robertson, executive director of the Methodist Communications Council of Texas. They worked out an innovative "news briefs" cassette tape program for the denomination's general conference last spring.

Mr. Pfeil said the recordings were made without any attempt to "interpret," but with an effort to give the Scriptures "a solid hearing."

For the first time in the four years since the big tobacco scare emanated from reports of health hazards in Washington, D.C., tobacco consumption has increased in the United States.

The U.S. Department of Agriculture said Americans puffed on the average of 4,030 cigarettes this year. This amounts to 201.5 packages a year for each adult smoker.

During 1969 the average adult smoker used 3,993 cigarettes.

The department said much of the upturn is due to promotions and advertising by the industry before the upcoming ban on TV and radio ads.

Paul Harvey announced on Dec. 3, 1970, that big cigarette firms are just waiting for the green light. If marijuana can be legalized they will hasten to start marketing "pot" cigarettes.

Plan for 1971 Graduate Seminar

The Seventh Graduate Seminar for Mennonite university students will be held Aug. 21-31, 1971. Location is pending.

The annual summer seminar deals intensively with biblical Anabaptist studies, contemporary theology, and contemporary issues. "Relating to counter-community lifestyles" will be one subject treated in the study and discussion. The seminar maintains the same basic themes from year to year.

Director of the seminar is John E. Toews, instructor in New Testament studies at Conrad Grebel College, Waterloo, Ont. The staff also includes John W. Miller, associate professor of religious studies at Conrad Grebel; Walter Klassen, professor of religious studies at Conrad Grebel (Klassen is presently residing in Innsbruck, Austria, conducting a

study of the life and work of Jacob Hutter); and Millard Lind, professor of Old Testament Theology at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Additional staff persons are yet to be confirmed.

Participants have rated the seminar a highly significant event for focusing the implications of Christian faith for life on the university campus, for meeting needs in the world, and for exploring ways in which the dynamic elements of the Anabaptist-Mennonite tradition contribute to this witness.

The major cost of the seminar is underwritten by Mennonite Student Services. Grants will be available for travel, as well as for room and board, for those eligible. Anyone wishing to contribute to the sponsorship of a student may contact Summer Seminar, Box 370, Elkhart, Ind. 46514.

Christopher Dock

Original Fraktur Purchased

The Christopher Dock Bicentennial Commemorative Committee, chaired by Lee M. Yoder, Principal of Christopher Dock Mennonite High School, of the Franconia Mennonite Conference, has acquired a very rare piece of Fraktur, the product of the famous

Colonial schoolmaster himself. They purchased it for \$1,000 from Scott F. Brenner of Abington, Pa., a retired Presbyterian minister/editor of the Westminster Press in Philadelphia.

Chairman Yoder, upon hearing of the Fraktur's availability, sent some 400 letters to interested persons asking for \$10 donations from 100 people. "Within one week's time," Yoder reports, "the \$1,000 was here and I made the purchase."



The Christopher Dock Fraktur is now in Mennonite hands. It will be exhibited, along with other samples of Mennonite Fraktur, during the Christopher Dock Bicentennial in Lansdale, Pa., Oct. 9-17, 1971.

Planning Begins for Mission 71

"What future for the church?" will be the question confronting J. Lawrence Burkholder, president-elect of Goshen College, Goshen, Ind., on July 3, 1971. His address will conclude the public sessions, as well as the last annual missions convention sponsored by Mennonite Board of Missions, Elkhart, Ind.

Burkholder, currently a member of Harvard University theological faculty, will move to Goshen in June and assume his college presidential duties on July 1.

The convention, billed as Mission 71, will be held in the Ronald Reagan gymnasium-auditorium at Eureka College, Eureka, Ill., June 30 to July 6.

The staff for Mission 71 includes David Augsburg, Harrisonburg, Va., coordinator; Roy Umble, Goshen, and John Paul Wenger, Peoria, Ill., small-group coordinators; and Mary Oyer, Goshen, music director. Boyd Nelson, the Board's secretary for Information Services, serves as liaison and facilitator for the program.

Currently the Mennonite Church is reorganizing and new structures are emerging. Plans call for future meetings to be sponsored by a new general assembly or general board, which accounts for Mission 71 being the last of a series of annual conventions sponsored by Mennonite Board of Missions.

New University Building Named in Honor of Anabaptist Scholar

On Dec. 18, 1970, Western Michigan University's Board of Trustees reached a decision to name its new six-story faculty office building in honor of the late Robert Friedmann. Friedmann, who had been on the WMU faculty from 1945-1961, died last July 28 at the age of 79.

The Kalamazoo Gazette (Dec. 19, 1970) adds the following commentary: "[Friedmann] taught the first actual religion courses on Western's campus, along with the first philosophy classes.

"Friedmann was an internationally recognized authority on the Anabaptist movement and was a major contributor to the Mennonite Encyclopedia. He authored some 100 articles on Anabaptists."

Most Mennonites remember Friedmann as the Anabaptist scholar who had to flee his native land of Austria, finding a new home in the New World among the Mennonites. He was a member of the Goshen Eighth Street Mennonite Church.



January VS Orientation Group

18 Begin Voluntary Service

The first Voluntary Service orientation school for 1971 at Mennonite Board of Missions, Elkhart, Ind., held Jan. 4-14, found 18 persons in attendance. The volunteers and their assignments follow.

Seated: Darlene Leatherman, Pipersville, Pa., nurse aide for one year at Presbyterian Hospital, Albuquerque, N.M.; Ralph and Charlene Smucker, Goshen, Ind., hospital worker and unit hostess, respectively, with the Carlsbad, N.M., unit for one year; Sally Byler, Chardon, Ohio, one year as a nurse aide at Sullivan County Home, Claremont, N.H.; and Diana Bontrager, Elkhart, Ind., one year as a kindergarten aide with the Wichita, Kan., unit.

Standing: Naomi Bontrager, Middlebury, Ind., day care worker with the Omaha, Neb., unit for one year; Michael Salyers, West Liberty, Ohio (to be assigned); Beverly Freyenger, Kouts, Ind., nurse aide for one year at Hattie Larlham Foundation, Mantua, Ohio; Karen Miller, Wellman, Iowa, one year as a ward clerk at Mennonite Hospital, La Junta, Colo.; Sharon Klingelsmith, Akron, N.Y., seven months as a teacher with the St. Anne, Ill., unit; Shirley Good, Kouts,

Ind., child care worker at Sunshine Children's Home, Maumee, Ohio, for one year; Richard Herschberger, Arthur, Ill., laundry worker for one year at St. Anthony's Hospital, St. Petersburg, Fla.

Also Melvin Diller, Hesston, Kan., two years as a construction worker with the Philadelphia, Pa., unit; Joseph Christner, Fresno, Ohio, farm worker for two years at Sullivan County Home, Claremont; Duane King, Northfield, Ohio, teacher for two years with the Pass Christian, Miss., unit; Norell Godshall, Green Lane, Pa., one year as a kitchen worker at Hattie Larlham Foundation, Mantua; and Jerry and Jane Derstine, Goshen, Ind., two years as community service workers with the Pass Christian unit.

The unexpectedly large number of persons applying for service assignments in January necessitated splitting the orientation into two consecutive schools, with 15 persons expected to attend the Jan. 26 to Feb. 4 session. Mennonite Board of Missions currently sponsors more than 300 persons 18 years of age through senior adult in 55 different locations in the United States, Canada, Mexico, and Puerto Rico.

Hospitals and Homes Meeting

The Association of Mennonite Hospitals and Homes will hold its twentieth annual meeting at Brown Palace Hotel, Denver, Colo., Mar. 15-18, 1971.

The Program

Monday, March 15

1:30 p.m. Opening message (Ballroom B)
President Leo Schmidt, La Junta (Colo.)
Medical Center

Debate: "The Mennonite Church Has a Unique Role in Health and Welfare Services"

6:00 Annual Protestant Health Assembly
Banquet

Tuesday, March 16

9:30 a.m. to 12:00 a.m. Annual Protestant

Health Assembly and Concurrent
Forum Sessions. Theme: "The Responsibility of Our Uniqueness"

1:30 p.m. "Do Trustees Really Run Institutions?" — William L. McDivitt,
President, Otero Junior College, La
Junta, Colo.

Responses — Questions — Discussions
7:00 Mennonite Chaplains' Association
(Ballroom B)

(open meeting for all to attend)

Opening Message — Chaplain Glenn Martin,
President-elect, University of Colorado
Medical Center, Denver, Colo.

Address — John C. Cobb, MD, Department
of Preventive Medicine, University of
Colorado, Denver, Colo.

Wednesday, March 17

9:30 a.m. to 12:00 a.m. Annual Protestant
Health Assembly and Concurrent
Forum Sessions

10:45 a.m. General Assembly Session
A.P.H.A.

12:15 p.m. Annual Fellowship Luncheon
(Ballroom A)

Address: The Church's Involvement in
Social Services — Myron Augsburg,
President, Eastern Mennonite College,
Harrisonburg, Va.

2:00 Sectional Meetings

Discussion on Luncheon Address and
other Subjects

3:30 p.m. Mennonite Chaplains' Association
(Coronet Room)
(Business Session)

Wednesday evening open

Thursday, March 18

9:00 a.m. Annual Business Period

"Government and Church Relationships"
— Victor Eash, Chief of Evaluation
and Licensure Section, Department of
Health, State of Colorado, Denver

"Effective Administration of Health Care
Institutions" — John E. Kraliowski,
Director of Program in Health Admin-
istration, University of Colorado, Denver

11:00 a.m. Closing Worship — Peter Ediger

The complete program with registration
information has been mailed to all Menno-
nite Health and Welfare institutions. Inter-
ested individuals not included on this mailing
list should write immediately to H. Ernest
Bennett, Box 370, Elkhart, Ind. 46514 for
more information.

Students Are Abroad for 14 Weeks

Sixty-four students from Goshen College
left Jan. 7 for the 14-week winter trimester
overseas.

The trimester abroad, known as the
Study-Service Term, includes seven weeks
of study of the country's history, geography,
culture, arts, religions, and economics, and
a seven-week field experience in Peace
Corps-type service. Language study is in-
cluded.

Goshen College is one of only four Unit-
ed States colleges and universities to send
all their students abroad sometime during
their four college years. The international
education experience, required for gradua-
tion, costs the same as a regular trimester
in residence on the campus.

Nineteen students are currently in Costa
Rica in the program. They are led by Mr.
and Mrs. Theron Schlabach, faculty couple
from the college, based in San Jose, the
capital.

Twenty-five students are in Haiti. They
are led by Mr. and Mrs. Paton Yoder, based
in Port-au-Prince, the capital.

Twenty students are in Nicaragua, led by Mr. and Mrs. Roman Gingerich, in Managua, the capital.

Overseas the students live in nationals' homes and take two meals a day with their family.

A total of 650 students have chosen the term abroad since its inauguration in the fall of 1968. Host countries for units abroad have tended to be developing nations so students can confront desperate physical and spiritual needs in an environment of technological, industrial, political, and educational revolution.

Brennemans Returning to Argentina

"We will have to work our way in. There is nothing cut and dried. We will have to see what happens—follow the Spirit's leading," said Don Brennenman in anticipating his family's return to Argentina near the end of February following a three-month furlough in the United States.

Don and his wife, Marilyn, served in Pehuajo, a city of 21,000 people located 220 miles southwest of Buenos Aires, during their first-term appointment with Mennonite Board of Missions, Elkhart, Ind. But the Brennemans are not returning to Pehuajo, where 50 years ago Mennonite missionaries first preached the gospel in Argentina. A pastoral committee is now responsible for a team ministry at the Pehuajo Mennonite Church.

The Brennemans are transferring to the city of Cordoba in Cordoba province, a university and industrial city 400 miles northwest of Buenos Aires. Don anticipates doing some pastoral work and also leadership training involving five congregations. He sees opportunities for exchanging ideas on nonviolence, peace, and ecumenism with students, other pastors, and priests.



Don and Marilyn Brennenman

In Pehuajo the Brennemans found one of their best community contacts to be with the teachers and parents of their children's school friends. Activities for youth of the Pehuajo Church and community were held at the Brennenman home. Participation in a local chorus gave Don an opportunity to get to know community persons on an informal basis.

The 40-member Pehuajo congregation faces problems similar to the problems of complacency and desire for luxuries found in the church in North America. Services are also conducted weekly in the neighboring town of Passo. Midweek meetings are held in the homes of interested sympathizers not yet committed to the church.

While on furlough the Brennemans visited several Spanish churches. Four former members of the Lawndale Mennonite Church in Chicago, where the Brennemans served for eight years, have become pastors of Spanish churches in the United States. The Brennemans also pioneered home mission work in Corpus Christi, Texas, before entering their present assignment. They have three children—David (13), Jonathan (11), and Rosalind (8).

Spiritual Growth Recorded at Englewood

On Sunday, Jan. 10, Clarence Yutzy was ordained to the ministry at Englewood Mennonite Church and the ministerial license of Ambers Wright was publicly recognized. A capacity crowd attended the observances at the Englewood congregation in southside Chicago.

Both Yutzy and Wright are members of the Chicago team ministry along with Leamon Sowell, chairman; Albert Brown; and Patrick Hunt. Team members serve the Englewood and Bethel Mennonite churches.

The team ministry and the Englewood congregation anticipate that Yutzy should be involved full time in pastoral service. In light of increased offerings and regular income from the church-owned apartments that Voluntary Service personnel have renovated, this anticipation may become reality. Direct financial support from several congregations and concerned individuals in Illinois Conference is an additional factor.

A recent letter to Mennonite Board of Missions from Richard Yordy, secretary of church extension for Illinois Conference, indicates that the team ministry leadership, the use of Compassion Funds, VS unit outreach, and the community work of Sammie Mitchell (member at Englewood) have contributed to a more open attitude and strengthened relationships in the neighborhood surrounding the church.

"The Lord has been good, His blessing abundant," Yordy writes. "We need to pray for openness to the power and direction of the Holy Spirit and wisdom of God for an

effective ministry at Englewood."

Englewood is one of many locations where Compassion Funds have been channeled since the special fund was adopted during the summer of 1967. Compassion Funds, based on a suggested figure of \$6 per Mennonite Church member per year and handled as above-budget giving, are used in black, Spanish-speaking, Indian, and Appalachian communities for both General Board and district conference projects that could not otherwise be carried out. More than \$100,000 in projects has already been approved by the Minority Ministries Council in cooperation with the Executive Committee of Mennonite Board of Missions, Elkhart, Ind. Contributions to the Compassion Fund total \$106,311 as of Jan. 20, 1971.

MMHS to Celebrate 25 Years

Mennonite Mental Health Services is planning in late 1971 and early 1972 to commemorate 25 years of Mennonite Central Committee activity in the mental health field. A committee composed of H. Clair Amstutz, Elmer Ediger, William Klassen, and Vernon Neufeld met recently to make plans for the celebration.

The planning committee agreed that a public celebration will be held at Brook Lane Psychiatric Center, Hagerstown, Md., at the time of the MMHS meeting Oct. 1 and 2, 1971. This was the first of the MCC centers to be established and would be the appropriate site for the commemoration. Brook Lane earlier invited the MMHS Board to hold its anniversary meeting there. The Brook Lane celebration will include a historical review and appraisal of the past 25 years, as well as a projection of what might occur in the future.

The committee plans to encourage regional meetings in various parts of the continent, probably during National Mental Health Week in May 1972. The regional meetings would give the men and women who worked in mental hospitals during the World War II period an opportunity to participate. It was largely the experience of the CPS and voluntary service workers in these hospitals that generated the interest in MCC to do something in the area of mental health.

During the next year the committee plans to encourage the preparation of papers and articles which describe what has been and is being done at the MMHS centers. These articles will be for the church and public press, as well as for the more scientific and professional journals. The anniversary emphasis, therefore, will extend from October 1971 to May 1972.

It was at the annual MCC meeting on Jan. 3, 1947, that a formal action was taken to initiate a mental health program. The action called for planning "three homes for

the mentally ill and/or rest homes, one each to be located in the Eastern, Middle Western, and Western parts of the U.S." The three Centers established as a result were Brook Lane Farm (1948), Kings View Homes (1948), and Prairie View Hospital (1953).

At the same MCC meeting in 1947, the Homes for Mentally Ill Planning and Advisory Committee was appointed. In 1952

this body was incorporated separately as Mennonite Mental Health Services, Inc.

Three other Centers have been established since the initial three: Oaklawn Psychiatric Center (1963), Kern View Hospital (1966), and Eden Mental Health Centre (1967). Eden, established by the Mennonites in Manitoba in collaboration with the provincial government, joined the MMHS group in 1968.

Spanish Church Adds First Members

On Dec. 6, 1970, Iglesia del Bueno Pastor (Church of the Good Shepherd), New Paris, Ind., established a charter membership when five persons were received by baptism, two by confession of faith, and thirteen by transfer of church letter.

In recent years community concern was expressed for the Spanish-Americans who were coming into the Goshen-New Paris area for employment. A number of programs of varied length were held, led by Goshen College students, members of the College Mennonite Church, and others. Mrs. Kathryn Troyer, who had spent 23 years in Puerto Rico with her late husband, Dr. George Troyer, felt that something is wrong "when missionaries are sent abroad and domestic mission needs are ignored."

On Oct. 12, 1969, Mrs. Troyer again began leading a Bible study period at Pine Manor poultry-processing plant. This time she was determined that the efforts would not again be terminated. Not long afterward a father of a large family being contacted through this ministry committed suicide. This incident focused public attention upon the need.

In November 1969 the Waterford congregation helped to expand the Bible study to an afternoon Sunday school held at Bethany Christian High School and led by Moses Beachy, pastor at East Goshen Mennonite Church. In spring 1970 the New Paris Methodist Church became available to rent, and the first service was held there Mar. 29.

Amzie Yoder served as pastor for the first three months at New Paris. Since then Theophilus Ponce has been serving as lay minister with Moses Beachy serving as counselor to the pastor. Beachy's background as a missionary pastor in Puerto Rico and as a schoolteacher among the Indians at Red Lake, Ont., gave him experience in working with Spanish-speaking groups.

Theophilus Ponce was baptized by Mario Snyder at the former Blue Island Mennonite Church, now Lawndale, in Chicago. He assisted Mario Bustos in starting a Spanish congregation in Milwaukee and in bringing fresh-air children from Chicago to Goshen. The Ponces moved to Indiana in 1961 and currently reside in rural Shipshewana, Ind.

Services at Bueno Pastor are held in Spanish for the benefit of the majority of members. Mrs. Troyer reports a hunger for knowledge of Scripture, especially concerning the message of forgiveness, in her women's Sunday school class. A very deep appreciation exists among the group for having their own church building. For those whose lives have followed a pattern of constantly moving from one uncertainty to another, the church provides a place of identification and belonging.

The Roger Borneman and the Warren Myers families, who do not speak Spanish, brought their church letters from the Waterford congregation to work with English-speaking children and youth.

Centennial Celebration to Be Held

A centennial meeting celebrating the evangelistic-revival movement beginning the last third of the 19th century in the Mennonite Church is planned for Masontown, Pa., Jan. 30, 1972. At Masontown Mennonite Church, John F. Funk held the first recorded Mennonite revival meetings in January of 1872. This evangelistic-revival movement left its impact on the Mennonite Church in many ways. The educational, publishing, and missionary conviction developed in a real sense out of this movement.

J. C. Wenger, Mennonite historian and professor of Historical Theology at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., will serve as keynote speaker.

The Masontown Mennonite Church is perhaps the oldest organized Mennonite Church west of the Allegheny Mountains. Nicholas Johnson, bishop of Masontown, is given credit for conducting the first Sunday school in the Mennonite Church in the United States in 1842. Carl Opel is the present pastor.

This centennial celebration is planned in cooperation with the Allegheny Conference, the Mennonite Historical and Research Committee, and a local committee.

Deficit of \$40,000 Probable at GC

Carl Kreider, acting president of Goshen College, has announced that a deficit of \$40,000 from operations is probable this year, even if contributions increase by a generous 10 percent.

After a review of the budget for the current year, which closes June 30, Kreider said that significant steps taken in the past several years have prevented a deficit situation from coming earlier.

Goshen College is not alone among U.S. colleges and universities in its financial situation. The Carnegie Commission on Higher Education reported last month that some 1,000 colleges and universities are "heading for financial trouble" and that 540 are already "in financial trouble." The remaining 800 of the 2,340 higher education institutions are "not in trouble."

According to the Carnegie report, "Almost all institutions are cutting expenditures, and most private schools are being forced into deficits." Schools which are in or anticipate trouble range from highly prestigious and wealthy Harvard, Stanford, and University of California to little-known Tougaloo College in Mississippi.

GC's deficit may be larger or smaller by the year's end. It depends on (1) the size of the continuing flow of contributions from the supporting church constituency, alumni,



Charter members received at the Church of the Good Shepherd, New Paris, Ind., on Dec. 6, 1970. Photo supplied by John R. Smucker.

community business and industry, foundations, and friends, (2) the number of students who enroll in the spring trimester, and (3) the need for emergency expenditures.

Among the major steps taken to forestall an earlier deficit were (1) gradual increasing of students' fees and (2) use of contributed funds for operations rather than new build-ings.

Over the five years, the average increase in students' fees a year was 7.6 percent, almost exactly the same as the 7.5 percent the Carnegie Commission reported as the experience nationwide for private schools. Kreider said he and the college board of overseers agreed with the Carnegie Commission when it said, "But many fear that they cannot for long continue to raise tuition at this rate, for it will deny access to some."

Although Goshen College needs additional facilities, the financial condition does not permit immediate expansion. Over the past five years, the college has channeled more and more gifts to operations from capital funds. In 1966-67, \$178,000 was diverted to operations. Last year the figure was \$473,741. This year every dollar of unrestricted income is being used for operations. Yet a \$40,000 deficit is still expected.

Kreider said every major source will be asked to help meet the current operating deficit before year's end. In addition, there will be increased recruitment of students. Although the college served 1,168 full-time students during the fall trimester—a record in its 77-year history—it can still accommodate additional ones at considerable economic advantage without adding more facilities.

Pressure for building new residence halls on campus has been relieved because of the Study-Service Trimester abroad. From 50 to 130 students are off campus each trimester, which eases the housing and dining situations.

Mexican Broadcast Undergoes Adaptation

Following 18 months of careful planning, promotion, and production, Mexico's special version of *De Corazon a Corazon* (Heart to Heart) is taped and was ready for release Feb. 1, 1971.

The Mexican *De Corazon a Corazon* is a five-minute program adaptation of the 15-minute Spanish *Corazon a Corazon* program (that features Mrs. Marta Alvarez of Argentina as speaker). It is the result of a joint effort between the Franconia Mennonite Board of Missions and Mennonite Broadcasts, Inc., to produce a program for homemakers speaking specifically to the Mexican culture.

With a strong nationalistic spirit developing in Mexico, the Franconia missionaries there sensed a definite need for a Mexican-

produced and oriented program. Although the 15-minute *Corazon a Corazon* previously aired in Mexico is in Spanish, certain idioms and expressions used are unacceptable to Mexicans. The Mexican production will be more appealing both to the listener and to the station manager responsible for airing it.

Mrs. Maria Torres de Dorantes is the program speaker. She is a very enthusiastic and dedicated Christian mother with a deep desire to help women solve their home and family problems. In producing her version, Mrs. Dorantes will be adapting radio scripts from the Argentine program.

Lester T. Hershey, with vast experience in broadcasting as producer and announcer of

Luz y Verdad (the Spanish Mennonite Hour) and as director of the original *Corazon a Corazon*, was involved in developing this new ministry. In Mexico missionaries Aaron King and Paul Godshall carry on the detailed production and promotional responsibilities.

Initially, the five-minute program will be released weekday mornings at 10:00 over XEX, Mexico's top-rated and most powerful radio network. The program will also be aired in portions of Texas and California where Mexican cultural influence is strong.

Cooperative mission outreach is one phase of the total Christian ministry of Mennonite Broadcasts, Inc., Harrisonburg, Va.

FIELD NOTES

Conestoga Bible School will be held at Morgantown, Pa., Feb. 15-26. Instructors are Herman Glick, Omar Kurtz, and Glen Sell.

The first issue of *Brotherhood Beacon*, formerly *Missionary Bulletin*, published by the Conservative Mennonite Conference, began January 1971. This twelve-page monthly is edited by Ivan J. Miller, Grantsville, Md. Editorial assistant is Richard Showalter, Harrisonburg, Va.

Robert Yoder, Protection, Kan., was installed as pastor of the Protection Mennonite Church on Jan. 17. Millard Osborne, South Central Conference overseer, was in charge.

George Weber, pastor of the Oxford Circle Mennonite Church, Philadelphia, is attending the Rosedale Bible School. His address is R. 2, Plain City, Ohio 43064. Jacob Frederick will serve as pastor in George Weber's absence.

Nevin and Barbara Kraybill and their three children left the United States on Jan.

19 for a three-year term of missionary service under Eastern Mennonite Mission Board. Kraybill will serve as the deputy administrator of the Kilimanjaro Christian Medical Center, Moshi, Tanzania. Their address will be KCMC, Box 3010, Moshi, Tanzania. The Kraybills have already served two terms of service under Eastern Board at the Shirati Hospital, Shirati, Tanzania.

Exploring the church in the inner city is the goal of a spring seminar planned by Eastern Mennonite College's Bible and philosophy department announced Linden M. Wenger, head of the department and director of the seminar.

"The seminar is open to college students on any level who are interested in Christian service in the inner city," explained Wenger as he reviewed the proposed agenda. "We have designed the seminar to provide a maximum of direct exposure to the city."

The first week of the seminar, Feb. 27 to Mar. 7, will be spent in New York City where the participants will visit projects of church and social agencies, take in cultural events, and discuss problems such as housing, poverty, race relations, and drug addiction with competent urban leaders. The deadline for application to Linden M. Wenger is Feb. 10.

Millard Lind, professor of Old Testament at Goshen Biblical Seminary, spoke at the Yellow Creek Mennonite Church, Goshen, Ind., on Sunday evening, Jan. 17, on the theme: "Prophecy and the state of Israel."

Twenty-five Mennonite Voluntary Service unit leaders and local churchmen from the southeastern United States discussed problems of leadership and interpersonal relationships Jan. 15-17 at a unit leaders' conference in Tampa, Fla. The conference

Calendar

Board of Education Annual Meeting, Conrad Grebel College, Waterloo, Ont., Feb. 5, 6.

Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.

Ohio and Eastern Conference Sessions, Berlin, Ohio, Mar. 11-14.

Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.

Last General Conference sessions and Constitutional Convention, Kitchener, Ont., Aug. 16-19.

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

was sponsored by the Eastern Mennonite Board of Missions, Salunga, Pa. Four resource persons contributed to the discussions: Paul Zehr of St. Petersburg, Fla.; Myron Ebersole, chaplain of Lancaster General Hospital, Lancaster, Pa.; Jerry Shenk, Assistant Secretary of Personnel at EMBMC; and Millard Fuller from Americus, Ga.

Change of address: Homer Schrock from Philadelphia, Pa., to Box 323, Grantsville, Md. 21536. He will be attending Frostburg State College.

Special meetings: Fred Augsburger, Youngstown, Ohio, at Bethany, East Earl, Pa., Feb. 21-28. John M. Drescher, Scottdale, Pa., at Preston, Ont., Mar. 21-25, and at St. Jacobs, Ont., Mar. 26-28. Charles Gogel, Phoenixville, Pa., at Salem Ridge, Greencastle, Pa., Feb. 6-14. Gerald Studer, Scottdale, Pa., at Beth-El and Bellwood, Milford, Neb., Feb. 14-21.

New members by baptism: six at Toto, North Judson, Ind.

Wilbert Shenk, secretary for Overseas Missions, leaves Feb. 3 on an administrative visit to Europe and the Far East. He will visit London and Brussels in Europe, the M.P. and Bihar in India, Nepal, Vietnam, and Japan. He will return to Elkhart on Apr. 3.

Don Brennemans' address, until their return to Argentina in late February, will be: 1309 S. 15th St., Goshen, Ind. 46526.

Michael Yoder, Brasilia, Brazil, writes: "Keith Stuckey and I had a very enjoyable trip through Paraguay, Argentina, Uruguay, and South Brazil. I am now teaching in the intensive summer course at the Casa Thomas Jefferson and at another school for a total of 30 1/2 hours per week. The church group is going very strongly at Manuel's house. Also the ex-Baptist is kind of taking over the leadership. He and the others there are very enthusiastic, meeting frequently, even talking about building a temple."

Mr. and Mrs. James Wenger, who spent one term in Japan (1966-69), and have been home on extended furlough while James completed his MA at the University of Iowa, are scheduled to return to Japan on Mar. 4.

Ella May Miller, speaker on *Heart to Heart* broadcast for women, will be at the Broadfording Church of the Brethren, Hagerstown, Md., on Feb. 7, speaking on home and family life.

among whom ye shine as lights in the world" we will not be a stumbling block to others. We need to humbly give thanks to God for the freedom we still have, and redeem the time for the enhancing of Christ's kingdom. Thanks, Lois, for sharing your concern. — Luke L. Horst, Mohnton, Pa.

. . .

With the editorial, "Brother, Call Me Brother!" I couldn't agree more emphatically. This "doctor" thing is bad news for the church. If a person has earned a doctor's degree it means he was born with sufficient brain capacity (for which he can give himself no credit) and that along the way he developed a good deal of drive (which may have been inspired by fear, anxiety, or inferiority). Until the brotherhood grants titles to faithful wives, persevering mothers, the courageous handicapped, self-giving pastors, intrepid missionaries, reliable laborers, and the lovely elderly let's retain "brother." Beautiful it is! — Herman R. Reitz, Harrisonburg, Va.

The article on patriotism in the Jan. 12 issue of the *Gospel Herald* has missed the import of the Christian's duty. In Matthew 17:27, Jesus told Peter to go catch that fish and pay our taxes and there were no questions to be asked like, "Caesar, what are you going to spend this for?" It seems to hurt very much when taxes go up, but when 40 percent profit is legal, fair or unfair, it is not turned down. I think it is unfair to blame this present administration for slavery and the Vietnam War and for unsafety on the street. It is no wonder the young generation is rebelling.

Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." I think too many Christians are too much concerned about the world's kingdom to the neglect of God's kingdom. We had better take a long hard look at our heavenly Father's kingdom. Daniel Webster was asked the question what was the most serious and greatest thing that entered his mind. He hesitated then said, "My accountability to God." I think what is seriously lacking today is the fact that we are too busy judging others and neglect to examine ourselves and depend too much on man. God only speaks to us through His Word, the Bible. There is no danger in praying and reading the Bible too much, but there is grave danger in not reading it enough. The pertinent question is, Where is your and my chief concern from early Monday morning till late Saturday night? for the material until we have burned up about all our physical, mental, and spiritual strength and then be content to just warm the church bench. The late C. F. Derstine said that the present policy seems to be "make all you can and can all you get and sit on the lid."

The Bible tells us the earth is the Lord's, and the fulness thereof. . . . "The cattle upon a thousand hills" are His . . . and if I were hungry, I would not ask you. There is no question that we are living in perilous times. There is still hope for the world. — David L. Martin, Greencastle, Pa.

Puerto Rico, first child, Angela Dawn, Nov. 19, 1970.

Beyeler, Milton and Jeanette (Miller), Smithville, Ohio, fourth child, third daughter, Jennifer Lynne, Dec. 29, 1970.

Burkholder, Robert and Hilda (College), second daughter, Julia Kristine, born Oct. 4, 1970; received for adoption, Oct. 23, 1970.

Ehst, John and Beverly (Myers), Ambler, Pa., first child, John Jeremy, Jan. 12, 1971.

Goshow, Ronald and Phyllis (Landis), Telford, Pa., second child, first daughter, La Vonne Noelle, Dec. 25, 1970.

Guerrero, Victor and Helene (Scorlin), Downey, Calif., second child, first son, Victor Emilio II, Nov. 18, 1970.

Hosea, William Ramsey and Shirley Mae (Leis), Waterloo, Ont., second child, first daughter, Jennifer Mae, Jan. 8, 1971.

Keeler, Donald and Marilyn (Yothers), Lansdale, Pa., third child, second son, Chad Rein, Jan. 5, 1971.

Longacher, David and Marilyn (Landis), Newport News, Va., first child, Joshua Wolfe, Dec. 7, 1970.

Martin, Aaron and Loretta (Brubacher), Preston, Ont., first child, Philip Randall, Jan. 7, 1971.

Mullet, Freeman and Sara Ann (Bontrager), Blountstown, Fla., first child, Juanice Ann, Oct. 29, 1970.

Oswald, Lonny and Joyce (Waltermeyer), Beemer, Neb., first child, Corey Ray, Jan. 4, 1971.

Rosenberger, Henry and Charlotte (Graber), Hatfield, Pa., first child, Tara Michelle, Jan. 14, 1971.

Sawin, Thomas and Ruby (Horst), Hesston, Kan., first child, Mark Horst, Oct. 19, 1970.

Schrock, William and Ruth (Fisher), Loman, Minn., tenth child, seventh son, Clifford Noel, Dec. 24, 1970.

Shank, Henry and Lois (Bechtel), Elkhart, Ind., second child, first son, Karl Andrew, Jan. 9, 1971.

Shantz, Gerald and Catherine (Gingerich), Zurich, Ont., first child, Sonya Lynn, Dec. 28, 1970.

Smucker, Tom and Kathy (Miller), Smithville, Ohio, first child, Wendy Marie, Jan. 5, 1971.

Yantz, Paul and Alice (Gerber), Shakespear, Ont., first child, Heidi Noelle, Dec. 25, 1970.

Correction: The announcement of the birth of Sonya Ann, daughter of John and Janet Weber (in the Jan. 5 issue) should have been listed as first child instead of third child.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Beachy — Yoder. — Timothy Beachy, Meyersdale, Pa., and Carol Sue Yoder, Grantsville, Pa., both of Springs cong., by Walter C. Otto, Dec. 19, 1970.

Brown — Zehr. — Gordon E. Brown, Winnipeg, Man., and Violet Elaine Zehr, Copenhagen, N.Y., by Vernon E. Zehr, father of the bride, Dec. 30, 1970.

Handrich — Yoder. — Harvey Handrich and Mabel Yoder, both of Fairview, Mennonite Church, Fairview, Mich., by Russell Krabill, Jan. 9, 1971.

Herschberger — Kauffman. — Vernon Herschberger and Karen Kauffman, both of Arthur, Ill., Arthur cong., by Paul Sieber, Dec. 21, 1970.

High — Breneman. — James L. High and Cynthia Breneman, both of Willow Street cong., Willow Street, Pa., by Donald B. Kraybill, Oct. 10, 1970.

Jones — Eby. — Alton H. Jones, Jr., and Miriam L. Eby, both of Conyers, Ga., by Herman Dilard, Dec. 20, 1970.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Lois Krause says it well in "As I See It" in the Jan. 12 issue. I fear for some of the attitudes expressed against our government by some of our Mennonite people. If we as Christians fulfill our calling in serving and living for Christ "in the midst of a crooked and perverse nation,

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Anders, Marvin A. and Grace (Meyers), Souder-ton, Pa., third child, second son, Wendell Laine, Dec. 14, 1970.

Bauman, Grant L. and Ruth Ann (Martin), West Montrose, Ont., second child, first daughter, Juanita Lynne, Dec. 22, 1970.

Bender, Keith and Sharon (Slabach), Ponce,

Births

Leoni — Shank. — Emil Leoni, Toronto, Ont., and Helen Shank, Markham, Ont., Wideman cong., by Paul Martin, Oct. 31, 1970.

Miller — Ziegler. — Benjamin W. Miller and Donna Kay Ziegler, both of Perkasio, Pa., Blooming Glen cong., by David F. Derstine, Jr., Dec. 26, 1970.

Stauffer — Martin. — Loren Stauffer, Goshen, Ind., Waterford cong., and Miriam Martin, Elkhart, Ind., Belmont cong., by Ray Bair, Jan. 2, 1971.

Witte — Burkholder. — Tom Witte, Holland, Ohio, and Ruth Burkholder, Breslau, Ont., Breslau cong., by Paul Martin, Oct. 10, 1970.

Wyse — Stoltzfus. — Larry Jay Wyse, Archbold, Ohio, Zion cong., and Donna Stoltzfus, Williamsburg, Iowa, East Bend cong., by Henry Wyse, grandfather of the groom, Dec. 19, 1970.

Yoder — Goshow. — Norman Yoder, Harleysville, Pa., Towamencin cong., and Mary Jane Goshow, Franconia, Pa., Franconia cong., by Henry M. Goshow, uncle of the bride, Nov. 7, 1970.

Zuercher — Mellinger. — Robert Zuercher, Dalton, Ohio, and Marianne Mellinger, Willow Street, Pa., by Donald B. Kraybill, Aug. 22, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Allebach, W. Ernest, son of Wilson and Mamie (Allebach) Allebach, was born in West Rockhill Twp., Bucks Co., Pa., June 16, 1903; died at the Grand View Hospital, Sellersville, Pa., Jan. 5, 1971; aged 67 y. 6 m. 20 d. On June 29, 1926, he was married to Mabel Gross, who survives. Also surviving are 2 sisters (Grace and Marian). He was a member of the Blooming Glen Mennonite Church, where funeral services were held Jan. 11, in charge of David F. Derstine, Jr.; interment in the Blooming Glen Cemetery.

Beck, Hugh, was born Nov. 1, 1912; died suddenly in an accident while at work in Oakfield, N.Y., Jan. 4, 1971; aged 58 y. 2 m. 3 d. In April 1961 he married Emma Sliku, who survives. Also surviving are 7 stepchildren and 12 grandchildren. Funeral services were held at the C. B. Beach Funeral Home, Corfu, N.Y., Jan. 7, in charge of Peter Klotzback; interment in the Pembroke Cemetery.

Beck, LeRoy J., son of Harry and Emma (Nelson) Beck, was born in La Salle, Ill., Sept. 28, 1899; died at Methodist Hospital, Peoria, Ill., Jan. 2, 1971; aged 71 y. 3 m. 5 d. On Nov. 28, 1945, he was married to Florence Burdette, who survives. Also surviving are 4 sons (Harry, Michael, Allen, and Dennis), and one sister (Mrs. Mildred Schofield). He was preceded in death by one son (Gary). He was a member of the Ann Street Mennonite Church. Funeral services were held Jan. 5, with Jerry L. Stafford officiating; interment at Parkview Cemetery, Peoria, Ill.

Crall, John A., son of Harry and Agnes (Hornberger) Crall, was born May 28, 1905; died after a short illness, Nov. 22, 1970; aged 65 y. 5 m. 25 d. Surviving are one daughter (Ruth — Mrs. W. Robert Shellenberger), one son (Jay), 9 grandchildren, one brother (Lloyd), and one sister (Cesta — Mrs. Elmer Loose). Funeral services were held at the Oreville Mennonite Home, Lancaster, Pa., with Wilbert Lind and J. Elvin Martin officiating; interment in the East Petersburg Cemetery.

Heller, Elmer R., son of Henry L. and Fannie (Rohrer) Heller, was born in Lancaster Co., Pa., Feb. 28, 1894; died at Lancaster, Pa., Nov. 26, 1970; aged 76 y. 8 m. 28 d. He was married to E. Elizabeth Hersh, who survives. Also surviving are one son (H. Elvin), 2 daughters (Anna — Mrs. Henry E. Shruner and Mary Kathryn — Mrs. Arthur D. Wenger), 9 grandchildren, 4 great-grandchildren, one brother (Landis), and 2 sisters (Mary — Mrs. Harry Landis and Gertrude — Mrs. Jay Habecher). He was a member of the New Danville Mennonite Church, where funeral services were held Nov. 29, in charge of David

Thomas, Elias Groff, and Jay Garber; interment in the adjoining cemetery.

Metz, Eva K., daughter of the late Horace and Bertha (Keller) Alderfer, was born at Harleysville, Pa., Mar. 17, 1907; died of a heart attack at Harleysville, Pa., Jan. 10, 1971; aged 63 y. 9 m. 24 d. On Apr. 14, 1928, she was married to Abram G. Metz (pastor of the Perkiomenville congregation), who survives. Also surviving are 2 sons (Abram and Floyd), 3 daughters (Ada — Mrs. John Swartley, Ruth — Mrs. Isaac Lapp, and Audrey — Mrs. Ronald Frey), 16 grandchildren, 5 brothers, and 4 sisters. One brother and one grandson preceded her in death. She was a member of the Perkiomenville Mennonite Church. Funeral services were held at the Salford Church Jan. 14, in charge of Stanley Godshall, Isaiah Alderfer, and Walter Alderfer; interment in the Perkiomenville Mennonite Cemetery.

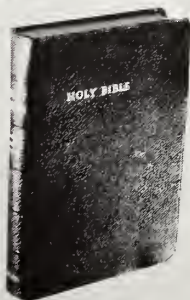
Moyer, Mary W., daughter of Jacob H. and Sallie (Weber) Moyer, was born in Franconia Twp., Pa., May 18, 1908; died of heart failure at the Franconia Mennonite Homes, Inc., Hatfield, Pa., Jan. 4, 1971; aged 62 y. 7 m. 17 d. Surviving are 4 sisters (Ella W., Sara W., Eva — Mrs. Noah Gehman, and Anna — Mrs. Raymond Moyer) and 2 brothers (John W. and Howard W.). She was a member of the Salford Mennonite Church, where funeral services were held Jan. 9, in charge of Willis A. Miller and Marvin Anders; interment in the Salford Mennonite Cemetery.

Rohrer, Elsie, daughter of Enos and Mary (Eby) Gehman, was born at Bird in Hand, Pa., June 6, 1893; died at the Lancaster General Hospital, Lancaster, Pa., Sept. 17, 1970; aged 77 y. 3 m. 11 d. On Nov. 29, 1916, she was married to Clayton M. Rohrer, who survives. Also surviving are 11 children (Ruth — Mrs. Henry Eberly, Jacob G., Elmer G., John C., Nelson G., A. Marie, Esther M. — Mrs. Roy Martin, Martha R. — Mrs. Amos Ramer, Paul G., Esie J. — Mrs. Marlin Lehman, and Daniel G.), 76 grandchildren, 10 great-grandchildren, one sister (Mrs. Annie Martin), and 2 brothers (Harry E. and Allen E. Gehman). She was a member of the



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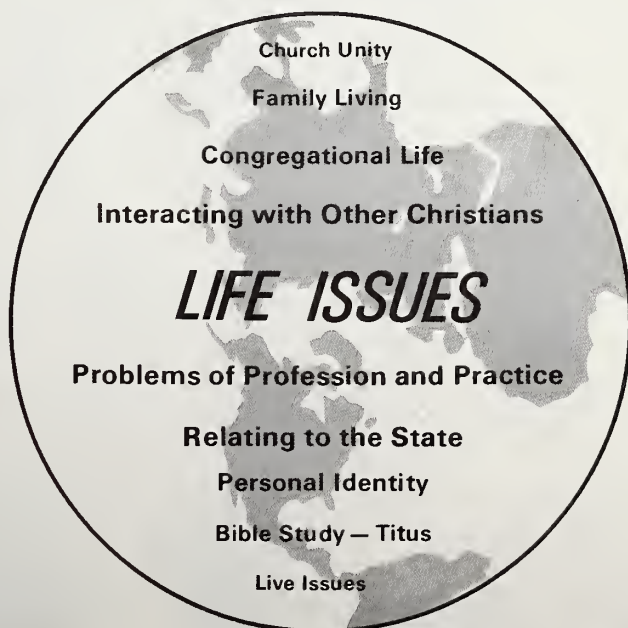
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Mount Pleasant Mennonite Church. Funeral services were held at Mellingers Mennonite Church Sept. 19, in charge of Clair Eby and Marvin Eshleman; interment in the Mellingers Church Cemetery.

Snyder, Isaac, son of Amos B. and Mary Ann (Kuntzenhouser) Snyder, was born near Baden, Ont., Feb. 19, 1890; died at the Milverton Nursing Home, after an extended illness, Dec. 5, 1970; aged 80 y. 9 m. 26 d. On Jan. 15, 1924, he was married to Florence Wismer, who survives. Also surviving are one daughter (Marion — Mrs. David Schwartzentruber) and one granddaughter. He was a member of the Shantz Mennonite Church, where funeral services were held, with J. Lester Kehl and Leslie Witmer officiating; interment in the adjoining cemetery.

Steinman, Burton Ross, son of Floyd and Christine (Gingerich) Steinman, was born Aug. 23, 1949; died at St. Marys Hospital, Kitchener, Ont., a few hours after a car accident, Nov. 13, 1970; aged 21 y. 2 m. 20 d. Besides his parents he is survived by one brother (Brian), one sister (Barbara Ann), and his grandmother (Catharine Gingerich). He was a member of Steinman Mennonite Church, where funeral services were held Nov. 17, in charge of Emanuel Steinman, Albert Zehr, and Elmer Schwartzentruber; interment in the Steinman Church Cemetery.

Troyer, Donald R., son of Ammon and Fannie (Bontrager) Troyer, was born at Hutchinson, Kan., May 5, 1945; died at Hutchinson, Kan., after an extended illness, Dec. 28, 1970; aged 25 y. 7 m. 23 d. Surviving in addition to his mother and stepfather (Oliver J. Troyer) are 2 brothers (Charles and Marlin), 2 half sisters (Mary and Irene), one half brother (Richard), 3 stepbrothers (Paul, Leroy, and Lester), and one stepsister (Emma Mae). He was a member of the Pershing Street Mennonite Church. Funeral services were held at the Yoder Mennonite Church, with Calvin King officiating; interment in the Yoder Mennonite Church Cemetery.

Walker, Martha, daughter of Jules and Susan Combs, was born July 18, 1895; died at the Lewisburg Nursing Home, Jan. 9, 1971; aged 75 y. 5 m. 22 d. She was married to Jacob B. Walker, who preceded her in death. Surviving are one daughter (Grace — Mrs. Roger Oats) 2 grandchildren, 3 half sisters (Mrs. Isadore Miller, Bell Walker, and Mrs. Tennie Crider), and 3 brothers (Lorenzo, Washburn, and Jess Combs). She was a member of the Salem Mennonite Church, where funeral services were held, in charge of S. A. Shank; interment in the Parker Cemetery.

Warye, Clara, daughter of Tobias and Barbara (Musser) Greider, was born at Dayton, Ohio, Feb. 10, 1894; died of a heart attack at Salem, Ore., Jan. 12, 1971; aged 76 y. 11 m. 2 d. On Nov. 25, 1925, she was married to Orville Warye, who preceded her in death Nov. 29, 1965. Surviving are 2 sons (Byron Richard and Duane Eugene), one daughter (Norma Jean — Mrs. Jacob Leichty), one sister (Minnie — Mrs. W. G. Hilty), and one brother (Joe Greider). She was a member of the Zion Mennonite Church, where funeral services were held Jan. 14, in charge of Paul Brunner; interment in Zion Church Cemetery.

Weber, Esther K., daughter of Peter and Susanna (Kratz) Hunsburger, was born in Skipack Twp., Pa., Jan. 15, 1894; died at the Grand View Hospital, Sellersville, Pa., Dec. 28, 1970; aged 76 y. 11 m. 13 d. One June 18, 1910, she was married to Joseph Weber, who preceded her in death Dec. 1, 1963. Surviving are one daughter (Helen H.), 2 sons (Russell H. and Joseph H.), and 2 sisters (Laura — Mrs. John Muselman, and Edna — Mrs. Jacob Alderfer). One son (Harold) preceded her in death. She was a member of the Salford Mennonite Church, where funeral services were held Dec. 31, in charge of Willis A. Miller and Willard Shisler; interment in the Salford Mennonite Cemetery.

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Cover photo by Jan Gleysteen. The town of Langenlonsheim in the Palatinate. In 1529 Philip of Langenlonsheim, the first martyr in the Palatinate, was taken from here to be executed in nearby Bad Kreuznach.

JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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Tuesday, February 9, 1971

Volume LXIV, Number 6



Let's Look at the Generation Gap

Basic Causes

There is no single cause for this generation gap. Part of the tension is normal—the result of the natural conflict between parent and child. But certain aspects of American culture contribute to the tension between generations. Three of the most important influences have been improved education, the mass media, and rapid social change.

Higher education tends to add perspective and awareness to life. Today's youth are generally better educated than their parents. As one parent put it, "My kid knows more about the political scene than I do." The gap in values and beliefs is greater between adults and college students than between adults and working youth. This is not surprising. In contrast with most adults and working young people, students have much time to reflect upon social issues. Furthermore, they are receiving a steady flow of up-to-date information about these issues.

Part of the difference between modern youth and adults has been attributed to television. Television has trained youth to think in terms of logic, historical sequence, or lines in a book—the way most adults have been trained to think. The current generation is a part of the events of the world. They have seen events happen; they have not just read about them.

Rapid social change plays a role in generation tension. More change now takes place in a decade than formerly took place in a century. Succeeding generations grow up in different worlds. The current generation's world has three traits:

Nowness—Today's youth are often labeled the "Now Generation." They are generally impatient and demand that their needs and wants be fulfilled *now*. Part of this sense of urgency may be due to the tenseness of international affairs. This is the first generation to grow up under a mushroom cloud, the first to face the grim prospect that God no longer holds a monopoly on the ability to destroy the world.

"Nowness" may also have been created by the general affluence of American society. Most young people today have had their wants fulfilled by parents who are able and eager to provide. Some parents, driven by the determination that their children will not be deprived of the things they missed as a youth, have given them too much too freely. Busy people have "bought off" their children with the things their frantic pace has provided.

Affluence—Money and leisure combined with the energy of youth have created a new subculture. Adolescence has become a way of life rather than a transition between childhood and adulthood. It is a subculture with its own style of dress, music, recreation, entertainment, and food. Entire industries have developed to meet the wants of youth in



A 17-year-old says, "Adults are their own worst enemies. . . . They try too hard and they do it all the wrong way. They'll read a book on teen psychology and that's no good. There's no real talk between kids and adults."

A father replies, "Our relationship is a tragedy of errors. I am his friend. He considers me his enemy. I want his respect. I get contempt."

Do these words "tell it like it is" between parents and young people?

The Issue

Parents and young people have long been critical of each other. All through history, denouncing the young has been a tonic for tired blood. And long before the current generation, defying their elders has added zest to young lives. Conflict between generations is nothing new.

Yet many people believe that there is something unique about the current youth-adult tensions. Student protest has focused the interest of Americans on the generation gap. From the arts, to sexuality, to war, to religion, to authority, the young are relentlessly assaulting the wisdom of all who have gone before. The "front lines" begin in the home.

This article is available in pamphlet form—50 for \$2.50 from The Christian Life Commission of the Southern Baptist Convention, Nashville, Tenn. Printed by permission

these areas. The youth market (preteen, subteen, teenage) has a big influence on American business. Total sales to young people were over \$22 billion in 1969, an 11.5 percent increase over 1968's \$20 billion.¹ The rising percentage of young people has caused business and culture to cultivate the younger set.

Because of their parents' affluence many young people do not have to work. As a result they achieve a certain distance which can produce criticism and judgment. The young people least involved in earning a living are generally the most critical of the status quo. A study of youth by CBS News revealed that college youth are much more critical of the social and economic structure of America than working youth.²

Depersonalization — The growing depersonalization of life causes many young people to rebel. They are horrified at the loss of individualism. Their protests take many forms: demonstrations, defiant life-styles, demands for change, radical patterns of dress and grooming. Each is a way of saying to the adult world, "I won't be crammed into a mold! I want to be me! Let me do my thing!" Each is also a means of identifying with other youth as opposed to adults.

Hypocrisy — Youth are also appalled by the hypocrisy of some adults. They expect actions to match words. Many of the most radical youth do not disagree with their parents' ideals and values. But they do criticize their parents' inactivity, their unwillingness to pay the price to match belief and behavior. The young are also harshly critical of two basic institutions that profess high ideals — the church and the university. Again, their criticism is against not practicing what is preached. Youth increasingly ignore the churches and seek to change the universities.

Evasion — Other young people feel that the response of adults to current problems has been a keep-moving-and-you-won't-notice-it philosophy. The offspring of middle-class parents often view them as persons trapped in nice, comfortable suburban cages, afraid to express themselves for fear of social pressures. Youth of the poor and racial minorities often see their parents as spineless victims of oppression who allowed themselves to be caged in the ghetto without even putting up a fight. Determined not to suffer a similar fate, some youth refuse to fit into their preassigned cage roles. Such refusals to conform create anger, resentment, and frustration on the part of many parents.

Personal pressures — Youth live under great pressure. Lacking both experience and maturity they must deal with things which can destroy or maim — drugs, sex, alcohol, and cars. School is a constant crisis of grades and human relations. These pressures are too much too soon. One 16-year-old girl said, "You know, it seems that I never really had a childhood. I can't remember feeling like a child after I was seven or eight years old."

Parents feel a tremendous obligation to keep their teenagers on par with the neighbor's kids — physically, educationally, and socially. Many parents upset their children by constantly urging them to "succeed." They want their children to be popular — so they press them to be in sports, choirs,

clubs, and all that is involved in being a modern teenager. Tensions easily develop from such pushing because teenagers quickly sense when they are being used rather than being understood.

The world of adults is no bed of roses either. Pressures drive many parents to extra work and activities. Health, finances, work, and social problems take their toll. Added to these burdens are the demands of their teenagers. Because of our youth-oriented culture most parents feel they must fulfill the wants of their children. These constant pressures drive many adults to seek relief in ways destructive to themselves and to their families. Alcoholism, reckless driving, sexual escapades outside marriage, and drugs are used by many uptight parents. Even when adults steer clear of such vices they are often irritable, nagging, overanxious, and uncertain about their role as parents.

Family failure — Modern families frequently are marked by lack of discipline, parental control, affection, respect, and genuine religion. Little sense of togetherness is experienced. Fathers often work in distant offices and plants. Mothers are left to raise sons and daughters with insufficient fatherly support. Too many mothers are preoccupied with outside concerns. The children are neglected and the teenagers are caught up in their own whirl of activities. Modern society fragments families.

Whatever the causes of the generation gap, the results are rather obvious. Youth are alienated from their parents. Families are disrupted. Schools are tension-filled. Churchmen are alarmed with the less-than-enthusiastic response of the youth to church programs. But the results are not all bad. The young people force adults to examine many long-accepted ideas and learn if they are worth preserving. Parents in turn temper the idealism of youth with realism.

Some Answers

However wide it may be, the generation gap is real. And it represents a challenge to churches, families, and individual Christians.

Churches

Churches should understand that an increasing number of youth are highly idealistic, impatient, activist, and critical. In regard to their church and faith they want an honest and straightforward approach. They are more interested in action than in words. Churches should provide means for young people to express their faith in their own ways.

Local churches can do a number of things to minister to parents and youth. Family life emphases can educate parents and youth on the art of living together. Sharing groups between youth and parents can help bridge communication gaps. Many churches are involving youth in church programs. Young people serve on church committees and as ushers; present music with a contemporary sound and message; operate the entire church during youth weeks; and go outside the church building to work in mission projects.

Parents and youth

Both parents and youth need to learn how to understand and talk to each other. The generation gap can be decreased


by communication and understanding. Youth today want to talk. And adults — especially parents — must learn to listen. Dialogue with both sides honestly participating is a must. Parents and teenagers must be led to experience that love and understanding which Jesus exemplified.

Parents and youth need to understand the process by which a young person leaves the nest and becomes independent. Either rushing the process or trying to prevent it can lead to disaster.

Parents and youth should explore together biblical insights on family relations (e.g., Ephesians 6:1-4). When both apply such truths, gaps can be bridged.

For parents only — Parents should avoid a patronizing approach, oversimplified solutions, or complete surrender to the demands of youth. Sensible debate, careful consideration, and the maintenance of a responsible adult position are marks of mature parents.

For youth only — Youth should learn to accept themselves and their parents. They must try on for size a variety of political, philosophical, social, and religious styles of life. These life-styles may clash with their parents' beliefs. When this is the case they should be willing to listen to their parents.

Much is at stake in youth's struggle for maturity. The well-being of individuals, families, and society in general depends on the outcome. Most parents and young people are responsible persons. They are not intentionally malicious. But even the best of families must take adult-youth relations seriously and work to ease the tension between generations. 

¹ Youth Research Institute statistics cited in *Fort Worth Press*, April 2, 1970, p. 4B.

² See "Generations Apart," a study of the generation gap, CBS News, 1969.

By Still Waters

"And what shall this man do? . . . If I will that he tarry till I come, what is that to thee? follow thou me" (Jn. 21:21, 22).

Jesus just told Peter certain things about what his commitment would mean — by what death he should glorify God. Peter turned and pointed to John asking "And what shall this man do?" Christ's comment came quickly, "What is that to thee? You follow Me."

How often we try to gauge our own loyalty to Christ or the church by comparing it to another. We must not measure our living or giving or service or sacrifice by the standards of others. Jesus tells us, "Never mind what others are called to or how others respond, you follow Me."

How often we say, "I will speak" or "I will give" or "I will do my part if others do likewise." To follow such ideas is to become the servants of men rather than the servants of God. We are responsible for our own response to God. In this way we best encourage our brother also.

No one ever made a real contribution to Christ's cause by measuring what he will do by what others are doing. The one whose life really counts for Christ is the one who hears Christ's call and does not look around to find an excuse for not following.

Reclaimed

It had been a 900-mile drive and we were not even sure she was in the house, but we knocked anyway. Yes, she was there; for when the door opened, we saw her across the smoke-filled room at a table playing cards.

Doreen was just a teenager, but what a life! Shunted from foster home to foster home, without any real love for years — yet somehow God had reached down to this lonely girl through a concerned group of people whom I pastored at the time, and had wonderfully saved her.

What were we doing standing at that door? I was not even her pastor anymore, for God had called us elsewhere the year before. We were there because God had led us back that Christmas to try to reclaim one over whom we had prayed many hours, who had slipped back into sin. We were

there for the same reasons the shepherd Jesus spoke of had gone back out into the night to search for the one lost sheep.

Into the car and from it to a cafe, where there were words of anguish over coffee, then to her apartment. "I'm expecting a baby, Pastor," she confessed. "What should I do?" We had prayer by the kitchen table and God heard and forgave.

We visited Doreen again a few days ago. She is now the proud mother of a lovely baby boy and doing her best to raise him in the church as a Christian. Of course it was sin, but God forgave, and Christian people loved. God didn't say that her life was all right; rather, that it was all wrong. But He also gave her the chance to change her life again from top to bottom and to go and sin no more. With God's help she did just that.

Isn't there someone you know who needs to be reclaimed? Try it! — Kenneth H. Martin, *Camrose, Alberta, Canada*.

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What About the Gap?

This issue of *Gospel Herald* seeks to give some understanding of what is commonly called the generation gap. All of us are familiar with the phrase by now. We may not be clear on what it means. It may mean different things to different people. Some deny a gap exists. Others point out it has always existed since Eden. Is there a gap? Should such exist? What does it mean?

Certainly there always was a difference of age. And there always will be. What we lose sight of so often is that every group needs and is dependent on the other. Our society does not help us much here. Society stresses a certain segregation. And often the church follows. Most, if not all, persons under twenty-five years of age have known division of all kinds. This is usually done according to age. We belong in certain classes, categories, levels, or sections in church or school.

One of the sad things, even in the church, is that older adults seldom hear youth and youth seldom hear adults. We are separated from each other in nearly every program of the church. Because of this, all lose out. All suffer. Whether youth or adult we lack understanding and feeling for each other. Pity the congregation which does not program time and places where youth hear adult considerations and viewpoints and adults hear youth concerns and viewpoints.

Then too the generation gap is often played up in such a way that a young person feels himself abnormal if he isn't reacting violently to parents, to the church, or to society in general. Someone said, "This is the first generation of teenagers," meaning that difference is stressed too much. To label may denote an element of unacceptance. There seems to be almost a fear to accept young people as such and allow them to grow and develop.

It seems strange that in a day of supposed enlightenment about the stages all go through to maturity, we do not allow our children to be children. Kindergarten graduation is with caps and gowns, Little League boys must play like professionals, and many other adult patterns and programming are pushed on children. No wonder recent reports point out that by the time some youth reach senior high or college they are worn out.

Part of our problem is that we do not look on young people as persons. A noted psychiatrist recently condemned the "generation gap" philosophy as among the greatest perils to a healthy youth-parent relationship. Richard Rabkin of Cornell Medical School calls concepts of "teenage" and the "generation gap" products of a "semantic plot — a conspiracy involving slight of words and artificial labeling and a kind of segregation." Until lately, a teenager was recognized for what he is — a young adult, Rabkin pointed out. "By definition, a young adult, a middle-aged adult, and an old adult have a lot in common, a sense of community." He warned that by "giving in to the semantic plot, we help split the ties that bind us together."

Says Dr. Rabkin, "In most healthy relationships kids are

like their parents; if the parents are hip, the kids are hip. They have things in common. But unfortunately, parents and their kids nowadays are led to believe that when the children become young adults (teenagers) suddenly they are going to have a problem (the 'generation gap'). They expect to have a generation gap," he emphasized. "This may all make good copy for the press and the mass media, but it really doesn't make good psychological sense."

Another psychiatrist, J. Thomas Ungerleider, who along with Dr. Rabkin writes in *Keeping Posted*, a monthly for Jewish youth, speaks about the peril of the "do your thing" philosophy. In his article he stresses the need of parents to learn to exercise control and say "no." Commenting on the responsibility of parents to set moral standards Ungerleider points out that "from the youth-parent dialogue, we may again learn that to say 'no' to a young person does not have to mean a lack of love."

"In fact, it can very well mean the exact opposite," Ungerleider says. "When parents learn how to say 'no' out of deep love and concern, then our youth may no longer have to go to such extremes as getting themselves arrested in order to awaken adults to the need to levy controls and set some limits."

All too often we forget two great laws for learning — listening and loving. Where gaps occur it is largely because neither side is willing to really listen. When gaps occur love is often left for last instead of permeating our actions and attitudes. If gaps are to be closed, we as parents must create the confidence which comes only by listening until we hear our children's real needs. We must lead the way in listening if we want our youth to listen. We must also lead the way in love. — D.

Your Questions, Please

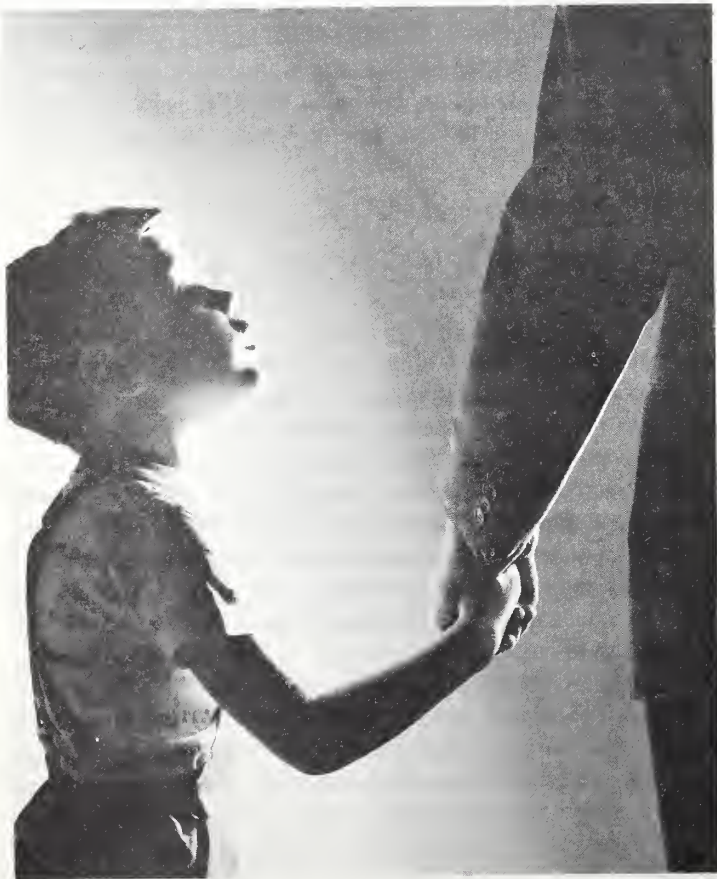
The editor of *Gospel Herald* is planning to start a question and answer column. This means that readers of *Gospel Herald* are invited to send in questions. Address any question you might have to *Anselm* (a pen name) who will attempt to answer your question.

Since sometimes space and schedule will cause delay and since more questions might be received than can be used, persons who want an answer returned should enclose a self-addressed, stamped envelope. The editor reserves the right to select questions to be printed in case more are sent in than can be printed.

Only questions with signatures attached will be accepted, although names will not be printed with the questions. It is hoped that such a column might have real reader interest and also be an avenue of conveying a lot of good and needed information from and to the readers. So, if you have a question, write a letter to *Anselm*, in care of *Gospel Herald*. — D.

There Is Supposed to Be a Generation Gap

By Marilou Jacobsen



Recently on national television, Dr. Timothy Leary said that in order to get closer to their children and "tune-in" with them, parents should sit down and smoke "pot" with the kids.

Of course, few parents would take this advice seriously. There are, however, many well-meaning, devoted parents who have been so busy trying to be buddies to their children that they haven't had time to be parents.

When my oldest child was born, I spent the first year of his life trying to mold the household to fit his demands. Being a modern, well-read parent, just full of child-raising theories, I almost fell into the trap of letting the "demand schedule" make for a demanding human being.

Fortunately, about the time he began to walk, I realized that I had been living twenty-three years longer than he, and his daddy a few more years. Although we were young, we did have certain set patterns. Our characters had long since been formed. After all, weren't we the ones responsible for this nucleus of a family? From that day on, instead of trying to mold myself to fit the baby, I taught him to adapt to me.

This same child, now a teenager, recently read from a national poll that parents admitted that they were afraid of their children. To him, this was probably one of the funniest things he had ever read. He couldn't imagine what it would be like to have parents who were afraid of him.

Don't picture a child who cowers whenever his father or I approach. In fact, he regularly declares his independence in rather loud tones. He does, however, know where he stands with us. The very fact that his father and I have been around a generation longer means we have accumulated more knowledge than is possible in seventeen years.

In our household, father is the final authority. He isn't the scapegoat who has to come home from work and punish any wrongdoer. Since I'm the one who is home most of the time, I make most of the decisions. If Daddy is here, or if it is something very important, I don't mind saying, "Ask Daddy about it when he gets home."

People who work with children, particularly delinquents, are finding more and more evidence that they like to have rules. Even the child who wails the loudest, "Everyone else is going!" may secretly be glad he has an out.

One of our sons has a friend — let's call him John — who is a fine boy, but completely scatterbrained. He is also one of the most accident-prone people I know. Since John has a car of his own, I felt it necessary to take a stand. Never have I seen such a look of relief as went across my son's face when I told him he couldn't ride with John at all. He can now say, "My Mom won't let me." This lets him off the hook. Of course, it doesn't make me very popular with John, but then I didn't get into this motherhood business to win any popularity contests.

We try to explain our reasoning when we have to say no

to something. Many times this gives a great opportunity to explain why we don't approve of some things. There are occasions, though, when it just isn't practical to tell a child the whole why.

The five- or six-year-old who is just starting to school is told not to ride with strangers. If he asks why, you certainly wouldn't go into a lurid description of what child molesters do to children. With older children, too, there are a few times when you just cannot give them your reason.

I always feel a twinge of pity for the mother or father who says, "Oh, we never go anywhere without the children." This can't possibly be good for either the children or the parents. As an adult, I like to do adult things, and my husband certainly doesn't want to spend his life seeing only Walt Disney movies. We also like to be alone together.

Parents who have "sacrificed" going out together, dragged small children to concerts that were too long, and turned down parties where the children weren't invited, are not likely to be considerate when the children are invited somewhere by their friends.


Everyone in the world needs a friend and confidant. This shouldn't be a parent. At forty, I don't try to look like my fifteen-year-old daughter. I wouldn't want to act like her, and I certainly can't think like her.

She needs the friendship of someone her age. Someone

who also has a crush on a boy still too bashful around girls. She needs those delicious times with no adults around when she can talk and wonder about life, boys, and sex. She also needs a mother to come to when things aren't going right at school or when it seems that she has no real friends. She needs a father's admiration and approval when she gets a new hairstyle or a new dress.

Even when a son starts shaving, he is far from being a man. He needs other boys to just fool around with. He needs to get out and play football in the backyard or at school. He also needs a father to turn to, especially when he's driving the family car and one of those adults who thinks all teenagers are bad, cuts a corner and scratches up the car. He needs his mother when he has a new girl friend to show off.

Hurrah for the generation gap. This is the way it was meant to be. I'm glad my parents had more wisdom and maturity than I when I was growing up. I'm glad, too, that my children have the benefit of my years of living.

As the children grow older, we find more and more things that we enjoy doing together. They also know that when we do something with them, it is because we really want to. It is fun. This is our bonus. 

— From *Home Life*, January 1969. © Copyright 1968, The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Bridging the Generation Gap

By L. Joe Miller

Today's church is experiencing the deep trauma caused by a generation gap as the youth of 1970 are deserting in droves its ministries and causes.

"Wailing and gnashing of teeth" are heard throughout Christendom as drugs become popular with more and more adolescents; fewer and fewer young men respond to the desperate call of empty pulpits; and revolution threatens to outstrip and outweigh religion in our culture.

Last night at Eastern Illinois University I watched as 4,000 collegians thrilled to the cult of revolution as propounded by one of its high priests, William Kuntzler, defender of the Chicago Seven.

"What's *wrong* with this younger generation?" is our frustrated wail.

Then, with a set jaw and gnash of the teeth, "Brother, it's time to set our feet down and stop this nonsense! These kids of today need to be *told*!"

Or, even worse: "There's no use trying to deal with this bunch of long-haired hoods; let them go to hell if that's what

they want!"

Wait just a minute! The generation gap is a two-sided phenomenon which must be seen from more than one view. It is time for the church to approach this problem from the standpoint of her mission — the ministry of reconciliation. There must be a bridging of the gap; our young people are too precious to lose, both in worth and in potential. The generation gap *must* be closed; and the church must make the first move toward reconciliation.

What *is* the first move? Perhaps it is to stop the fruitless "wailing and gnashing of teeth," and to start an objective search for the *causes* of the problem. That necessarily demands a fresh new look at ourselves as adults who control the church.

Is it possible for us to look at the church as today's teens see it? Perhaps more importantly, are we even willing to make the *effort*?

Our knowledgeable well-educated young people are wonderfully perceptive. They can spot fraud and inconsistency almost at first glance. It is imperative that we squarely face up to the many inconsistencies and even occasional fraud that exist in the adult world, and therefore in the church.

Pastor L. Joe Miller serves the Harrison Street Church of God, Charleston, Illinois. Reprinted by permission of *The Church Advocate*.

A Teen's Eye View of the Church in the Area of Music

Are we willing to face, for example, the untenable attitudes of many adults toward the current trends in church music — the new sacred folk and rock?

In my area guitars, though considered somewhat uncouth, are accepted as part of the evangelical tradition as long as they accompany traditional gospel songs such as "Peace Like a River." But, watch smiles turn to frowns if the song has the *now* sound as does "Jesus Is a Soul Man," or "Pass It On."

As a pastor, I am vitally concerned with theological content in church music; but honesty will force us to admit that it is not theology that "bugs" us. Much of the "new" music that so appeals to today's teens is only different arrangements of old hymns, using instruments that are strange to us. An example is the familiar hymn now popular among youth. "O Happy Day," which contains exactly the same message, but is delivered in a drastic change of form.

Do we dare face this question: "Why is it so absolutely necessary and correct that the message always be presented in the music we adults understand and enjoy; but to allow the *same message* to be presented in music understood and enjoyed by youth is strictly taboo?"

Is that being biblical; or is it merely self-centeredness?

When John and Charles Wesley began to develop the hymns that we now hold sacred, the church was at first bitterly hostile. Why? Because they used the musical style of their day — that which was popular in the pubs of England. But, because that music *was* popular, their hymns became beautifully personal to masses of people.

Wouldn't it be a tragedy if the church of our day became so enraptured with the pub tunes of the 1750s that we lose our youth through obstinate refusal to accommodate the *now* sound of the 1970s?



A Teen's Eye View of the Church in the Area of Bible Translation

A second inconsistency found in some areas of today's church is the ungodly *worship* of the King James Version of the Bible; as if those forty-seven scholars of 1611 were the only inspired scholars in church history. It seems amazing that we who so disparage the Catholic Church for its veneration of saints could succumb to the fallacy of canonizing the King James scholars as *protestant* saints by refusing to recognize any translation other than theirs.

The King James Version was only a translation of the best manuscripts of the Bible; it was not the Bible in its original form, which was Hebrew, Aramaic, or Greek. There had been many translations before it; and many have followed it.

Who, and by what authority, has the right to limit the Bible to that one translation? Who has the right to forbid a godly group of today's scholars the joy and ministry of approaching those same manuscripts (plus some further archaeological discoveries such as the Dead Sea Scrolls) to do for our age what the King James scholars did for theirs?

To restrict the Bible to its King James Version makes its language archaic and outmoded to the average teen of 1970. Thus, the Word of God seems to him to be irrelevant to his daily life, and the church of its faith and practice a relic from the past. Even if he accepts the authority of the Bible, it is still necessary to translate it from the language of three hundred years ago into his own understanding. In most cases this is just "too much," and the average Christian young person lives under a sense of guilt for neglecting God's revelation, coupled with great frustration at his failure to comprehend it.

Until the adult leadership faces its own selfishness in this matter, there will remain a generation gap. What do I mean by selfishness? I mean that most adults in the church have come to accept and revere the King James Version and, therefore, selfishly demand that it alone shall prevail as the "official" translation of the church.

Actually, the King James Version was published in the language of its day so that the common man could understand. For that very reason it was immediately attacked as a tool of spiritual anarchy that would allow a man to develop his own faith.

Wouldn't it be a tragedy if the church of our day became so enraptured with the common language of 1611 that we lose our youth through obstinate refusal to allow them the Bible in the common language of the 1970s?

A Teen's Eye View of the Church in the Area of Hairstyling

Third, the generation gap is widened by adult antipathy toward the currently popular hairstyle of young people.

This displeasure against long hair is probably traceable to the fearful distress of adults following the rise of the "hippie" culture in our country; a legitimate distress that is based on real danger. The destruction that follows the "drop out, turn on" philosophy that licenses laziness, free love, alcohol, and

drugs is easily documented in most American communities.

Nonetheless, it is simplistic, perhaps even simple-mindedness to say that everyone with long hair is an adherent of the "hippie" philosophy. True, most hippies have long hair; but not all "longhairs" are hippies.

After all, what real harm is there in hair worn to the collar as long as it is clean and combed?

Some adults quote 1 Corinthians 11:14 as their reason for abhorring today's long hair: "Does not even nature itself teach you, that if a man has long hair, it is a shame to him?"

At first glance that seems vividly clear and applicable to many young men of our culture. The question remains, however, "*how long is long?*"

Fred Hartley Wright informs us that "The Jews of Bible times gave much attention to the care of their hair. The young people loved to wear it long and curled, and they were proud to have *thick* and *abundant* hair. Middle-aged men . . . would occasionally cut their hair *but very little*. . . . Men would not cut their beards, but allow them to grow long."

Does not that mean that the long hair of our day would not have been considered at all long when Paul penned those words? In fact, isn't Jesus Himself unanimously portrayed by artists of all ages to have long hair and a beard? Is it not possible that the church of our age would insist that her Lord stop by the barbershop before He would be accepted into Christian fellowship?

Wouldn't it be a tragedy if the church of our day became so incensed at the hairstyle worn in our Lord's day that we lose our youth through obstinate refusal to allow that same style in the 1970s?

A Teen's Eye View of the Church in the Area of Race Relations

Fourth, the church must face the generation gap brought on by racism.

Two thousand years ago the church of Jesus Christ received the word: ". . . God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."

And, "There is neither Jew nor Greek [white nor black?], there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

As a church which professes to be so true to the revelation of God, why do we leave this message unpreached?

Oh, yes; we sing, "Red and yellow, black and white; they are precious in His sight." Then the preacher is "reminded" of "an old colored lady," and proceeds to illustrate the sermon with a story that is often more successful in pointing up the ignorance of a black person than it is in depicting faith.

At a small new mission in the tiny island country of Haiti we joyously, generously minister to about 2,000 black people; but here at home we are afraid Negroes may "invade" our comfortable suburban churches and neighborhoods. Through some strange twist of interpretation the Great Commission impels us to the black man who lives far away; but we are

only repelled by those of our own communities.

Little children in Christian homes are taught to "catch a nigger by his toe; if he hollers let him go," as cruel prejudice from the past is instilled in the generation of the future.

Crimes committed by Negroes are attributed, even by Christians, to color of skin instead of condition of the heart. "That's a nigger for you!" Yet, when a white man in Chicago molests and murders eight student nurses, no one declares, "That's a whitey for you!"

Most of today's teens are rebelling against race prejudice. At the same time, because of the shameful silence of the evangelical church, the gospel's inherent love and respect for all men of all colors go unnoticed. Therefore, they see the church not as a champion of equality, but as a bastion for the prejudiced.

Wouldn't it be tragic if the greatest message of love the world has ever known were to be lost to this generation because of our obstinate refusal to proclaim that it transcends racial barriers?

That Which Cannot Change

At the same time, I must look all young people squarely in the eye and declare that there are some "unchangeables" in Christianity from which we cannot budge if we are to be true to our faith.

While there is validity in asking for contemporary musical style; nonetheless, the church must insist that the content be theologically true.

It is one thing to ask the church for new translations of the Bible; but quite another to demand a substitute for the Bible as Christianity's central authority, "our rule of faith and practice."


Prejudice against a certain hairstyle is admittedly unfair; but the church is ever commissioned to proclaim without compromise the way of cleanliness, modesty, chastity, and righteousness.

Inherent in the faith is tolerance for men of other races; but the church must declare unequivocally that only through a living relationship with Jesus Christ can man know reconciliation with God.

Those tenets of the faith, as with all teachings of the Scriptures, are not subject to revision.

As we make this statement, however, let us adults make every effort to differentiate between that which is traditional, therefore optional; and that which is biblical, therefore essential.

Wouldn't it be tragic if the church became so enamored of that which is optional that we lose our privilege to speak to our youth about that which is eternally imperative?

Let us reach out to them in an unselfish ministry of reconciliation — with confession of sin, and determination to bridge the generation gap. 

There are two kinds of cleverness, and both are priceless. One consists of thinking of a bright remark in time to say it. The other consists of thinking of it in time not to say it. — *The English Digest*.

The Search for the Roots of Campus Unrest

By John Alexander

Campus unrest today is a complex affair. Citizens oversimplify it by drawing a line separating students from faculty and then concluding that the unrest is something like civil war across that line. A more accurate diagram can be drawn by constructing a horizontal line (separating faculty from students) and two vertical lines across it. This gives three categories of students and three categories of faculty.

Let's identify the righthand third as "inactivists." This, in my judgment, is the largest of the three and includes both students and faculty who are doing little if anything to accomplish change on the campus. Some are satisfied with things as they are; others are dissatisfied, but they are unified by the fact that they are uninvolved when it comes to efforts to produce change.

The middle third contains the "law-abiding activists." They are dissatisfied and want change. They operate within the rules of the school and the laws of the community. There are both students and faculty in this column.

The left-hand third contains the "radicals." They want change, they want it now and will resort to any means both legal and illegal to reach their ends. Indeed, the end justifies the means. There are radical faculty as well as radical students.

The strife is primarily between the radicals and the others. Most frequently it pits students against faculty; but many a time we find faculty fighting faculty, students fighting students, and both fighting the police or disrupting the community.

The plot thickens when we introduce administrators into the picture along with faculty and students. Again, it is possible to identify administrators in each of the three categories.

Another characteristic of campus unrest is its locus primarily in the College of Letters and Science. Take any of the schools where disruptions are occurring: where is the primary explosion? College of Agriculture? College of Engineering? Medical School? School of Business? College of Education? Law School? No. Ferment brews basically in the College of Letters and Science.

Again most of the radical malcontents are undergraduates. Admittedly, a large number of grad students are in the mix, and many of them are sparkplugs; but these grads could not generate very much upheaval were it not for a large number of unhappy undergrads. And at many a school the undergrads themselves are the sparkplugs.

Radical students today are not the flunkers. This is not a movement of under-achievers who are angry because of low grades; most of them are intelligent and some are brilliant.

Many other characteristics could be cited, but there is room here for only one more: in some of these upheavals, outside elements have played a significant part. In more than one campus demonstration there have been demonstrators who were neither students nor faculty. And in some instances there have been demonstrators who were not even mem-



John Alexander, general director of Inter-Varsity Christian Fellowship delivered this address at the Evangelical Press Association.

bers of the locale but appeared to have been "imported" from elsewhere to participate in the demonstration.

What's Behind It?

What are the causes behind campus unrest today? There is no simple answer. The causes are more complex than the characteristics. I find it helpful to classify these causes into four major categories and build them into a structure something like layer cake. Let's call the top layer "surficial causes," the next one "underlying causes," the third "basic causes," and the bottom one, "the root cause." The number of factors per layer decreases downward from many in the surficial cluster to just one at the bottom. The theses herein is that campus unrest cannot be understood independent of the underlying forces, that these in turn would have little significance were it not for the basic causes which in turn are explained by a root cause at the base of the whole construct.

Surficial Causes

Notice that the term is not "superficial." These factors are significant, some of them desperately important, but I do not believe that any one — or all — of them could produce campus rebellions were it not for factors in the three layers beneath. Several surficial causes can be cited.

The Vietnam war is one. Yet if this war ended next month, campus unrest would continue because of the underlying causes which cannot be corrected by government decisions.

The threat of the draft upsets many a collegian. I believe that fewer collegians would respond to agitation if their future's security were not threatened in this fashion. (Whether or not the draft in itself is good or bad is not the question here.)

The presence of radicals in the student body and on the faculty is cited by some as a cause. I recognize this factor; however, I do not believe these few radicals could generate much reaction were there not among the nonradicals a milieu of discontent with society in general and the university in particular.

Influence of outside agitators is another factor, but again I do not believe these people could get very far in disrupting a campus were it not for the milieu just mentioned.

Student housing for some students leaves a lot to be desired. Some of it is poor in quality. Some is excessive in price.

There is increasing complaint about poor teaching. Too many teachers have too little time for students and seem to imply "College teaching would be a good occupation if it weren't for the students."

The student/faculty ratio is too high for those faculty who desire to do a good job of teaching. In the 1930s such a teacher might have had twenty students in a class; today there might be ten times that number.

The grading system annoys some people who cite it as a grievance.

Another factor is absence of much opportunity for students to have a voice in the school's selection of faculty members and in their subsequent promotion and salary increases.

In a few instances students are restive in part because they "burned out their bearings" in high school. Some high schools put so much pressure on their students that they enter college in a state of fatigue.

The absence of Black Studies Programs is, according to some, a causal factor behind campus riots.

A fear of the future — uncertainty as to what lies ahead — makes some students edgy and open to stimuli which produce unrest.

Boredom I would like to suggest, although I cannot prove, that boredom is one of the more important surficial causes. Bored students generally show interest in anything new, out-of-the-ordinary, and exciting. Campus demonstrations and riots qualify. Last year a well-organized demonstration at the University of Wisconsin saw a dozen different demonstrations going on simultaneously in different sectors of the campus.

Each consisted of a large number of students marching in a circle, handing out leaflets to passersby and chanting "On strike, shut it down." The leaflets said that the strike had been called because the university had repeatedly spurned attempts by a certain group which was demanding that thirteen changes be made in the treatment of black students. I read the leaflet and then asked one of the marchers if she would discuss the strike with me. With a pleasing smile she quickly agreed. I asked her what the thirteen points were. She smiled rather sheepishly and said she didn't know. I said, "But if you're striking for these things, you surely can identify three or four of them, can't you?" With a smile she shrugged her shoulder. I then asked, "Tell me what some of the attempts were to get the university to consider the thirteen points." Again, she smiled, shrugged her shoulders and said she didn't know. I know that the leaders of that demonstration knew what the demands were; my point here is that boredom is one reason why some students get involved in campus disruptions.

A weak administration and faculty at school after school have permitted upheavals and been a causal factor behind others.

Many students are dissatisfied with themselves, and the easiest way to vent dissatisfaction is to explode against authority.

Another surficial cause is ecological pollution. And there will be new ones appearing from time to time. But I group all of these under the heading of surficial because of my conviction that if all of them were solved we still would have campus unrest.

There is another category of causes. I believe that they are more significant than the surficial ones. In some instances they help explain why the surficial causes exist; in one sense it can be said that the surficial causes are caused by the underlying causes. There are several which I believe are noteworthy.

Impersonal. More and more schools are becoming less and less personal. The bigger the school grows, the more it tends to spawn many of the conditions cited above.

Yet this is only part of the story, for small schools as well as large ones are being rocked by unrest. Both are becoming so impersonal that many students feel "nobody cares."

Liberal education has well-nigh collapsed. By "liberal education," I mean the quest for understanding of three great concepts: myself as a person, our society as groups of persons, and the total environment in which society as a group and persons as individuals live. To be effective, liberal education needs a low student/faculty ratio, faculty members who have an abiding dedication to the pursuit of such education, and students who desire such. My personal impression is that some students are still interested in a genuine liberal education but that the colleges are pitifully inept in helping them get it.

A major reason is that most college courses have sharply diminished their view of man; he's just a summation of physical components or psychological attributes. In a word, as a person man doesn't amount to much.

Another reason is that most of the faculty have abdicated on liberal education since the criteria for faculty promotions and salary increases have been based on research, not teaching.

Most of the remaining underlying causes are to be found in society at large rather than within the university or college itself. One of these is change. The increasing change in the rate of change in almost every aspect of life has a subtle and pervasive impact on a person's stability. It cuts away at his sense of security. "Why worry about the future? It's going to change so much that you can't prepare for it. So live for now!" The change in the fund of knowledge is going upward so rapidly that people call it a "knowledge explosion." There is now so much to be known that it can overwhelm a student, breeding a sense of futility, and an abandonment of the quest as hopeless. Thus, in more ways than one, these rapid changes indeed frustrate college people.

American homes are deteriorating. For a person to develop in healthy fashion, he needs a milieu in which he is loved, in which he is accepted, and where he can experience the proper amount of intimacy. A good home provides all three. A deteriorating home provides little of any of these prereq-

uisites. Too many college students today are adrift, persons who have been shortchanged through childhood and adolescence by homes which denied them these priceless treasures.

Prejudice in society infuriates many a collegian. This prejudice spawns a fertile progeny of injustices against a wide array of minority groups. Injustice in the handling of rental properties enables absentee landlords in some instances to extort unreasonable sums from tenants who have no other live option. College students today are astute enough to notice the high positive correlation between slums and absentee landlordism. Injustice in employment practices, in limitation on freedom to purchase one's home, and other injustices in society are causing campuses to rumble. (In this connection I am not surprised that many black people in our nation are revolting; I'm surprised that they did not revolt sooner.) There are evils, gross, deep, vicious evils in our society; and many a college person wants something done about them — now.

Another underlying factor is the apparent absence of meaningful work in the lives of so many college people. They seem to have no major purpose in life (other than to destroy the establishment). The day-in-day-out routine of life through high school and to date in college has, for many of them, given little sense of achievement, nothing to strive for or work toward.

The affluent society is denying many of its youth one of the prerequisites for a fulfilling life — a sense of pride in meaningful work. Many of these college rebels have never had to work for anything.

Their parents have given them every "thing" they needed — and wanted — through grade school and high school and now in college. Yet another underlying factor is deterioration in social structure (or in social order). In different words, the recent emphasis on freedom is breeding chaos. Freedom without responsibility is license. The deterioration in moral values — of what is right and what is wrong — bears dramatic evidence of our collapsing value structure.

Basic Causes

I believe that most of the surficial and underlying causes for campus unrest can be traced directly or indirectly to two basic causes. First, the university is reaping what it has been sowing. We cannot sow materialistic humanism for six decades without reaping some chaos. Make man the center of reality and there will be anarchy. Replace moral standards with moral relativism and we grease the skids to disintegration. Students are coming to college with basic questions of life: about themselves as persons, about people as a society, about the world in which they live. Our schools are missing the mark; they are failing to meet the need. In my judgment, the prime fault lies with the faculty.

The second basic cause is much broader and permeates not only the university but all of society: we as individual persons are too self-centered. "Society is the individual written

large." A strong wall cannot be constructed of weak bricks; a good orchestra cannot be assembled from inept musicians; a powerful football team cannot be composed of weak athletes. A healthy society cannot be built of sick individuals. Self-centered persons have too little love for other people and too much greed and hate.

Root Cause

All these causes in the upper three layers are rooted either directly or indirectly in one major factor: man is alienated from God. "Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life" (Gal. 6:7, 8). As individuals, as schools, as groups of people, and as a society we are suffering the consequences of man's rebellion against God.

Is There a Cure?

Complex causes producing complex problems call for complex cures. There is no simple remedy for campus unrest. The cures must treat causes, not just symptoms. They must be applied in all four of the layers just considered.

At this time a word of caution is in order: there seems to be a tendency today to oversimplify the solution and veer off to one of two extremes.

On the one hand are those who focus their attention only on the surficial layer. On the other hand are certain Christians who focus their attention only on the bottom layer of the above diagram. If one is going to limit his attention to only one of the four layers, then surely the fourth (i.e. the root) layer is the one to select. But the trouble with this extreme is that it fails to obey the Lord's command to be salt in society, to be light in darkness, to let our light shine before men so that they may see our good works. If the world is to see our good works we must be doing something in the upper layers of the diagram.

Surficial Cures

The Christian is concerned (at least he ought to be) that injustice prevail in terms of the military draft, that the war be brought to its proper conclusion, that law-order-justice prevail in communities, that proper procedures govern the appearance of "outsiders" on our college campuses, that all students have adequate housing and food properly priced that the quality of teaching be upgraded, that the student/faculty ratio be lowered, that the grading system be improved so that its advantages outweigh its disadvantages, that students have opportunity to express opinion in such a way that good teaching will be rewarded by promotions and salary increases, that the curriculum be as strong as possible, that boredom give way to challenge, that school administrations and faculties be both strong and good, and that all the other weaknesses in that surficial layer be strengthened.

The Christian ought to be doing something about strategy so that as schools get bigger they don't become so impersonal. He ought to be challenging the very presuppositions of contemporary liberal education which claims to encourage "that continual and fearless sifting and winnowing by which alone the truth can be found" and then in so many places denies students the intellectual freedom to investigate the teachings and deeds of Jesus Christ. The Christian is to be active in developing strategems by which we can handle the changing rate of change in our culture, active in efforts to strengthen our homes and to combat the forces of home-destruction. Christians ought to be in the vanguard of endeavors to suppress prejudice, to produce justice, to correct inequalities in opportunities within society.

Must Strike Deeply

But cures for surficial and underlying causes are only partial at best because remedies in these layers are actually directed more toward symptoms. To strike at the more powerful forces, to provide lasting cures we must plow more deeply and get down to basic causes. In a word, we must change the central nature of individual man. He must be changed from a self-centered person incapable of much genuine love (although he is quite capable of expatiating on "love") and riddled with greed and hate; he must be changed into a person with less greed, less misdirected anger, more genuine love, and more direction of his anger toward evil. Contemporary writing and speaking pays little attention to the basic causes and has scarcely anything to propose as basic cures.

The Bible speaks to this issue — clearly, simply, precisely. The Bible presents the only long-term effective cure: the placing of a new nature inside men as individuals. God does this placing. He imparts the nature of Jesus Christ to individual men and women who choose to receive Him.

The old nature is incapable of genuine love; therefore any effort to remedy the shortcomings of our universities and of our society is doomed to failure if it fails to provide a cure in layer three.

We are concerned for the college world. We are concerned for society. The problems are numerous and they are complex. As stewards of life, time, and energy we Christians want to do all we can in working toward solutions in all four categories of problems. But we know what the basic and root causes are. We will proclaim a message that applies across the board, a message that the ills in society, in the university, in any group, in each individual devolve from man's rebellion against God, and that our program of remedial solutions, no matter how thorough and complex, are inadequate if they fail to take us back to Him through Jesus Christ and if they fail to produce obedience to Christ at every level of life.



The Spirit at Work in Rural Missions

By Robert Gerber

The Mennonite witness in Araguacema, Brazil, is a program of varied activities. During the past year, the work in Araguacema has experienced spiritual victories and evidences of growth. On the other hand, there have been setbacks, struggles, and problems that have brought discouragement to everyone related to the program.

Church Witness and Outreach

The Mennonite Mission serves and carries out a witness in the immediate Araguacema community in addition to regular pastoral and evangelistic visits to a number of outlying towns and communities. One of the most thrilling events is what has been and is happening in Dois Irmaos. We have made two trips with a truck, taking four and six young people along from the church here, to help in the construction of a church building. In a workcamp setting we cut and hauled wood for the timbers, clay for the bricks, stones for the foundation, and sand for cement and plaster. We also held public meetings with more than 100 people in attendance Saturday evening and 90 present on Sunday morning. Raimondo, the leader, is doing very good work. Enthusiasm in Dois Irmaos is very high. One church in Curitiba gave \$120 toward the construction.

Raimondo and another Christian man are making trips to Abriolandia (about a day's journey by horse) once a month while we go out by jeep once a month. Meetings there are also well attended.

Robert Gerber and family have served as missionaries in Araguacema, northeast Brazil, since 1968 with Mennonite Board of Missions, Elkhart. This article continues the overseas report series on the Mission '70 theme, "The Spirit of the Lord upon Me."

The young people from church have been making trips up the river by boat once a month to village called Barreira de Santana where enthusiasm and progress are also in evidence.

The work at Morro do Mato is not progressing very well mainly because no leader is there and we can only make a visit once a month. Piquizeiro is another village located some 20 to 30 miles from Morro do Mato where the Mission has made contact. The mayor has donated a piece of ground for a church building and the people are waiting for us to come. A young missionary couple could very easily serve these two villages. I want to give more thought and attention to what can be done in these villages now that the work at Dois Irmaos is off to a good start.

Rui Barbosa School, Araguacema

The presence of Mario and Cecilia Nascimento on the staff of the Mission grade school was a great asset during the 1969-70 school year. The Nascimentos came to Araguacema from the city of Sao Paulo, being members of the Mennonite Church there.

Rui Barbosa School is going very well with an enrollment of 120 students. Mario has been making contact with the government concerning funds they have set aside for our school. The couple takes good initiative in all aspects of the school and is very much appreciated. They are also assisting in the work of the church and I also want them to help in the outlying areas. We enjoy working alongside Mario and Cecilia.


Clinic Program

The clinic program continues to have good reception in the community. During the summer of 1969 Dr. and Mrs. Weldon Troyer of Goshen, Ind., spent two months in Araguacema giving assistance and counsel in the midwifery and clinic program directed by Dorothy Yoder and Ann Carpenter. During the past year improvements were made in the clinic through the purchase of new equipment and upgrading of maintenance. Lacking the services of a resident doctor, the Mennonite clinic continues to serve a vital function in the Araguacema community.

Self-Supporting Workers

The John Blough family, the Larry Eisenbeis family, and James and Marva Jean Blough continue to identify with and support the mission program as self-supporting farmers in the Araguacema community. The Byron Hertzlers are the only workers at the Alvorada ranching project.

Isolation

While the Brazilian government has indicated its interest and intention of promoting greater development in the northern area of Brazil, there seems to be a growing isolation among persons living in this area. The commercial airplane Vasp has canceled most of its regularly scheduled flights in and out of Brazil. The continuing services of Missionary Aviation Fellowship are greatly appreciated. 



voluntary service vacancies • no waiting

CALIFORNIA, Los Angeles	Day care workers	NEW HAMPSHIRE, Claremont	Nurse aide, orderly, LPN
COLORADO, Colorado Springs	Unit host and hostess elementary teachers Lab technician	NEW MEXICO, Albuquerque	Nurse aides, orderly
La Junta Pueblo (Hyde Park)	Houseparents for Halfway House carpenter and recreation director	NORTH CAROLINA, Durham	Program directors, orderly nurse aide, LPN or RN for recreation supervision at community center
ILLINOIS, Chicago	Nurse aide, physical therapist	OHIO, Cleveland	Stockroom clerk, lab technicians program directors
KANSAS, Wichita	Orderly, program directors	Mantua Maumee	Child care workers with retarded children LPN, RN, teacher assistant
MICHIGAN, Detroit	Youth worker for Halfway House program director	ONTARIO, London	Orderly
MISSOURI, Kansas City	Youth worker	PENNSYLVANIA, Pittsburgh	RN, construction workers
MISSISSIPPI, Pass Christian	Unit hostess, orderly	PUERTO RICO, Aibonito	RN, lab technician
NEBRASKA, Omaha	Unit host and hostess	TEXAS, Corpus Christi	Child care workers with retarded children

CONTACT

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Personnel Recruitment
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Items and Comments

A tobacco company has just brought out a roll-your-own cigarette and is spending \$4,000,000 in 1971 to persuade people to prepare their own lung cancer materials. Perhaps smokers will save enough on the smokes they make to pay all the doctor and hospital bills they may face 20 years or 200,000 cigarettes later.

In the same connection Sears is now marketing a wine-kit for the home making of wine. Now the homemaker can make homemade wine and perhaps produce some homemade alcoholics. Isn't "do-it-yourself" wonderful?

. . .

A Quaker report condemning U.S. policy in Vietnam was presented to a presidential aide during a Christmas Eve vigil outside the White House.

Members of the American Friends Service Committee had hoped to deliver the document to President Nixon. Five of the 120 protesters met for an hour with William Smyser of the National Security Council.

The report, "Indo-China 1971," attacked the President's "Vietnamization" program. Bronson P. Clark, executive secretary of the AFSC, called it an "immoral doctrine that wants to change the color of the corpses from white to yellow."

While Mr. Bronson and four colleagues talked to Mr. Smyser, the other Quakers stood in a silent vigil in front of the White House.

Mr. Bronson said Mr. Smyser had promised to deliver the report to Mr. Nixon. Bronson said nothing had ever come of the meetings.

. . .

In a page ad for the July issue of *Harper's* magazine, smokers are urged to drop the habit and take the money saved to support a needy child. The unusual ad was placed by Compassion, Inc., whose directors say the magazine is the only national periodical which dared to touch the ad.

. . .

Harvard freshmen have been warned that if they use drugs they may be expelled, according to a report in the *Chicago Tribune*.

In a message distributed to the members of the class of 1970, Dean John Monro said that the administration was prepared to take "serious disciplinary action up to and including dismissal" against any student using drugs.

"As anyone bright enough to be at Harvard knows . . . possession or distribu-

tion of marijuana and LSD are strictly against the law," the statement continued. . . . If a student is stupid enough to misuse his time here fooling around with illegal and dangerous drugs, our view is that he should leave college and make room for people prepared to take a good advantage of a college opportunity."

A Welsh Congregational minister has rewritten the marriage service which no longer calls on couples to make the vow, "till death us do part." He has substituted the words "so long as I am able."

Angus Roderick of Tabernacle Congregational Church said that he now asks couples to pledge "to have and to hold, in the power and strength of our love for each other, from this day forward throughout and through sickness, prosperity, and poverty, happiness, and tribulation *so long as I am able*."

He said that young people want the kind of vow they are sure they will be capable of keeping. The words "so long as I am able" means *as long as the couple is in love*, Mr. Roderick's wife added.

The word "obey" is also omitted from the revised vows, as it has been in other "approved" wedding services.

Church buildings vacated by their congregations are sometimes sold and converted into nightclubs, theaters, communes, and even private homes, says the *Wall Street Journal*.

Barry Newman, a *Journal* reporter, also found that church furnishings bring a good price on the salvage market. One wrecking company gets as much as \$200 for a pew while stained glass is in demand for bathrooms.

The availability of churches on the real estate market is attributed to the decline of the inner-city church. Congregations like Calvary Baptist in New Haven, Conn., find their members have moved to the suburbs, leaving a large building empty. Yale University turned the church into a theater, and the money derived from the sale allowed the congregation to build a smaller church elsewhere.

A discotheque on Manhattan's West Side used to be a church. Now it's known as the "Club Sanctuary" and is decorated with murals and statues celebrating the devil.

Radio station WBAI in New York recently bought a church building, replaced the chancel with a broadcasting studio, and converted the nave into a "free music store."

A writer for *Time* magazine, says the *Journal*, bought a church in Stonington, Conn., and turned it into a private home.

Good acoustics and auditorium-like construction make church buildings readily adaptable as theaters. A former Albanian Orthodox Church in New York is now a theater.

The *Wall Street Journal* also reports that church buildings have become warehouses, supermarkets, gas stations, television repair stores, and recreation centers. The Church of England plans to sell 700 church buildings, the *Journal* says, despite criticism that the old Anglican buildings might be carried off stone by stone by "trans-Atlantic souvenir hunters."

An 11-man contingent, committed to nonviolence and sponsored by A Quaker Action Group (QAG) in Philadelphia, will "invade" a small island off Puerto Rico to protest its use as a bombing range by the U.S. Navy.

The "direct action" peace assault on the island of Culebra on Jan. 9 was also aimed at influencing a forthcoming decision by President Nixon, who has been urged to turn over an additional area of Culebra to the Navy for target practice.

Graham Clark, a spokesman for A Quaker Action Group in announcing a (Jan. 4) news conference in New York to kick off the protest move, said that 11 persons will journey to the island—22 miles east of Puerto Rico—to rebuild a former Methodist chapel in the middle of the Navy range.

He said the former chapel site is located on the one third of the island belonging to the Navy. The other two thirds is inhabited by native Culebrans who technically are governed by the Commonwealth of Puerto Rico.

The Culebrans have protested the use of the island as a Navy range and have claimed that stray missiles have often landed outside range limits.

The Culebrans have refused to be evacuated by the U.S. government, but if President Nixon decides to give more of the island to the Navy, they would be forced to leave, the QAG spokesman said.

Among supporters of the QAG move, Mr. Clark said, are the United Presbyterian Church, the Latin America Divisions of the U.S. Catholic Conference, and the Episcopal Church in Puerto Rico.

Earlier this year, he said, the Puerto Rico Conference of the United Methodist Church had vowed "absolute support" for efforts to oust the Navy from the island.

CHURCH NEWS

Money Talks

Budget is an unpleasant word for many people. Yet Mennonite Board of Missions' budget reflects realistically certain priorities and concerns.

In December the Board's Executive Committee asked administrative personnel to plan the 1971-72 fiscal year budget (Apr. 1, 1971, through Mar. 31, 1972) within present budget level. They took this stand although contributions for Apr. 1, 1970, through Dec. 31, 1970, were down nearly 6 percent from contributions received during that same period the previous year. Moreover, inflation had reduced the real value of contributed dollars by almost the same percentage.

Following that meeting, various Board divisional secretaries — along with Ernest Bennett, executive secretary; David Leatherman, treasurer; and Leroy Yoder, controller — went to work analyzing recent Board experience in contributions, expenditures, and the work done and yet to do. Assembling all available information, they met as an Administrative Council on Jan. 20 to share their understandings and concerns for next year in preparation for an Executive Committee meeting scheduled for Feb. 16 and 17 at Elkhart. How to work with 6 percent less "real" cash resulting from inflation became one thrust of discussion.

Home and Overseas Missions

The council seriously faced a 1970 Board resolution asking increased funds and priority for home missions. The unanswered question on everybody's mind was how this can be done effectively and beneficially without significant increases in contributions. Functioning within the \$35 per member asking made an increase potentially difficult to achieve.

Many overseas churches and communities have worked for years with Board administrators to establish long-term direction and fiscal responsibility on the field. Sudden reduction in overseas assistance in favor of domestic projects would seriously undercut the overseas we have sought to develop overseas.

A question from Ray Horst stimulated a clarification by Wilbert Shenk that we presently think of two kinds of overseas missionaries and that both make significant contributions. We continue to think of the full-supported missionary as more mobile, functioning in many kinds of working relationships. In recent years we have added the less-mobile, congregationally related, self-

By Boyd Nelson

supporting missionary, who needs some minimal support. Horst suggested that the Mennonite Church give recognition to this second kind of missionary here at home, even as it has overseas. Ernest Bennett suggested that discussion of this issue appear early on the agenda of the new home missions administrative committee.

Dave Leatherman noted that overseas missions are projecting further reduction of field personnel. He asked, "Is this reduction coming as a result of philosophy or principle, or is it because of financial reductions?" Shenk and James Kratz both stated that there is no simple answer to this question and that both factors are involved.

Kratz said emphatically, however, that he regards overseas missions efforts to function within current budget levels, even in the face of inflation, as a challenge to creative planning. Shenk noted that in recent years some of the more productive programs have required the least financing. Several years of constant budget pinch have established a positive approach, even in the face of restrictions.

Simon Gingerich reflected home missions budget analysis for this year in several categories. Black minorities programs received 18.9 percent, Spanish-culture programs received 18.9 percent, Indian programs received 9 percent, urban integrated programs received 8.3 percent, Anglo-white majority programs received 10.9 percent, special programs received nearly 9 percent, and general and field services will have expended 25 percent. One notes that programs relating to minorities receive more than 50 percent of the home missions funds.

The council spent some time, in light of the 1970 Board resolution on home missions priorities, assessing where our church is investing mission funds. They noted that district conference home missions expenditures last year amounted to \$1,268,560 over against \$1,148,305 for overseas or foreign missions. Overseas missions expenditures on the district conference level are increasing at a faster rate than home missions expenditures, although in the years from 1960 on, home missions expenditures on the district conference level increased 213 percent.

Other Program Considerations

Most Health and Welfare expenditures, Luke Birky pointed out, are for general administration and coordination. One of his continuing concerns, he said, is the long-

term financial obligations of many Board-operated institutions. He hopes to begin thinking about building a reserve fund which covers field financial contingencies.

The council recognized that in light of the excellent opportunity the university campus now represents in our country, Student Services might very well be strengthened with more financial support, although Virgil Brenneman adhered in his report to the direction of functioning within current levels of program. Wilbert Shenk expressed deep concern for international students on American campuses today and their need for fellowship and interest and concern in our strange society.

Ray Horst expressed more concern for the pinch Relief and Service feels in present budget levels than did any other Board division. Nearly \$500,000 is earned in various Voluntary Service units, Horst pointed out. Half that amount returns to Elkhart to subsidize nonearning units. When a district conference requests a VS unit in a nonearning basis, VS administrators often have to develop an earning unit to make funds available for the nonearning unit.

Of the annual Relief and Service budget of \$421,000 only \$175,000 comes from contributed funds. This sum does not include annual appropriations for Mennonite Central Committee, which Ernest Bennett projected again for this next year at the current level of \$240,000 from budgeted contributions funds. Additional amounts are also forwarded to MCC for special purposes, such as \$3,600 from Health and Welfare funds for Mennonite Mental Health Services, special above-budget funds for emergencies like East Pakistan, and a designated amount from Mennonite General Conference for MCC Peace Section.

Ken Weaver reported that the Mass Communications Division projects its operations using five guidelines: 1. Mennonite Broadcasts does not plan to operate on a deficit basis. 2. Overseas churches need to increase financial support for their broadcasts. 3. We do not buy radio or TV time in the U.S. with funds contributed to the Board. 4. We develop public service formats which can be used in nonreligious time slots in order to reach audiences not likely to be exposed to the gospel. 5. We work on newer approaches in all our ministries and reduce our traditional approaches.

Personnel Services (Dorsa Mishler), Treasurer's Office (David Leatherman), and Information Services (Boyd Nelson) also presented their budgets.

What Is the Mind of Christ?

The full-day's discussion was not intended to reach any decisions but to look at possible budget directions. All Board divisions have more work to do to prepare for the Feb. 16 and 17 Executive Committee meeting which will provide more definite direc-

tion and determine if any budget increase can be considered and the priority for allocation of such an increase.

In our society many people are out of work. Undoubtedly some Mennonite Church members are also unemployed. On the other hand Mennonite standards of living have risen faster perhaps in the last two decades than those of much of the population in general. As a brotherhood we have increased our giving significantly too. But is our increase in giving in proportion to or at a higher rate than our income? Placing the program planning, budgeting, and these questions all in perspective includes a simple but more difficult question: What is the mind of Christ about our mission?

Boyd Nelson is secretary for Information Services at Mennonite Board of Missions, Elkhart, Ind.

School for Ministers March 9-11 at Hesston

The annual School for Ministers at Hesston will be held Tues., Mar. 9, through Thurs. Mar. 11. Morning sessions, held at the Whitestone Mennonite Church in Hesston, will feature Elmer Martens from the Mennonite Brethren Biblical Seminary. Martens is an Old Testament Professor at the Fresno, Calif., school.

Afternoon meetings will be conducted by the staff of Prairie View Mental Health Center at Newton. The topic will be "Marriage and Family Counseling." The afternoon sessions will be held at the Center.

The School for Ministers is a conjoint effort by Mennonite Brethren, General Conference, and Old Mennonite groups. Details may be obtained by writing: School for Ministers, Hesston College, Hesston, Kan. 67062.

Henry to Speak at EMC

Carl F. H. Henry, editor-at-large of *Christianity Today*, and internationally known Protestant theologian, will serve as main speaker for a series of six Staley Christian Scholar Lectures at Eastern Mennonite College Feb. 10-12.

The Thomas F. Staley Foundation sponsors conservative, evangelical speakers on the campuses of interested colleges across the country, said President Myron S. Augsburger, who negotiated with the foundation for the lectureship grant.

Henry will deliver three lectures on the Gospel of John during the morning chapel periods at 9:30 in the Auditorium.

In addition he will speak each evening at 7:00 in the Auditorium: Wednesday on "Divine Revelation—What Can Be Said for It?" Thursday on "The Theology of Revolution," and Friday on "Tensions Be-

tween Personal Evangelism and Social Justice."

During the three days on campus the editor and author of 18 books will speak to open meetings of the Systematic Theology class in the Seminary Chapel from 10:10-

11:30 a.m., be present at a reception and autographing tea in the Student Center immediately following his first evening lecture, meet with students in various informal settings, and appear on a local television program.



From l. to r.: Edgar Lin, Brian Hummel, Kathleen Lin, Greg Hershberger, Ruthann Garber, Lois Neuschwander, Richard Garber, Wayne Miller.

Attend First Orientation for 1971

Twenty persons began the new year by entering service under the Mennonite Central Committee. Seven persons accepted overseas assignments and 13 persons began domestic service. They attended orientation at Akron from Jan. 5 to 15, at MCC headquarters. From the Mennonite Church are:

Richard and Ruthanne Garber, Nampa, Idaho, have begun a two-year term of Voluntary Service in Whitesburg, Ky.

Greg Hershberger, Louisville, Ohio, has begun a two-year term of Voluntary Service at the Job Corps Center in Harpers Ferry, W. Va.

Lydia Huber, Narvon, Pa., has begun a two-year term of Voluntary Service in eastern Kentucky.

Brian Jay Hummel, Millersburg, Ohio, has begun a two-year term of Voluntary Service at the Akron headquarters.

Clara Jutzi, Millbank, Ont., has begun a two-year term of Voluntary Service in Appalachia, where she will be serving as a nurse.

Edgar and Kathleen Lin, Allensville, Pa., have accepted a three-year TAP assignment in Kenya.

Wayne Miller, Kouts, Ind., has begun a 27-month term of Pax service in Botswana, where he will be involved in agriculture.

Lois Neuschwander, Albany, Ore., has begun a two-year term of Voluntary Service at MCC headquarters as secretary in the Treasurer's Office.

Burkholder Names Heads at Goshen College

J. Lawrence Burkholder, who will become president of Goshen College on July 1, has announced five administrative appointments for the next school year.

Daniel E. Kauffman, Scottsdale, Pa., a 1946 graduate of Goshen College, will succeed J. Robert Kreider as director of college relations. Kauffman, a member of the college's board of overseers since October 1967 and its chairman since October 1969, is currently administrative assistant to the superintendent and coordinator of federal programs at Southmoreland School District, Scottsdale. He will resign the posts to move to Goshen during the summer.

J. Robert Kreider, director of college relations since 1956, was named business manager and succeeds Ralph J. Gunden, who resigned last June and is now vice-president of the First National Bank of Goshen. Kreider, a 1941 graduate of Goshen College, had wide experience in automobile retailing, auditing, and accounting before joining the college. He has been a member of the board of the denomination-wide Mennonite Mutual Aid for the past 16 years, treasurer of the denomination-wide Mennonite General Conference for 12 years, and a member of its budget and finance committee since 1951. He returned

last summer from a full year of graduate study as a Fellow in the Institute of Higher Education at Claremont Graduate School, Claremont, Calif.

Carl Kreider, acting president of the college and its dean for 26 years, was named provost for one year. At his post he will be responsible to the president to coordinate the assignments of the academic dean, business manager, dean of students, and campus pastor.

Henry D. Weaver, Jr., acting dean and professor of chemistry, was named to the deanship for another year. A committee with representatives from the faculty, administration, and students will select a dean in charge of academic affairs during the coming year.

Paul M. Gingerich, who is serving as acting director of church relations for the 1970-71 year while Raymond M. Sala is on sabbatical leave, has accepted an invitation to continue at the college. He will be an associate director of college relations with final responsibilities to be announced later.

MDS Meeting to Be Held

"Responsibility in Brotherhood," a focus on minority groups in Canada and the United States will be the conference theme of the annual All-Unit Meeting in Calgary, Alta., Feb. 12, 13, 1971.

Peter Dick, leader of the MDS units in Alberta, will give the welcome to the delegates. Delmar Stahly, executive coordinator for MDS, will call on unit leaders to report on the various disasters to which MDS volunteers responded during 1970.

In the afternoon, a panel discussion of the Canadian Indian will be held. Ike Glick, a graduate student at the University of Edmonton, will discuss "Population and Location of Indians in Canada"; Doug Snyder of MCC (Ont.) will speak on "Obstacles to Helping Indians"; and John Garman, a distributor of Indian artifacts, will speak on "Some Handles for the Church in Helping Indians." After the panel discussion, the delegates will have opportunity to attend one of the special-interest groups—home building in urban areas, slides from 1970 disaster work, and ad hoc interest groups.

C. L. Dick, sociology and history professor at Medicine Hat, Alta., will speak at the evening banquet on the topic, "Christian Responsibilities to Minorities in Times of Social Revolution."

The Saturday sessions will feature further panel discussions on MDS and minority group needs. The date and place of the 1972 All-Unit Meeting will be announced before adjournment.

Mennonite Camping Association Convenes

Over 80 persons representing the Mennonite and General Conference Mennonite churches convened on the Goshen College campus Dec. 29-31 for a Camping Philosophy Study Conference. This conference was sponsored by the Mennonite Camping Association in cooperation with the Commission for Christian Education of both groups. John R. Smucker, Goshen, Ind., who serves the MCA as Executive Secretary on a part-time basis, provided leadership for the seminar, setting up the program and arranging details for the hospitality of the delegates.

Robert Tully, Professor of Physical Education at Indiana University, gave a major address on the subject of "A Philosophy of Church Camping." As a member of the Church of the Brethren, he has served in their camping program for many years. Jess Kauffman, Director of Camp Friedenswald, spoke on "The Camper in Tomorrow's World." Harold D. Lehman, Professor of Education at Madison College, Harrisonburg, Va., presented a paper on "The Place of Church Camping from a Christian Educator's Viewpoint." L. Ted Johnson, Chicago, Ill., a member of the camping program of the Baptist General Conference and an officer in the Christian Camping International, spoke on "Camping in the 70s."

Jack Dueck, Goshen (Ind.) College instructor in English, served the conference as moderator. Weyburn Groff, Goshen Biblical Seminary, served as secretary of the conference. The Steering Committee, which provided overall guidance for the conference, was chaired by J. J. Hostetler. Other Steering Committee members included Weyburn Groff, Waldy Klaasen, Marlin Seitz, and Harold Lehman.

The conference met in the former seminary building of the campus and delegates were served their meals in the college dining hall. Lodging was provided in one of the dormitories. The Wednesday afternoon session closed early for recreation arranged

by Evan Oswald of Hesston, Kan. Recreation included volleyball, ping-pong, and various other forms.

On Thursday afternoon, the entire conference traveled by college bus and several cars to visit Camp Friedenswald and Camp Amigo in nearby southern Michigan. The purpose was for inspection and orientation relative to these two camps and their programs. Dinner was served and the final session was held at Camp Amigo before the group returned again to Goshen.

The purpose of this conference had been in making for several years. The original conference was to be held a year earlier but due to a number of circumstances in obtaining program personnel, it was postponed until this year. The camp administrators and education leaders of our churches were all asking for a Christian philosophy of camping to guide them in both facilities and programs. The conference worked in smaller groups and provided a philosophy expressed in several ways. The Steering Committee did not have time to synthesize the findings into a final statement but encouraged each organization, Christian education committee, and camping association to use the findings and write their own particular philosophy from the material discovered at this conference.

The concluding statement was worded as follows: "Mennonite camping focuses on learning through living relationships in the context of individuals experiencing nature as interpreted and understood in the light of God's Word. Thus, camping includes programming and counseling that takes seriously (1) the natural environment—with a view to cultivating appreciation for it, developing skills in using it, caring for it with a sense of stewardship, responding in worship to God who created it, and (2) interpersonal relationships—for growth in self-understanding, participation in Christian community, and development toward one's God-given potential."



Members of MCA Board: Marlin Seitz, fifth member, Halifax, Pa., Manager of Camp Hebron; J. Alton Horst, secretary-treasurer, Tiskilwa, Ill., Director of Camp Menno Haven; John R. Smucker, executive secretary, Goshen, Ind., Director of Camp Amigo.

Film Probes Campus Life

"3," a look at life on today's secular campuses, is a recent addition to the audiovisual library at Mennonite Board of Missions, Elkhart, Ind.

Produced in consultation with students and campus leaders in various areas of the United States, "3" follows Ben, a transfer student from a small church-related school, as he discovers the disquieting lifestyle of a large university. Drug use, moral attitudes, and views on religion catapult him into defensiveness, disillusionment, and near despair.

Then, to his surprise, Ben finds a group of students who have come to terms with



A scene from "3," a Ken Anderson production available from the Mennonite Board of Missions film library.

life, with faith in God, and who radiate a confidence and purpose in life heretofore unknown to Ben's sheltered existence.

Adjustment doesn't come easy for the young student, however, and even the promise of romance seems destined to deepen his frustrations. Then three words from the Bible come into focus: faith, hope, love. In new perspective Ben sees God and the Christian life as relevant and valid in the kind of world young people face today. The discovery is costly, but there is promise of enduring rewards.

A 75-minute feature motion picture in color, "3" is produced by Ken Anderson films of Winona Lake, Ind. Rental: \$38. Subsidized rental: \$27.50.

"3" is one of more than 300 titles available from the Mennonite Board of Missions film library. A complete catalog listing is available free of charge from Audiovisuals, Box 370, Elkhart, Ind. 46514.

Summer Service Opportunities for 1971

Hate, prejudice, ignorance, and loneliness make summers long and hot. Summer Service is a call to action to help those who are plagued by these hurts of society.

Christ said, "If anyone serves me, he must follow me; and where I am there shall my servant be also. . . ." Christ was always active where society hurt most and He calls us to become active in a society which is still aching today.

Mennonite Central Committee's Summer Service program is an educational experience of the highest quality. Many of its participants have changed their college majors and vocational plans as a result of their summer service experience.

The opportunities for those persons wishing to become involved in the 1971 summer service program are numerous and varied to suit the talents of many. Schools and Centers offer the volunteer the chance to work with emotionally disturbed, mentally retarded, and physically handicapped chil-

dren. Recreational assistants, teacher aides, project supervisors, and cottage houseparents are needed at Boys' Village, Smithville, Ohio; Children's Center, Laurel, Md.; Junior Village, Washington, D.C.; Lakeside School, Spring Valley, N.Y.; and Wiltwyck School for Boys, Yorktown Heights, N.Y.

"Normal control patients" are needed for medical research at the National Institutes of Health, Bethesda, Md.

Persons will be needed for tutorial programs in Cincinnati, Ohio, and Nashville, Tenn.

Opportunities for counseling, job training, and recreational services are open in Cincinnati, Ohio; Pine Knott, Ky.; Tutwiler, Miss.; and Nashville, Tenn.

One college student, preferably a business administration major, is needed to serve as a church administrative intern at the Akron

MCC headquarters. The volunteer will assist MCC administrators in several departments.

A student service-study seminar, cosponsored by Eastern Mennonite College and MCC, gives students the opportunity to earn six hours of academic credit while assisting in family services, public health work, housing, and community development in rural areas of Kentucky.

Volunteers will also be able to serve with the Michigan Migrant Ministry as Worker Friends. As such, they will be able to interact with the migrants by living with them in the camps and working with them in the fields.

Persons interested in Christian service for the summer should write to: MCC Summer Service, Akron, Pa. 17501, before Apr. 1, 1971.

MCC Gets It Together for 1970

From the hot, dusty plains of Botswana to the chilly, wet fishing grounds of Newfoundland, people in charge of Mennonite Central Committee programs sat down last month to put together what MCC has done over the past year. Reports came in to the central office at Akron, Pa., from more than 50 people in more than 35 countries where MCC has programs. These yearly reports are compiled to make up the *MCC Workbook 1970*.

The *Workbook* is the complete record of what 753 in-service volunteers and the many concerned people of the MCC constituency have been able to do "in the name of Christ" in 1970. MCC volunteers reported their joys and frustrations, failures and successes, high points and low points. They also laid the local groundwork for next year's program planning.

In his opening report William T. Snyder, executive secretary of MCC, lifted out some of the more salient aspects of the past year. He noted that in 1970, the 50th anniversary of MCC, the average age of the MCC volunteer was 26.

Looking at the broader overseas developments in program, Snyder said that 1970 saw a decrease in certain programs abroad, particularly in Algeria and Korea. A new program was opened in Afghanistan in cooperation with the International Afghan Mission and Jamaica was added to the TAP program, receiving seven teachers. Considerable increases were experienced in Bolivia, Botswana, Congo, and Zambia. It was necessary to evacuate personnel from Jordan and they still have not returned because of political uncertainty.

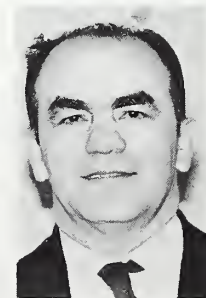
The emergency areas to which MCC responded during 1970 were (1) Nigeria, where our cooperative work with the American Friends Service Committee got off to

a very slow start; (2) Jordan refugee relief; (3) Peru earthquake relief; and (4) East Pakistan rehabilitation following the Nov. 12 cyclone.

At home and abroad, 1970 saw further planning and cooperation between MCC and constituent mission boards.

In summary, Snyder noted that "1970 has been a good year. There is strong continuing interest in the program, and though we have slipped more than is comfortable in our fund balances, we have reason to thank God for an interested constituency that is ready to pour out its talents and resources 'in the name of Christ.'"

The *MCC Workbook 1970* was the working copy for discussions for the MCC Annual Meeting held at the Midland Hotel in Chicago, January 22 and 23. All meetings were open to the public.



Guillermo Torres

Compassion Fund Makes Clean Sweep

Compassion Funds supplied from the Minority Ministries Office at Mennonite Board of Missions, Elkhart, are helping to provide janitorial-maintenance services for a Spanish-speaking congregation in Brooklyn, New York City.

In May 1970 Matthew Cubilette began caretaker duties at First Mennonite Church

and is receiving \$75 a week from the Compassion Fund for his services. In addition, Cubilette and his wife are assuming leadership in the areas of Christian education and community visitation, providing "the dynamic kind of lay leadership so necessary to inner-city work and witness," according to Simon G. Gingerich, secretary for home missions.

First Mennonite Church of Brooklyn began in 1958 primarily through the efforts of Gladys Widmer during her furloughs from missionary work in Puerto Rico. Most of the charter members were native Puerto Ricans who had moved to New York City. The church relocated to its present site at 23 Sumner Street in November 1964. Guillermo Torres is pastor of the predominately Puerto Rican and Spanish-American congregation which is affiliated with the Ohio and Eastern Mennonite Conference. The church receives support from the Home Missions Division at Mennonite Board of Missions.

"We are grateful first of all to God for the Compassion Funds being made available to support Bro. Cubilette," Torres writes. "The building our congregation uses is a necessary part of the services we provide to people of all ages in this community."

Leamans Leave for Nazareth, Ethiopia

Harold and Patricia Yunginger Leaman, 2554 Creek Hill Rd., Lancaster, Pa., left the United States on Jan. 25 for three years of missionary service in Nazareth, Ethiopia, under the Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

Harold Leaman will be a teacher at the Nazareth Bible Academy and Mrs. Leaman will serve as a part-time nurse at the Nazareth Hospital. Their address is Box 144, Nazareth, Ethiopia.

A commissioning service was held for the Leamans on Jan. 24 at the Stumptown Mennonite Church. Paul G. Landis was the speaker.



Harold and Pat Leaman

Sponsors Congregational Program

An experimental program, whereby the Mennonite mental health centers will assist congregations with their needs, is being launched in 1971. This program was announced recently by Vernon Neufeld, director of Mennonite Mental Health Services (MMHS).

The program was approved earlier this year by the MMHS board pending adequate funding. A recent grant from Mennonite Mutual Aid Association Fraternal Activities Funds has enabled the program to be started.

The purposes of the program, according to the brief prepared by MMHS, is "to make available to congregations the supportive resources of the Mennonite mental health centers; to assist congregations to face and deal with personal and group problems as these are expressed in congregational life — marital difficulties, generational conflicts, pastoral problems, breakdowns in communications, and questions of authority; to assist congregations in the prevention of these problems by developing personal relationships, better communications, self-understanding, and leadership."

There are six mental health centers

affiliated with MMHS. Each offers certain resources of support and assistance which can be of help to congregations. The Centers provide such skills as counseling, group process, psychodrama, human relations development, and organizational development. The Centers are Brook Lane Psychiatric Center, Eden Mental Health Centre, Kern View, Kings View, Oaklawn Psychiatric Center, and Prairie View.

The program is considered experimental, Neufeld said, lasting two years. Only a few projects will be undertaken and these will concentrate on specific problems. It is hoped that these local projects will become models for other congregations or church conferences, so that they will utilize to a greater extent the resources of the mental health centers.

Applications are now being received at the MMHS office at 1105 North Wishon, Fresno, Calif. 93728. A project, its objectives, schedule, and budget, is to be planned and submitted jointly by a congregation, church officer or group, and the Center with which the congregation expects to collaborate. A committee of MMHS will process and approve the applications.

MCC Progress Report from East Pakistan

Reports from Mennonite Central Committee workers in the flood disaster area of East Pakistan indicate that programs of relief distribution of donated goods and blankets purchased with donated funds are progressing well.

Vernon Reimer, MCC director for the area, has made three trips to East Pakistan from the central office in Calcutta. He spent parts of November and December 1970 in the disaster area and made another trip there in January.

Paxmen Raymond Plett, Landmark, Man., and Edward Martin, Aspen, Colo., were transferred to East Pakistan from Nepal on Nov. 27. Plett went with the Salvation Army relief team the next day to the flooded areas where he was helpful in getting more outboard motor equipment for the operation. He has been working with the Salvation Army team since his arrival. Martin has been working with a team of the East Pakistan Christian Council (EPCC). Paxman Edmar Reimer, Ste. Anne, Man., also transferred from Nepal to Pakistan in early December. He is working with OXFAM in rebuilding efforts.

Vernon Reimer reports that he was able to transport 10 tons of MCC meat and blankets purchased in India across the India-East Pakistan border to the disaster area. All relief work is coordinated through local government offices, and government officials have been very cooperative. Reimer also stated that though East Pakistan has a tropical climate, this is the coldest season of the year.

Vernon Reimer is working with EPCC in planning further rehabilitation efforts. A World Bank survey team lists basic and clear-cut program priorities for the East Pakistan disaster area. Fresh water, housing, community shelters, coastal embankments, public health, roads, irrigation, and other rehabilitation programs are high on the list. MCC will be sensitive to these and other factors in planning its continued response to the needs of the people of East Pakistan.

Calendar

- Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.
- Ohio and Eastern Conference Sessions, Berlin, Ohio, Mar. 11-14.
- Eastern Mennonite Board of Missions and Charities Annual Meeting, Goodville, Pa., Mar. 15.
- Association of Mennonite Hospitals and Homes, Denver, Colo., Mar. 15-18.
- Lancaster Conference Spring Session, Weaverland Mennonite Church, East Earl, Pa., Mar. 16.
- Annual Spring Meeting of Rocky Mountain Conference, Glennon Heights Church, Denver, Colo., Apr. 30 to May 2.
- Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.
- Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
- Indiana-Michigan Conference annual sessions, July 29 — Aug. 1.
- Last General Conference sessions and Constitutional Convention, Kitchener, Ont., Aug. 16-19.
- Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
- Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

FIELD NOTES

The Study Commission on Church Organization has appointed a *Facilities Task Force*, consisting of H. Ernest Bennett, chairman, Elkhart, Ind.; Joseph Hertzler, Iowa City, Iowa.; and Ralph Gunden, Goshen, Ind. . . . A *General Services Task Force* has also been appointed consisting of Kenneth Weaver, chm., Harrisonburg, Va.; Ben Cutrell, Scottdale, Pa.; and Paul N. Kraybill, Salunga, Pa. . . . Because of the interrelationship of the two task forces, they will be working jointly under the chairmanship of Paul N. Kraybill, Executive Secretary of SCCO. . . . Their combined assignment is to survey and project facilities and services needs for the new Mennonite Church organization with responsibility to report to the new General Board as soon as possible after it is organized next August.

Fourteenth Annual Christian Life Meeting at Columbia (Pa.) Mennonite Church, Feb. 21. Instructors are Amos M. Hess and Harold M. Fly.

Change of address: Homer E. Schrock from Philadelphia, Pa., to P.O. Box 323, Grantsville, Md. 21536.

New members by baptism: one at Manton, Pa.; ten by baptism and two by confession of faith at Oak Grove, West Liberty, Ohio.

J. J. Hostetler, Scottdale, Pa., will meet with the Christian education leaders of Rocky Mountain Conference at the Beth-El Mennonite Church, Colorado Springs, Colo., on Feb. 9. He will speak at a Christian businessmen's dinner meeting on stewardship at Belleville, Pa., on Feb. 16. The meeting is sponsored by Allegheny stewardship leaders.

Betty Erb, Dhamtari, India, arrived home on furlough on Jan. 22. Currently she is hospitalized at Lewistown, Pa., where she will begin L-Dopa treatment for Parkinson's Disease. Her mailing address: c/o Martin Erb, Box 5815, Belleville, Pa. 17004.

Laurence Horst reports from Accra, Ghana: "On Jan. 10 we had a very inspiring service at Okpeh-Trom Mennonite Church, Somanya. Two families brought their babies for dedication. We had baptismal service for four men and four women. It was a special time of rejoicing since that church has not had additions for some years. The church was full. The baptismal service was followed by communion."

The Maynard Kurtz family returned from missionary service in Tanzania under Eastern Board. Their address is 1916 Lincoln Highway East, Lancaster, Pa. 17602.

Millard and Priscilla Garrett, R. 2, Carlisle, Pa., left the United States on Jan. 20 for three years of missionary service in San Pedro Carcha, Guatemala, under the East-

ern Mennonite Board of Missions and Charities, Salunga, Pa. The Garretts will work in evangelism and community development. Their address is San Pedro Carcha, Alta Verapaz, Guatemala.

Goshen College students gave 196 pints of blood for use by the Fort Wayne Blood Bank and participating hospitals at the annual campus blood donor day on Jan. 25.

Walk-ins not from the college community raised the total pints collected to 201, well over the quota of 158 set for the day.

One student remarked, "This was one chance for me to show that I am sensitive to human need and willing to cooperate with important community programs."

Past records show that Goshen has had a higher percentage of students taking part than other colleges in the state.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Thank you for the Jan. 19 issue we received today. The first article, "You Don't Understand Me" by Bro. David Eshleman was timely for all of us. Thanks, too, to Bro. I. Merle Good for his article "All a Bunch of Baloney". . . . Yes, I enjoyed Seth's Korner, too. He gets his point across.

After reading the comments in the Dec. 15, 1970, editorial, "Brother, Call Me Brother!" I'm reminded how I felt impressed at that time to write "Amen." So here it comes now. It seems to make for closer relationship to use Brother and Sister instead of titles or Mr. and Mrs. We are sons and daughters of God so that leaves us brothers and sisters through Christ.

May God bless you and use you for His glory and the spiritual growth of the church.—Ruth Sheeler, Newville, Pa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Charles, Robert and Twila (Umbel), Delmar, N.Y., first child, Tanya Rene, Dec. 3, 1970.

Driver, Lewis and Ellen (Kiser), Harrisonburg, Va., third child, second daughter, Vonda Kae, Dec. 4, 1970.

Erb, John and Doris (Hershberger), Osage, Minn., third child, second daughter, Julie Renee, July 12, 1970; received for adoption Oct. 5, 1970.

Erb, Ron and Pam (Troyer), Milford, Neb., second daughter, Jodi Annette, Jan. 17, 1971.

Frey, Arthur and Bertha (Streicher), Hawkesville, Ont., fourth child, second daughter, Yvonne Rose, Jan. 6, 1971.

Grant, Don and Stella (Peachy), Sarasota, Fla., first child, Cynthia Louise, Jan. 4, 1971.

Harnish, Glen and Jo (Minnich), Lancaster, Pa., first child, Christopher Glenn, Jan. 14, 1971.

Helmuth, Glenn and Katie (Bontrager),

Arcola, Ill., second son, Douglas Ray, Jan. 9, 1971.

Kauffman, Richard and Judith M. (Berkey), Harrisonburg, Va., first child, Chad Ryan, Dec. 26, 1970.

Leaman, John and Nancy (Gehman), Leola, Pa., first child, Johann Welby, Nov. 28, 1970.

Longacher, David and Marilyn Jean (Landis), Newport News, Va., first child, Joshua Wolfe, Dec. 7, 1970.

Mtoka, Daniel and Rhoda (Marwa), Musoma, Tanzania, first child, Katarine Boko, Nov. 6, 1970.

Opel, Carl and Patti (Fordyce), McClellandtown, Pa., sixth child, fifth daughter, Heidi Ann, Jan. 11, 1971.

Raber, Danny and Jeanie (Graber), Clarklake, Mich., second child, first son, Christopher Daniel, Dec. 14, 1970.

Roupp, Delpert and Joann (Triebwasser), Lakewood, Colo., second child, first son, Kevin Jon, Jan. 9, 1971.

Schneck, Edward and Deborah (Delagrange), Woodburn, Ind., first child, Shane Edward, Dec. 12, 1970.

Shreiner, Robert and Velma (Leaman), Lebanon, N.H., first child, Timothy Conrad, Jan. 21, 1971.

Thomas, Paul and Ruth (Sarvis), Johnstown, Pa., second child, first son, Alan Paul, Jan. 2, 1971.

Weaver, Rodney and ———, Wakarusa, Ind., second son, Roland Derek, Nov. 12, 1970.

Yoder, Don and Emma Jean (Hilty), Saginaw, Mich., first child, Derek Allen, Jan. 2, 1971.

Yoder, Raymond and Jean (Delagrange), New Haven, Ind., first child, Kimberly Dawn, Jan. 11, 1971.

Yoder, Wilbur and Helen (Horst), East Cleveland, Ohio, first child, Chad Lamar, born Sept. 24, 1970; received for adoption Jan. 15, 1971.

Zehr, Kenneth and Audrey (Martin), third child, first son, Kyle Martin, Dec. 12, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Garber — Janzen. — Richard E. Garber, Nampa, Idaho, City Acres cong., and Ruthanne Janzen, Harrisonburg, Va., Chicago Avenue cong., by Samuel Janzen and Robert Garber, Dec. 27, 1970.

Gingerich — Yoder. — Firman Gingerich, Kalona, Iowa, Pleasant Valley cong., and Susan Yoder, Kalona, Iowa, Kalona cong., by Carl L. Smeltzer, Nov. 27, 1970.

Hostetler — Troyer. — Lowell Jay Hostetler and Carolyn Kaye Troyer both of Middlebury, Ind., Forks cong., by John M. Troyer, father of the bride, Jan. 1, 1971.

Reinford — Hostetler. — Vernon L. Reinford, Souderton, Pa., Spring Mount cong., and Kathryn J. Hostetler, Louisville, Ohio, Stoner Heights cong., by Elvin Sommers, uncle of the bride, and Paul Ruth, Dec. 12, 1970.

Richard — Manning. — Larry Richard, Wayland, Iowa, and Mary Jo Manning, Mt. Pleasant, Iowa, Pleasant View cong., by Glen Richard, Dec. 27, 1970.

Snider — Cressman. — Clare Snider, Elmira, Ont., Elmira cong., and Brenda Cressman, Waterloo, Ont., Breslau cong., by Laurence Martin, Dec. 26, 1970.

Springer — Dickel. — Steven Don Springer, Cedar Rapids, Iowa, St. Patricks Church, and Carol Jean Dickel, Kalona, Iowa, East Union cong., by Joseph Hertzler, Oct. 17, 1970.

Weaver — Lefever. — Galen L. Weaver, Ephrata, Pa., Weaverland cong., and Martha Jane Lefever, Ronks, Pa., Mellinger cong., by Paul G. Landis, Jan. 16, 1971.

Yoder — Waite. — Edward Yoder, Bethel cong., West Liberty, Ohio, and Janice Waite, United

Mennonite Church, Toronto, Ont., by Darrell Fast, Oct. 10, 1970.

Zook — Klaassen. — Donald Zook, Iowa City, Iowa, East Union cong., and Verna Klaassen, Chiliwack, B.C., Mennonite Brethren Church, by Henry Warkentin, Oct. 24, 1970.

Zook — Dicken. — Fred Zook, Denver, Colo., First Mennonite cong., and Helen Dicken, Mt. Union, Pa., Methodist Church, by Rev. Sager, Jan. 3, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Aschliman, Adeline, daughter of Henry and Rachel (Frey) Aschliman, was born near Stryker, Ohio, July 3, 1901; died at Defiance Hospital, Defiance, Ohio, Aug. 16, 1970; aged 69 y. 1 m. 13 d. She is survived by one sister (Huldah — Mrs. Fred Stamm) and Frederick Ganshaw (who stayed in their home as a boy). Her parents, 3 sisters, and one brother preceded her in death. She was a member of the Goshen College Mennonite Church. Funeral services were held at the Lockport Church, Stryker, Ohio, Aug. 19, in charge of Henry Wyse and D. Wyse Graber; interment in Lockport Cemetery.

Aschliman, Raymond, son of Benedict and Mary (Graber) Aschliman, was born at Stryker, Ohio, Mar. 10, 1892; died at his home near Stryker, Ohio, Aug. 19, 1970; aged 78 y. 5 m. 9 d. On Dec. 20, 1939, he was married to Ellen Klopfenstein, who survives. Also surviving are one daughter (Carol — Mrs. Robert G. Moon), 2 grandchildren, 2 stepgrandchildren, two brothers (Ura and Cletus), and one sister (Virgie — Mrs. John L. Short). Three children died in infancy. He was a member of the Lockport Church, where

funeral services were held Aug. 22, in charge of Archie Graber and Ralph Yoder; interment in the Lockport Cemetery.

Flisher, Ina Virginia, daughter of Andrew and Sara (Landes) Berry, was born in Harrisonburg, Va., Feb. 24, 1887; died of heart failure at the Albany Mennonite Home, Nov. 30, 1970; aged 83 y. 9 m. 6 d. On Aug. 4, 1912, she was married to Jacob H. Flisher, who preceded her in death Sept. 22, 1965. Surviving are 3 sons (Clarence, Paul, and Jacob), 2 daughters (Sara — Mrs. Wilbert Nafziger and Ruth — Mrs. Douwe Hoogterp), 13 grandchildren, 7 great-grandchildren, 3 sisters (Myrta Brenneman, Rose Brenneman, and Ruth Good). She was a member of the First Mennonite Church, Nampa, Idaho, where funeral services were held Dec. 3, in charge of Eugene Blosser and Robert Garber; interment in the Hillcrest Memorial Gardens, Nampa, Idaho.

Folk, Daniel Jacob, son of Wulson and Araminta (Otto) Folk, was born near Grantsville, Md., Apr. 29, 1901; died Jan. 14, 1971; aged 69 y. 8 m. 16 d. On Dec. 12, 1925, he was married to Verna Kinsinger, who survives. Also surviving are 8 children, 19 grandchildren, one brother (Bruce Folk), and one sister (Rosella Hanning). Funeral services were held at the Maple Grove Church of the Brethren Jan. 17, in charge of Walter C. Otto and Allen Beachy.

Good, Duane Burnell, son of Edward and Olive (Axt) Good, was born Nov. 12, 1957; died at the Kitchener-Waterloo Hospital following the recurrence of a malignant brain tumor for which he had surgery 4 years ago, Jan. 4, 1971; aged 13 y. 1 m. 23 d. He is survived by his parents, 2 brothers (Merlin and Linford), one sister (Bernadine), his maternal grandfather (Elam Axt), and his paternal grandparents (Mrs. and Mrs. Amos Good). Funeral services were held at the Biehn Mennonite Church, New Hamburg, Ont., Jan. 7, in charge of Irvin Cressman and Charles Arndt; interment in the adjoining cemetery.

King, Alvin Jon, son of Mr. and Mrs. Solomon J. King, was born at Smithville, Ohio, Jan. 5, 1882; died at Schowalter Villa, Hesston, Kan., Jan. 13, 1971; aged 89 y. 8 d. His wife, Gertrude —, preceded him in death in 1955 and a son (Richard) in 1960. Surviving are his daughter-in-law (Mrs. Evelyn King) and 3 grandchildren. He was a member of the Hesston Mennonite Church, where memorial services were held Jan. 15, in charge of Peter Wiebe and James Hershberger; interment in Jackson, Miss.

King, Elam S., son of Isaac and Katie (Stuckey) King, was born at Atglen, Pa., Dec. 5, 1901; died at his home, Nov. 15, 1970; aged 68 y. 11 m. 10 d. On Nov. 24, 1927, he was married to Sara Mast, who survives. Also surviving are 2 sons (Laurence and Melvin), 4 daughters (Elizabeth — Mrs. Raymond Rohrer, Wilma — Mrs. Robert Yoder, Rhoda, and Joy), 11 grandchildren, 6 brothers (Simon, Joseph, Isaac, Valentine, Mahlon, and Reuben), and 4 sisters (Mrs. Samuel Stoltzfus, Mrs. Priscilla Glick, Mrs. Ira Mast, and Martha). He was a member of the Sandy Hill Mennonite Church. Funeral services were held at the Millwood Mennonite Church Nov. 18, in charge of Aaron F. Stoltzfus, R. Clair Umble, and Abner G. Stoltzfus; interment in the Millwood Cemetery.

Miller, Jonathan, son of John D. and Katie (Miller) Miller, was born in Holmes Co., Ohio, June 16, 1893; died at his home in Sugarcreek, Ohio, Jan. 16, 1971; aged 77 y. 7 m. On Aug. 18, 1918, he was married to Anna Hostetler, who survives. Also surviving are 2 sons (Raymond and Wade), one daughter (Ruby — Mrs. Harlan Immel), 13 grandchildren, 3 great-grandchildren, one brother (Dan Miller), and 2 sisters (Mrs. Milo Hamsher and Mrs. Martha Beechy). One son and one daughter preceded him in death. He was a member of the Walnut Creek Mennonite Church, where funeral services were held Jan. 19, in charge of Paul R. Miller; interment in the church cemetery.

Are You Limiting PROGRAM GUIDE To Sunday Evening?



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in **small-group** discussions (midweek or other settings)

as a **supplement** to Sunday school lessons as topics intersect

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Musser, Alice Elizabeth, daughter of Christian B. and Kathryn (Weaver) Hertzler, was born in Cumberland Co., Pa., May 12, 1887; died Jan. 9, 1971; aged 83 y. 7 m. 27 d. She was married to Shelley Musser, who survives. Also surviving are one son (Jacob H.), 2 daughters (Anne E. — Mrs. Allen Horst, and Grace Musser), 9 grandchildren, 10 great-grandchildren, and one brother (Henry C. Hertzler). She was a member of the New Holland Mennonite Church, where funeral services were held Jan. 12, in charge of Amos Sauder, Frank Shirk, Daniel Sensenig, and James Martin; interment in the New Holland Cemetery.

Nice, Abram M., son of Henry and Lizzie (Moyer) Nice, was born in Towamencin Twp., Pa., Apr. 7, 1881; died at his home in Telford, Pa., Jan. 11, 1971; aged 89 y. 9 m. 4 d. He was married to Katie M. Landis, who preceded him in death, Feb. 20, 1965. He is survived by one son (Henry L.), three daughters (Lizzie — Mrs. Arthur Hackman, Naomi — Mrs. Franklin Frederick, and Ruth), 13 grandchildren, and 15 great-grandchildren. He was a member of the Franconia Mennonite Church, where funeral services were held Jan. 16, in charge of Clinton Landis, Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Plank, Marion L., son of Samuel B. and Sallome (Plank) Plank, was born near West Liberty, Ohio, June 21, 1883; died at the Tel-Hai Rest Home, Honey Brook, Pa., Jan. 16, 1971; aged 87 y. 6 m. 25 d. He was married to Mary Ellen King, who died in 1948. Surviving are 5 daughters (Dorothy — Mrs. Jonas Swartz, Delphia — Mrs. Omar Kurtz, Anna Belle — Mrs. Aaron Tyson, Caroline, and Cena — Mrs. Lloyd King), 19 grandchildren, and 25 great-grandchildren. He was a member of the Oley Mennonite Church. Funeral services were held at the Conestoga Church, with Edgar Kurtz (grandson), John Glick, and Ira Kurtz in charge; interment in the Conestoga Cemetery.

Weaver, Anna Mae, daughter of Harry and Barbara Ann (Miller) Troyer, was born in Lagrange Co., Ind., May 23, 1936; died of cancer at the Elkhart General Hospital, Jan. 19, 1971; aged 34 y. 7 m. 27 d. On June 1, 1957, she was married to Glen Weaver, who survives. Also surviving are 4 children (Cynthia Rae, Valerie Ann, Kimberly Kae, and Michael Glenn), her parents, 2 brothers (Howard and Samuel Troyer), and 4 sisters (Lydia — Mrs. Glenn Miller, Fannie — Mrs. Harley Weirich, Nora — Mrs. Euell Elswick, and Dora — Mrs. Joe Graber). She was a member of the First Mennonite Church, where funeral services were held Jan. 22, with Samuel J. Troyer and Wilbur Yoder officiating; interment in Grace Lawn Cemetery, Middlebury, Ind.

Weirich, Harry E., was born July 20, 1891; died very unexpectedly Nov. 26, 1970; aged 79 y. 4 m. 6 d. He was married to Sallie Gindlesperger, who preceded him in death. He is survived by one son (Charles), one daughter (Cora — Mrs. Lenhart Gilbert), 2 grandchildren, 2 great-grandchildren, and one stepbrother (Cloyd Gindlesperger). He was a member of the Blough Mennonite Church, where funeral services were held Nov. 29, in charge of John Gindlesperger, Harry C. Blough, and Elvin Holsopple; interment in the adjoining cemetery.

Yoder, Anna Edna, daughter of Ezra and Lydia (Zook) Yoder, was born in Champaign Co., Ohio, May 6, 1900; died of a heart attack at West Liberty, Ohio, Dec. 15, 1970; aged 70 y. 7 m. 9 d. On Nov. 18, 1925, she was married to Paul D. Yoder, who preceded her in death, July 29, 1955. Surviving are 3 daughters (Opal — Mrs. Frank Nelson, Shirley — Mrs. Ernest Lehman, and Carolyn — Mrs. Allen Wilson) and 5 grandchildren. She was a member of the South Union Mennonite Church, where funeral services were held Dec. 19, in charge of Roy S. Koch and Homer Knabel; interment in the South Union Cemetery.

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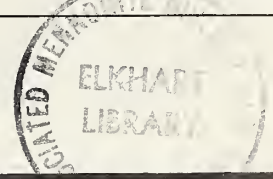
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Tuesday, February 16, 1971

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All in the Name of God

By Don Blosser

It is very amazing and at times quite disgusting to see the ideas and policies that are promoted in our world under the general heading of "in the name of God." We seem to be in a society where we believe that if you can somehow fit God into your speech, it will get you anything from financial profit to political votes. It matters not whether what you are promoting has anything to do with God, as long as you can put Him there. One of the very good things which the Women's Liberation Movement is attacking is the misuse of women to sell products that in no way relate to them. I am tempted to call for the beginning of a Religious Liberation Movement to confront those who try to use God to gain an advantage for their own personal goals.

Several years ago, before *With* replaced the *Youth's Christian Companion*, there was an article where a radio preacher was taking an extremely patriotic line. When the son commented in a critical way, the mother responded "but son, don't be critical, after all, he is a preacher, a man of God and just listen to how often he quotes from the Bible." Unfortunately, this is a very common reaction in our world — if a man quotes from the Bible, he can't be all bad. A minister friend of mine remarked recently that "if you start with a Bible verse and close with a Bible verse, you can say anything you want to say in the middle and people will believe you."

In the Book of Acts we have a slightly different kind of situation — we have the story of a congregation which went home from church, got their copies of the Scriptures, and checked what had been said. Acts 17:11. The Jews here were more civil than those at Thessalonica: they received the message with great eagerness, studying the Scriptures every day to see if it really was the way they said it was.

This doesn't happen very often anymore, and it has disastrous effects upon the church and upon the world. It is becoming increasingly important that we know the basic content of the Scriptures, because they are being misused in such blatant ways. I would believe that we need to deepen our understanding of God and how God has and continues to work in history.

I would hazard a guess that if you would take a Gallop poll among Mennonites they would very readily say, "Yes, I believe all of life should be lived under the lordship of Christ." Yet if you were to examine the con-

text for most of their economic decisions, their social decisions, and their political decisions you would find these often are made with no consideration of the meaning of the lordship of Christ.

And the dangerous thing is not that they make decisions independent of their faith — the dangerous thing is that they make decisions on the basis of American economic social and political considerations, and they believe these are religious. The problem is that we have become so brainwashed in the Americanizing of Christianity that we have been tempted to substitute national values for Christian values, and then we act surprised when we are told there is a difference.

One basic illustration of what I mean. In the recent elections and the campaign that preceded them, you heard a lot of people make a lot of speeches about how the problems of the nation could best be solved. Several times the name of God was mentioned, but usually God was introduced as evidence that our side is right, that we should continue to do what we are doing because we are right, and the way we know we are right is that we are a Christian nation (even though less than half the nation's people will even admit to being tokenly Christian anymore).

In only one case, in a speech made by Senator McGovern, did I hear faith and religious belief used in what I would consider a respectable way — he reminded us that the Christian gospel calls for us to feed the hungry, and then he wondered how we could justify some of our actions and priorities. The problem for us is that few of us go about life any differently. We give very little thought to Christian context when we make decisions, so why should we complain about others?

In Micah 2 and 3 we have a situation that speaks in a striking manner to spokesmen of our own day with their simplistic songs of salvation for the poverty-plagued people in the ghetto. In Micah's day, the people were kept under control by invoking the name of God against them, and in our time the response is very similar. And you would be amazed at how many Christians believe it.

Micah grew up during the last days of Isaiah, but his life was much different. He lived on a farm far from the glittering city of Jerusalem. On the international scene, Samaria had just fallen and suddenly Judah felt the threat of Assyria breathing down upon them. In actual fact, at this point in history, Assyria was not strong enough to be a serious threat,

but Judah was terrified.

Micah lived on the plains of Moresheth, which was right on the path the Assyrian army would take on their way to Jerusalem, so the Judean National Defense system quickly began to turn the plains of Moresheth into an armed camp preparing to defend against this supposed attack from Assyria. Soon the whole countryside is caught up in this defense mania, where every asset the country has is channeled into the defense budget to protect against the hated Assyrians.

If you look at this portion of Micah, he describes the leaders as lying awake at night, trying to figure out how to increase their defenses, then getting up and passing new taxes, or taking new legal schemes which would force the poor to pick up the burden of paying for the defense of the property owned by the rich. It is interesting to note that the plains of Moresheth were not terribly fertile, nor was the section very wealthy. Thus it was easy for the rich who lived closer to Jerusalem to decide here would be a good place to erect the needed national defenses.

Micah, in his writing, spends little time talking about personal morality, but the sins of cruelty and economic oppression come through time and time again. Micah kept insisting that Assyria was not the major threat to the nation, so you can see why he was so incensed when the government came into this area and decided to use it for a battleground, using his own and his neighbors' sons for the soldiers, taking his farm and equipment all in the name of national defense.

In Micah we see a sensitive leader of a rural community being torn apart with love for his country and his people, seeing the misery being forced upon his neighbors — yet having a burning hatred for the practices and policies which he sees tearing his country apart.

He lashes out in a bitter, blistering indictment against oppression and the leadership which tramps on the poor and literally steals their sons and their property — all in the divine doctrine of national defense.

How did they pull these kinds of tricks? Let's make some comparisons:

In Micah's day the only hope of the widow or of the elderly was to stay on their small plot of ground with their little house and live out their days on this earth. But the leadership came in and said "we need this for the defense of the nation against Assyria" and paid them about 2/3 what the property was actually worth. But soon this money was gone in paying high rent and the widow had absolutely nothing.

What is the comparison? One of the responsibilities of a society is to provide for its own elderly. And we have quite a similar problem as did Amos. In the rush for national defense through building an ABM system, through defending America by means of a war in Vietnam, and through other means, we have created a defense budget which pushes inflation upward, taking away the buying power of the elderly who are on fixed social security income. I believe there is a basic similarity — the drive for more protection by the

wealthy cuts deeply into the ability of the elderly to live in decency.

In Micah's day the rich would move into the area and buy up all the agencies which sold seed grain to the farmers and at harvest time would buy back the grain. With this total control of the market, price fixing (against which there was no law) was simply the rule of the day, and the farmers were quickly forced into bankruptcy.

One quick example of this is our own day: Koinonia Farms in Americus, Ga., had been a pioneer in Christian living and sharing for 25 years. It has taken a public position against segregation and has worked actively to integrate churches and businesses in Americus. It has from the very beginning taken a position against war and has practiced open integration which helped the poor of the area. The merchants of Americus did not like this position, so they banded together and agreed to neither sell to, nor buy from Koinonia Farms, forcing the farm to purchase fertilizers, seed, food, and fuel from a distance paying the extra shipping costs, and also forcing them to market their products through mail order catalogue systems.

How did they get away with such things in Micah's day? In precisely the same way they get by with it in our own day. By making the defense of the Christian nation against the godless enemy into a divine mandate. Politicians then and now have discovered God can be used to good advantage. By constantly calling attention to the terrible things the enemy would probably do to us if he were here, the people are distracted from seeing the terrible things that are actually going on here anyway.

Micah makes a special point of this, attacking those who say the enemy is out there — be alert for the hated Assyrian — when in reality the enemy of the people is in their own midst and from their very own people — namely those who under cover of fear of the Assyrians steal from the people and take their property. And all this is done in the name of God against an enemy that was at that point in history primarily a fictional enemy.

Now I would not say that communism in our day is primarily a fictional enemy. But it becomes a fictional enemy when every movement to help the poor and oppressed, the hungry and the elderly can be attacked and temporarily delayed simply by referring to it as a communist plot. Communism becomes a fictional enemy when so much money is spent on ABM. It becomes a fictional enemy when a nation can get so many of its people to forget their basic Christian principles of love and service simply by subjecting us to a rhetoric of fear.

Now let's get very practical for a moment, and in the mention of names, I would say I do it only for illustration of principle. It is not intended to support or castigate political figures but simply to illustrate the principle we are looking at.

Is the problem those young people who do not look, dress, or act like the traditional Fifth Avenue banker while calling the nation to reexamine its priorities and to return to the goals upon which the nation was founded? Or is the problem rather those who see only communism and who are willing to allow America to disintegrate from within while defending it five times over from an enemy which is outside?

Is the problem really the Charles Goodells, the Mark Hatfields, the George McGoverns, and others who speak out for peace and compassion toward the nation's poor? Or is it rather the Strom Thurmonds, the Billy James Hargises, and the Carl McIntyres who can only see the enemy out there and can only invoke the name of God to support their own blindness to a nation that desperately needs to feel the futility and frustration of the poor, the black, and the underprivileged?


Everyone is very free to say what is wrong with America these days and to offer their solution to the problem. Risking guilt by association, I'd like to share some concerns and some possible steps toward solution.

1. The Christian ought to speak out to a nation that makes heroes out of people who kill; and then jails those who refuse to kill — or forces them to go to Canada. I would suggest that Micah would wonder why the church hasn't taken its perspective of history through the eyes of Scripture and brought it to bear upon this situation.

2. The Christian ought to raise his voice against a national policy which says money spent for education and housing is inflationary, but money spent for ABM and defense is not. Jesus made some very severe comments about men who trust in their own strength and care not for the needs of others.

3. The Christian ought to challenge a nation that claims to be Christian, yet establishes its priorities, spends its money, and kills its citizens without consideration to the demands of Jesus Christ.

4. I believe there is some serious soul searching that needs to be done among Christians in this land. First, I would hope that we might develop the ability to view history and its events through the perspective of a loving God and the things we know of Him through Scripture. Second, I would hope that we might develop the courage to work at sorting the meaning of faith out from the meaning of being American. The two are not the same, and the church needs always to be reminded that as church it is the people of God, standing inside of and at times in appreciation of a given nation — yet always at the same time apart from and in criticism of that which goes on within the nation that is not faithful to Jesus Christ.

We are Christians *first* and national citizens *second*. We need to be informed of the events of our day and the policies of our leaders. But we need even more drastically to be informed of the events of our God and the policies for mankind that He taught through His Son Jesus Christ. 

By Still Waters

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Mt. 13:45, 46).

A strange sight was seen on the Mystic River of Massachusetts. Some boys who were constructing a shanty on the flats dug up a pot containing about three hundred dollars in old silver coins. The dates on the coins found ranged between 1717 and 1838. There were coins from England, France, Greece, Spain, all of the South American countries, and also American pieces. Most of the American money was minted between 1828 and 1838. The place where the money was found is within a stone's throw of the historic Craddock House, of Revolutionary fame, and on the site of one of the shipyards, which fifty years ago fronted both sides of the Mystic.

A host of men came and dug up the riverbank but found little more. They were concerned and worked hard looking for hidden treasure.

Jesus said the realm of heaven is like a trader in search for precious pearls. The pearl trader no doubt went home many times with one pearl or another. Yet he remained unsatisfied. He went on searching until he found the real thing. Then he was ready to give up all his other pearls for the real thing.

And life is like that. We are seeking for the real thing. All kinds of treasures attract us but when we get them we still feel empty. Augustine said that when we see the pearls of life sparkling in front of us we "rush upon them" only to find that they do not satisfy. So people call life a cheat, a will-o'-the-wisp.

But Jesus says there is an answer to the deepest hunger within us. He likened the kingdom of God, the goal of human desire, to a single pearl which satisfies and for which we will give up all else. The grace of God and the rule of God in our lives through Christ satisfies.

Briefly Stated

The expert on child training said parents should "show their displeasure or anger" against the failure of their children to obey them promptly or against any failure in proper conduct. I rejoiced to hear him say that. In this age of permissiveness too often children are training their parents instead of as it should be. — Anna May Garber

Whispers in the Wind

I believe we will realize a rapid rise of religious interest in the next decade. I feel in agreement with those persons who predict scientific and technological advance, which moved with lightning-like speed for half a century, will, in the concluding part of this century, be outstripped by a new search into the spirit and unseen. And those whose faith remains firm and fresh will have opportunity to prove their faith like few times in all history.

Further, I believe those Christians who cling closest to the center of the gospel, keeping Christ central and the Holy Spirit controlling, will not only be listened to but sought after in the days ahead.

This means the gospel will, by its very nature, bring judgment upon sin — personal and social. It will stress full forgiveness, hope, brotherhood in Christ, peace, and non-resistant, redemptive love. And though the test of true faith might well be severe persecution and suffering it will survive and shine brighter, even though many present-day “comfortable” Christians and “good” church members are turned aside because of the cost and demand of a more radical Christianity.

Some whispers are in the wind which point to a new interest in the religious or spiritual side of life. And this new interest will be captured for Christ or lost to the rising forces of false religion. But what are these whispers?

Today practically every denomination has those within who are seriously studying the subject of meaningful church membership. Growing discontent with the caliber of the average Christian commitment is apparent. And it is a good beginning for something better.

Closely related to this is the interest of many youth in a more demanding discipleship. This is demonstrated in youth's open protest of the wrong it perceives in the church and nation — a protest which was never so pointed, persistent, and persuasive. Youth today are searching for a purpose, a cause, a mission which, although it is sometimes short of real meaning, shouts a tremendous challenge to the church. One thing youth is showing today is what commitment means even if it is not always to a right cause.

Committed Christian youth today are saying, in ways which cannot be ignored, that all of life is for Christ. Something which often goes unnoticed by the news is the growing number of conversions on the part of young people.

Youth interest in spiritual things is illustrated further in the constant flow of testimonies from college and high school teachers and youth leaders who say that, although youth are turned off many times by the established church, which all too often will not care or dare anything which costs, they are turned on with the real thing. We are told by teachers that never have so many youth spent so much time, study, and discussion on religion. Never before have so high a

percentage of youth committed themselves at points where it really costs in sacrifice, reputation, and prestige.

Religious booksellers are saying that university and college students today carry out armfuls of religious books to read and discuss religion in the dorms and classes. This takes on added interest when the prediction of some authorities on happenings in the religious world, such as Louis Cassels, who say that in a decade less than 10 percent of religious books will be published by religious publishers. Never before have writers of Christian literature had such a challenge.

Many of the popular songs today speak of spiritual interest and concern. Even though some have no Christian orientation there are the notes of spiritual emptiness, spiritual fulfillment, need of God, and an eschatological perspective.

This spiritual interest is more like a shout than a whisper in the wind. And it is not limited to one land. It can no longer be stifled even in Russia. Too long the technical, materialistic, and scientific stress left empty and barren the spiritual part of man. So the rise of all kinds of interest in the spirit, the unseen, and the supernatural, today speaks to this cry from the heart and soul of man. It is worldwide.

Many find a new spiritual awakening in the charismatic movement of today. Crossing denominational lines and the deadness of decades of ritualism, formalism, and a cold Christianity this movement, many times, results in a sudden opening of spiritual eyes to the Scripture, even on the part of those who read the Scripture with little meaning for years. In addition, prayer on the part of many has become a precious privilege rather than a persistent problem.

Consider also the united thrust of Key 73 when practically every denomination will be making a major evangelistic thrust to confront every person in North America with the saving gospel. Consider what this will do to the church alone as it seeks in a serious way to involve every member in the evangelistic task.

Consider the impact of new translations of Scripture and the fact that many Catholics are reading the Scriptures with a freshness often lost in much of Protestantism. Consider how TV shows today do not hesitate to interview religious leaders and are interested in carrying religious news such as the recent TV report on “the children of God.”

Many other whispers are in the wind which seem to tell us that God is not dead at all, that religion is not dead, and that religion has not lost its influence. And although the “sixties” seemed real bad for religion, it could well be that the “seventies” will see something beyond our dreams and visions as the Holy Spirit is poured out and active in doing God's work in the world.

Sure, we can also expect that Satan will fight to fill man's hunger also. He will seek in every way to lead people wrong in the spiritual search, evidenced by the rise of false isms, spiritism of many kinds, devil worship, sorcery, etc. These are signs right now of the spiritual struggle already started.

Perhaps the struggles of the “sixties” have shown us as never before that if we are to do God's work then we need God's help. And that, my brothers and sisters, is a very good thing to remember. — D.

How Mission Affects My Day:

Ed. note — In conjunction with Missions Week, November 1-8, 1970, administrative secretaries at Mennonite Board of Missions in Elkhart, Ind., were asked to respond to the question, "How does mission affect my day?" Some indicate how their conviction for mission has affected and continues to affect their lives and the life of the church. Others speak through the specifics of a typical day. These responses originally appeared in *Inside Line*, a monthly MBMC newsletter sent to Mennonite congregational leaders in North America.



Involvement
to Be the
"People of God"

Virgil J. Brenneman

I am of course interested in maintaining a high degree of personal involvement in the mission of the church in the community in which I live and work — through witnessing to my experience of God at work in my own life and in the life of the Christian brotherhood of which I am a part, and through giving energy and other resources available to me to help my brothers and others in their need.

Involvement in the particular assignment from the church of serving the interests and needs of the college and university student means creating structures and finding ways to communicate with my brothers who are the "people of God" in the academic community. Further, involvement means providing resources and perhaps stimulating them toward their fullest potential for witness and mission in their present vocation.

The academic community is a particularly challenging frontier for the church's mission. Here in competition with other "faiths" for the hearts and minds of the young the church is called upon to present and live Christ as salvation and as Lord. I invite the church to join me in prayer for our brothers who are now living, studying, or working on this frontier. — Virgil J. Brenneman, Student Services

A Symposium



Daily
Discipleship

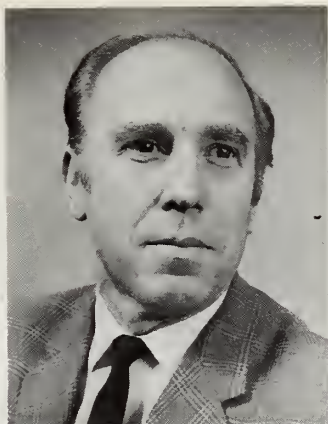
Ray Horst

Sharing my faith in Christ is the most important thing in my life and as such it influences the activities of my life with my family, my community, with fellow staff members, and with persons serving through the Relief and Service Division.

Each day my Christian experience should be reflected in my relationships in our home as a husband and father. I attempt to support my wife, Ruth, in her family responsibilities and in the community and church and to share my faith with my children as they work through new experiences in their growth and development. I would hope that they will learn to know Christ as Lord of their life and allow His Spirit to be the guiding influence in their daily experience.

My work responsibilities demand helping the staff work together as fellow Christians so that they have the spiritual resources necessary to give leadership to the programs for which they are responsible. Our orientation of volunteers, the administration of projects, and relationships with mission churches constantly demand that one analyzes his work so that the sharing of the good news of salvation through Christ becomes the foundation for all that we do. This demands a constant evaluation of the work we are doing, the places to which persons are assigned, and the nature of the program. I hope to take seriously Christ's Great Commission of making disciples as I go about my daily work and activity. — Ray Horst, Relief and Service

It Is My Day



Luke Birky

To me mission suggests going, doing, acting, strategy, co-operation, team effort. It suggests problems, obstacles, difficulties, but it also suggests confidence, assurance, hope. It suggests purpose, goals, concentration, commitment, discipline, perseverance.

How does mission affect my day? It is my day. I have been assigned a specific task by a specific brotherhood. I have committed myself to God, the Mennonite Church, and the Health and Welfare Division of the Mennonite Board of Missions. The needs are great, the objectives fairly clearly defined, the resources adequate. God is faithful, the brotherhood supportive, and the team a "working" delight.

Certainly the task is difficult and the problems perplexing. The scene changes; new methods must be developed. There are interruptions, discouragements, and one must put forth great effort just to keep abreast. The day rarely goes as expected. There is always something new, both in challenge and in response.

Serving the ill, the injured, the aging, the children, and youth in the name of Christ is rewarding. I am glad to be a team member of this mission. — Luke Birky, Health and Welfare

Active Relationship to God and Man



John Powell

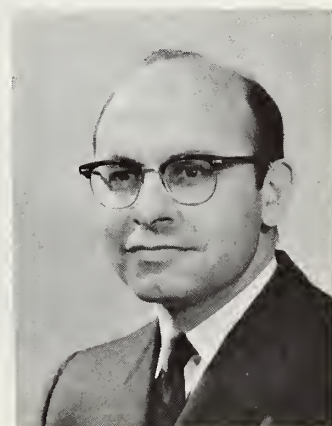
"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Lk. 4:18, 19). Is this not the real meaning of mission — to go about giving

physical and spiritual relief, sight and liberty to those who are oppressed, with the ultimate goal of including them in the kingdom of God?

Mission means to me the total freedom which is to be expressed daily in the Lord Jesus Christ: to be, to do, to act, and to bridge the vertical and horizontal relationship between God and man, and man to man. Mission means that I must have as the basis of my diagnosis the cure for all ills in Christ. Daily I must be confronting, confessing, acknowledging, and reaping the benefits of knowing, first of all, who I am in relationship to God the Father and my brother and, second, to see that relationship being exhibited in my life continually as stated in 2 Corinthians 5:16-21.

At work I regularly receive correspondence or talk with persons who are alienated from mankind. I find that the paramount aspect of mission is a continued bridging of relationships between every area of man's endeavor. I must be concerned both for the poor and for the rich of the land who do not know Christ. Even though one may be physically richer than the other, both share the need to know each other, feel each other's agonies, and to experience the glorious love of Christ which makes us one. — John Powell, Minority Ministries

Following the Holy Spirit



Simon G. Gingerich

He was a foreign missionary. Sent by His Father on a mission of mercy — to the cross. Before He returned to His homeland He commissioned His followers. He breathed on them. He sent His Spirit.

I do not fully comprehend all that the Holy Spirit means for the mission of Christ's church. But He is the Master Missionary for these contemporary times. He lives in me! I want to be completely available to Him and totally responsive to His will for my work each day.

My daily chores consist of correspondence, consultations, reports, budgets, committees, counseling with mission pastors, visits with district mission leaders, and occasional deputation meetings in churches, etc. The thing that gives it all meaning is the assurance that God's Spirit is working out the mission of Christ and my limited gifts and energies are invested in that mission. And by the grace of God I am a small part of the church made up of thousands of pastors and people through whom God's Spirit is working out the mission of Christ. Praise God for the satisfactions of good fellowship in that mission. — Simon G. Gingerich, Home Missions



Invested for Christ and His Mission

Kenneth J. Weaver

- 7:45 a.m. To Mennonite Broadcasts office.
- 8:00 Meet staff for inspiration, prayer, and sharing what God is doing.
- 8:30 Plan themes for new *Choice* broadcasts for men.
- 9:00 Read mail from Ken Brunk in Jamaica and Harvey Miller in Europe.
- 9:30 Write Don Jacobs about a new opportunity on Radio Station RVOG, Addis Ababa.
- 10:00 Answer Dale Sloat and Cecil Ashley on next step for new Portuguese *Heart to Heart* program in Brazil.
- 10:20 Meet with Wayne to discuss budget problems and borrowing money from bank.
- 10:45 Review requests from Manitoba on starting Book-rack Evangelism. Will need a coordinator there.
- 11:15 Analyze Paul Kratz's proposal for Guyana. Looks OK, but needs more budget.
- 11:25 Phone call about speaking to Rotary on new broadcast techniques. Will involve David Augsburg.
- 11:40 Make travel reservations for trip to Elkhart to work on mission strategy.
- 12 noon Lunch with Lewis Strite to discuss personnel needs, Italian concerns, and the White House Conference request.
- 1:00 p.m. Interview with prospective employee. Need committed and talented people.
- 2:00 Evaluate new radio spot scripts.
- 3:00 Gather materials for Indonesian Mennonite broadcaster who asked for help to get started.
- 3:30 Review *Mennonite Hour* releases with agency director. Will send recommendations to pastors.
- 4:00 Paul, Audrey (Jamaica), and I discuss plans for new Bible course.
- 4:30 Review with staff CATV and video tape cassette information picked up in New York on Monday.
- 5:00 Letter writing at last, without interruption.
- 5:40 Call from pastor about use of *Heart to Heart*.
- 6:05 Better go home for supper.
- 7:30 Planning meeting on local congregation development program.
- 10:00 Reading from the stack of mass media materials.
- 11:00 "The News Final." — Kenneth J. Weaver, Mass Communications



Being Christ's Body

Wilbert R. Shenk

On my office wall is a large map marked "The World." As my eyes drift across "the world," I am conscious of the presence of the body of Christ in nearly every nation under the sun.

The simple affirmation, "Jesus is Lord," is a pledge of allegiance binding together an unbelievably diverse collection of peoples. No agency, no political entity, no ideology, no historical movement has ever succeeded in winning the loyalties of such a range of people drawn from hundreds of languages, dissimilar cultures, various classes and positions in society. Since 1793 when William Carey ventured to leave his native England for India, the church has been challenged to be the church in mission. Often we have viewed the missionary task narrowly — seeing it in terms of what our denomination was doing, or hearing the reports of "our" missionaries. But slowly, almost imperceptibly, the message concerning Jesus Christ has been shared with more and more people in more and more places until the message has embraced the world.

Never was the church in a more favorable position to understand tangibly what Christ's body is intended to be: a new community wholly transcending racial, language, cultural, or political lines; a people whose basis for communion is a love for Jesus Christ and a love and loyalty to each other; a group of people whose affirmation that "Jesus is Lord" merely reflects their everyday attempt to display the life of Jesus as their own. — Wilbert R. Shenk, Overseas Missions

. . .

Give While You Can

A rich man said to his minister, "Why is it everybody is always criticizing me for being miserly, when everyone knows that I have made provision to leave everything I possess to charity when I die?"

"Well," said the minister, "let me tell you about the pig and the cow. The pig was lamenting to the cow one day about how unpopular he was. 'People are always talking about your gentleness and kindness,' said the pig. 'You give milk and cream but I give them more. I give bacon and ham — I give bristles, and they even pickle my feet! Still nobody likes me. I'm just a pig. Why is this?' The cow thought a minute, and then said, 'Well, maybe it's because I give while I'm still living.'"



Where would you expect to find Goshen Biblical Seminary?

In Elkhart, of course!

Since when?

Since July 1, 1970, the Goshen Biblical Seminary has been located on the campus of the Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, Indiana -- as a school separate from Goshen College, but under the Mennonite Board of Education, with its own Board of Overseers, president, administration, and financing.

Why?

- To be more directly responsible and responsive in its relationships with the larger Mennonite Church, which Goshen Biblical Seminary seeks to serve.
- To give greater priority to developing the program, emphasis, and destiny of the seminary.

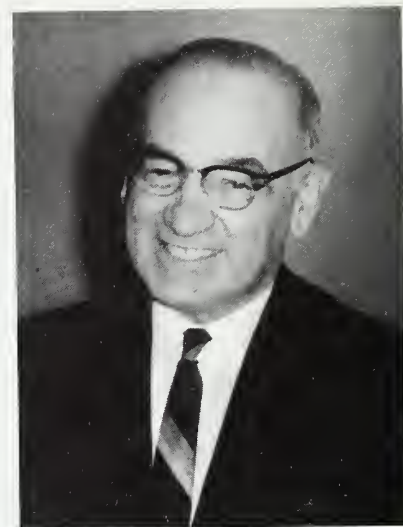
Therefore . . .

Goshen Biblical Seminary depends upon the Mennonite Church for prayers, for sharing vision and concerns, for students, and for financial support. A basic support through congregational contributions averaging \$4 per member, plus larger personal gifts from individuals with special concern and interest in the preparation of leadership, enables the seminary to continue the task of training ministering persons to serve Christ in the church and in the world.

Goshen Biblical Seminary

3003 Benham Avenue / Elkhart, Indiana 46514

What Is Mennonite General Conference and What Does It Do?



Drescher: Howard Zehr is known by many Mennonites as one of the church's servants. He participates in churchwide meetings, conferences, and in some congregations. For the past four and one-half years he has served all of us as executive secretary of Mennonite General Conference. For the purpose of a better acquaintance with him and the work of General Conference I want to ask him some questions.

Howard, could you tell us about yourself and your background?

Zehr: I'm a native of the State of Illinois. I served as pastor of three different churches in the Illinois Conference — Freeport, Ann Street in Peoria, and East Bend near Fisher. Then I was called to serve as pastor of the Prairie Street Church in Elkhart, and from there to the South Central area, and then to Scottdale.

Drescher: It sounds as though you have been on the move. Why were you in so many different places?

Zehr: I wonder about that myself sometimes, but in each case I felt a clear sense of the call of the Lord, so who was I to withstand God?

Drescher: You have now been called since 1966 to serve the total church through Mennonite General Conference. Why did you accept this assignment?

Zehr: Here again, I could sometimes have reason to ask myself the same question, especially when the task is difficult, the finances limited, and my schedule is overloaded. But when the Lord makes His call clear, I want to respond in affirmative obedience. The circumstances surrounding this call were strange and mysterious, but clear. We had just moved our family to Kansas two years previous and were just getting established when this call came.

Drescher: You must have had some strong convictions about it to lead you to the decision to accept and move into a different area in order to serve the broader church. Could you share some of these?

Zehr: First of all, I would say that I have had a growing

conviction about persons and the congregation in the life of the church. I have always had concern about organization smothering persons and a denomination overshadowing congregations. I believe our church life must center in the congregation, and its concerns must be for persons.

Drescher: Then what was your vision for service in this way through Mennonite General Conference to congregations?

Zehr: I saw the strategic place of our General Conference in coordinating all of our church's work. All of our efforts must blend in our witness and service. I saw the need of keeping the focus on the heartbeat of the congregation. In my spiritual pilgrimage, I noted how the Lord had been preparing me through a long-term exposure to congregational life to help our denominational work focus more sharply on the life and work of the congregation.

Drescher: What is General Conference? It sounds like a big meeting.

Zehr: I know it sounds like a meeting and the name is misleading. Its name will discontinue and its tasks will be reassigned by September 1 when the new organization goes into effect. Our present organizational structures developed without much overall planning. But General Conference is really the church's agency to somehow tie all of our church's work together and to provide helpful services to our churches in helping them to do their work.

Drescher: How does General Conference focus upon and help the congregation?

Zehr: For instance, our Commission for Christian Education helps develop curriculum materials which are then published by our Publishing House. Assistance is given in the area of peace issues, race and ethical problems. Resources are provided in stewardship, in youth work, in ministerial concerns, and in other areas of congregational need.

Drescher: Do you mean to say that our General Conference has a group of specialists available to help the congregation with certain phases of its work?

Zehr: No, we don't claim to have specialists, but we do have persons who have been asked to give special attention to certain concerns, to do special reading and thinking in that area, and to consult broadly. Most of all, these persons can both stimulate congregational leaders in their thinking and in a sense walk with them as they work through these concerns.

For instance, Art Smoker can do this for youth leaders. We don't want him to be thought of as an answer man, but one who can help us understand the thinking of young people, how to relate to them and help them, as well as enlist their gifts for Christ and the church.

So also persons help in areas such as peace, worship, church history, Christian education, ministerial needs, and stewardship.

Drescher: The work of the General Conference does really help the congregation then, and each of us as members?

Zehr: Most certainly it does. It helps us to do together what none of us as individuals, or as congregations, or even conferences could do alone. It would be very poor stewardship for congregations or conferences to undertake the kind of work we do, for the effectiveness of our witness and service can be multiplied in this way without too much additional investment of resources of either personnel or finances.

Drescher: How much staff do you have?

Zehr: Entirely too little for the wide scope of work assigned us. We have five full time and two part time in offices, plus a number of secretaries and an administrative assistant.

Drescher: How about money? Do you have all you need?

Zehr: This is sort of a tender spot, too. No, we don't have

all we need for the program envisioned. A budget of \$280,000 was adopted for the biennium which would require nearly \$12,000 a month. We haven't been receiving that amount. The constituency is likely quite aware of this by this time.

Drescher: Do you have any further word to say about the work of our General Conference?


Zehr: I would mention that J. C. Wenger, in giving the history of our general church organization to the Joint Conference on Church Organization held at Yellow Creek Church last October, said, "Some of the most significant work of the Mennonite Church has been done by the committees of Mennonite General Conference." I am sure the church constituency is not aware of the amount of energy invested by many persons and donated through service on these committees. A great debt of gratitude is owed these persons.

Drescher: By the way, Howard, what specifically do you do?

Zehr: Well, I hope much of my work is self-evident. I administer the central office where hundreds of letters are written and answered. We get inquiries of all kinds about the Mennonite Church which we try to answer. I serve as liaison between our various organizations, our boards, and our conferences.

My work is of great variety. I find it stimulating and exciting. Some of my brethren pity me sometimes in my need to be in so many committees, sit through so many conferences and meetings. But I don't very often "sit through" meetings. I have the opportunity of being a part of God's action through the church. I have firsthand witness of what He is doing. My job is to see that the work of General Conference gets done.

Drescher: Howard, probably because of your assignment and involvement, you have a better overall view of the Mennonite Church than any of us. How do you really feel about the future of the church?

Zehr: I'm very enthusiastic about its life and work. The Mennonite Church is alive. It's exciting to be a part of it. My contacts beyond the Mennonite Church make me profoundly grateful for who we are and the place God has for us in today's world and the total Christian church. I only pray that more will respond to God's call to involvement. 



Editor Drescher interviews Howard Zehr. The large and varied work of Mennonite General Conference affects every member of the church continually although it is often unheralded or even unassociated with General Conference. Such areas as Christian education in conferences and congregations, peace and social concerns, brotherhood concerns, worship, stewardship, church history, ministerial concerns, youth work and mutual aid are given guidance and support through Mennonite General Conference.

Wit and Wisdom

Things are pretty well evened up in this world. Other people's troubles are not as bad as yours, but their children are worse. — *North Little Rock Visitor*.

A five-year-old little girl was enthusiastically relating to her mother what happened at Sunday school.

"Can you repeat the memory Bible verse?" her mother asked.

"Sure. I even remember the zip code. You know — Luke 19:10."

Religious TV Comm

By Jam

"Can you get the phone, Bert? My hands are greasy."

"OK, Liz. Hello . . . Johnsons." Bert covers the mouthpiece with his hand and whispers to Liz, "Some dame doing a TV survey."

The voice on the phone is young, friendly: "For the past month a number of short religious commercials have been shown on Albuquerque TV stations concerning parent-child and marriage problems. Have you seen any of these spots?"

Bert takes his hand from the mouthpiece. "Yeah, I think we have."

The voice asks, "Please tell me anything at all you recall about these commercials."

Bert whispers to Liz again. "Hey, honey, remember that thing we saw on TV? The commercial about the kid who can't get his parent's attention?"

"I was impressed. I have two kids always wanting to show me something, and I've been guilty of putting them off. The spot made me stop and think." — Viewer, KMTV, Omaha

Liz sticks her head around the corner: "And finally he sits down with his dog?"

"Yeah. What do we remember about it?"

"Dummy!"

Bert talks into the phone. "It had a kind of silent movie style at the beginning."

The soft voice comes back, "What do you think was the point of these spots?"

Bert shrugs his shoulder. "I suppose it's that parents should show interest in their kids. And not ignore them."

"Did you like the spots? Find them helpful?"

"Maybe you should ask my kids that. Yeah, I like them. Says some things we need to hear."

8,000 Numbers Dialed

Over 4,300 telephone conversations were logged in July 1970 during a survey of Family Life TV Spots. The conversation with "Bert Johnson" is typical of the 500 who recalled seeing "A Childhood to Remember." 492 people recalled seeing "A Fella'd Have to Be God." 146 remembered the 30-second spot, "Marriage Is for Love." The three spots

have been running on television stations throughout the United States and Canada since their release last June.

The four-city survey was conducted by a volunteer service team under the direction of David Thompson of Mennonite Advertising Agency, Harrisonburg, Va. The 1970 Family Life TV Spots were a conjoint production of Mennonite Broadcasts, the General Conference Mennonite Church, and Mennonite Brethren churches in the United States.

"We were agreeably surprised at the number of people who remembered seeing the spots," says survey director Thompson. Calls were made in Albuquerque, N.M.; Denver, Colo.; Lincoln, Neb.; and Oklahoma City, Okla.

Purpose of Survey

"We needed to know if our message was reaching the public," says Bernie Wiebe, director of Faith and Life Radio and TV, Winnipeg, Canada. "Television is a costly medium, but very effective."

"We felt sure the spots were reaching people," Wiebe asserted, "but we can't use church funds on hunches alone."

The General Conference Mennonite Church provided the research team. A group of young people gave four weeks of their time to the project through the General Conference Voluntary Service Office in Newton, Kan.

"We constructed our questionnaire very carefully," David Thompson reports. "Eight sociologists were contacted for counsel on setting up the project."

Each person who had seen the spots answered as many as 14 questions. Conversations lasted as long as the person interviewed wished. One woman talked for 45 minutes to volunteer Warren Deckert. Other volunteers were Christine Schrag, Cindy Andres, Teresa Graber, Marlene Kramer, Mary Lehman, Loretta Penner, and LuAnn Schrag.

High Recall

"When you consider the many, many commercials the average person sees on television, our spots seem to have left an impression," Thompson comments. "Over 23 percent

"Churches should put out more TV spots like these. They make you stop and think." — Viewer, KBTV, Denver

of the people we called remembered seeing one or more of the spots."

James Fairfield works with a free-lance publicity organization in Harrisonburg, Va. Mennonite Broadcasts, Inc., Harrisonburg, is the mass communication division of Mennonite Board of Missions.

Specials? You're Kidding!

Irfield

Calls were made at random from the metropolitan telephone directories in each city. Communities were selected that contained a Mennonite Voluntary Service Unit or a Mennonite Church that could provide lodging and telephone facilities.

"In selecting the cities we did we were able to pin down the TV channels people were watching," says Thompson. "Our survey indicates that Family Life TV Spots contain a message viewers understand. Each spot recalled has meant something to them."

Strengthening Family Relationships

The spots — one 30-second and two 60-second — were released in May 1970. Purpose: to build understanding within family relationships. Intended audience: young marrieds and parents with pre-teen children.

A data sheet offering the spots was sent to every television

"I don't believe I have ever seen a more thoughtful treatment of personal relationship needs of children. Your churches are to be highly commended for this beautiful series." — David F. Herbert, Children's Home Society of North Carolina, Inc.

station in Canada and the United States. It reported: "Family Communication gaps? The 60s produced lots of gaps — between husbands and wives, parents and children. It takes understanding and generous interest in each other to build a bridge for love — and your station can help. These fascinating Family Life TV Spots were designed to encourage better understanding in families with the resources God can provide."

Seen on Network

Two of the spots were selected for network public service programming by NBC in the United States. In Canada, both CBC and CTV networks accepted all three.


Stations in forty-seven of the top fifty market areas in the United States used the spots in the first six months. In all, over 500 stations in the United States, Canada, Trinidad, and Australia will give over five million dollars in free public service time to show the 1970 Family Life TV Spots. Spot distribution was handled by Mennonite Radio and TV in Canada, and by Mennonite Advertising Agency in the United States.

Spot No. 1, "A Childhood to Remember," combined old silent-movie sepia tones with modern full color. The spot showed a boy's frustration as his mother and father ignore

"I was impressed by the fact that the spot was put out by a religious organization." — Viewer, KOLN-TV, Lincoln

him. He turns to his dog for the attention his parents fail to give. The message: "God gave you your children to love. Make childhood a time they'll want to remember." — 60 seconds.

Spot No. 2, "Marriage Is for Love." Some married couples fall into the communications gap through apathy or conflict — yet marriage is for listening, understanding, loving each other. A fast-moving 30-second, multi-image, full-color spot with a warmly moving conclusion.

Spot No. 3, "A Fella'd Have to Be God." Astronaut, cowboy, Indian chief — the world offers a lot of future for children to dream about. But what of the child growing up in the tension of constant father-mother battles? To change things in such a home, "A Fella'd Have to Be God." Tremendous emotional impact in a poignant 60-second playground scene in full color. 

Confessions of One Hung-Up Over "Thee"

God,

I don't know why people have to dress You up in all sorts of words and phrases except that's what their parents did, and their parents' parents, and their parents' parents' parents before them.

'Cause God, You're like here, right now. And You understand "hip" language as well as the "thee-thou-shalt-be-saved" stuff.

But really, language doesn't even matter to You. You don't care if we say it "hip," in sixteenth-century English, Pennsylvania Dutch, or Swahili just as long as we say it.

And I guess more important than saying it, is meaning it — God, how I blow that one. So I guess I ought to be able to forgive the preacher when he blows the King's English.

— Melodie Miller

Seth's Korner

Had a meetin at our church the othur week to talk about the Sunday nite meetins future. Even had Mr. Kern Roth there who rites the Program Guide to give us konsel since his publishment tells you how to run the Sunday nite meetin. After we herd all the ansurs we had time fer questuns and diskusshun.

Herd a feller frum our church say that nite that he profese we would be kertailing our Sunday even meetin for to long. Seems to me he was talkin pritty big fer his britches. Bin a Sunday even meetin at our church fer nigh forty years and old Seth figures there will be one here fer a spell longer. Weeuns had a young whippersnapper runnin that kommittee fer the last two years and they pulled off some cracker jacks. Even had us makin corsages by pastin magazine piktures on cardbored. And these new pointees on the kommittee look like they mite be full of vinegar.

Corse I got to admit that we bin havin a trifle more of these early p. m. meetins stead of the ones come sevenser clock at nite. Sorta like that, tho, cause it gives me a chance to check on Mister Walter Disney and see what the wild animules are doin in livin kolor. Corse it dont show up on black and white. The kolor, that is.

Herd the younguns at the meetin that nite say they was wantin to keep the Sunday even meetin perkng rite along. Reckon with them standin back of the nite meetin, kinder champin and chawin along at the bit, that we kin figure on them there Sunday even meetins fer a rite smart piece of time. Corse there bound to be times when we kant meet — like when we have these vespers, and when the hollowdays kome on Munday, and church konfurunce is close by, and when we have family nites, and the nites it rains reel hard, and maybe even snows, and then the times the speakur doesnt show up, and when we have our pikniks in the after-nune, or there is sumthin on special at the collige.

This kolumnist, being present that othur Sunday nite when we had Mr. Kern Roth there, did feel a little bad when he herd a youngun sorta laugh at the old one who feered the Sunday even meetin was swishin down the drain with old wash water. Old ones feer a lot and the younguns shuldnt laugh if'n a man gets a littel skeered. Best try to understan why hes fussin and runnin skeered. Mite be the old one knows sumthin the sixteen- or seventeen-year older dont know. Sum old peepul at our church aint so dum even if they are old.

I fillosofize that the best place to be on Sunday even is in church when they got a meetin. And likewise I figure that a feller dont need to profesigh. That way you dont make a fool out of yourself with your perdiktion which mite not kum true. Corse it also means that you aint never going to say

very much, which mite not be to bad, least fer sum peepul. The way this riter sees it, a profet in the woods is wurth a powerful lot more than one in your own backyard. Cause, when hes klose, then he mite kick you instead of sumone else, which mite not be so nice.

Truly Yours

Brother Seth

IN A WORD

Tolerance

By Turner N. Clinard

This word gets a big play nowadays. Nobody seems to dislike it — unless it be those who are tolerated *and* ignored. Dictionaries give two rather contradictory definitions: a) "fair and objective attitude toward those whose opinions and practices differ from one's own" and b) "endurance, putting up with."

There was a time when tolerance was *not* a good word. Seventeenth-century Puritans were angry with their leader, Cromwell, because he wanted to tolerate those of other religious opinions. They argued that if there is a true church, others must, ipso facto, be false; if there is a right doctrine, then others must be wrong.

Happily we have progressed beyond the myopia of our forebears. But now we seem to tolerate every opinion, every idea, and every practice. Dope, violence, nudity, adultery, pollution, filth — nothing disturbs us. We have developed tolerance for every evil. One is reminded of tolerant father Eli, whose house received God's punishment because his sons made themselves vile and he didn't restrain them. Is tolerance altogether good?

Tolerance is not good which bears close kinship to indifference. Can we be ethically Christians and tolerate every kind of evil in places high and low? Also, have we given a Christian response to our neighbor's needs when we merely tolerate him — allow him to vote, attend our schools, eat where we eat (if he can afford it)? Doesn't Christian responsibility for a brother go farther than mere tolerance?

• • •

One of the oddest things about modern life is the number of people who are spending money they haven't got, for things they don't want, to impress people they can't stand the sight of.

POSTER CONTEST

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THEMES: stewardship, affluence,
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Mennonite Mutual Aid Association

Items and Comments

Young people are "turned off" by religion because they do not "give something of themselves." This assessment of youth apathy toward religion was made by Benjamin J. Russell, new chaplain of Rosary College, a Catholic women's school in River Forest, Ill. "The whole idea of worship is giving," he pointed out. "If they come to church for entertainment, they are not going to find it unless there happens to be a great jazz combo going at it with terrific music. . . . If they join in the singing just for fun, they are going to find a lot of other things that are much more fun."

. . .

"Ramsey Clark . . . has produced a book that could stir people of conscience to demolish the courts, the prisons, and the police networks and to replace them with a system that is decent. Clark's barren scene: (1) Criminal justice exists only in theory. Civil justice exists only for the 10 percent who can afford lawyers. (2) White collar crooks get away with more booty than all the street bandits, prostitutes, pushers, and kindred bad types put together. But the U.S. system of justice, having been contrived by the upper crust, takes care of its own: in some federal judicial districts there has never been a tax-fraud conviction. (3) Two thirds of all arrests are made where most of the disease, hunger, and mental retardation occur. Organized crime would go broke if it were not for the poverty-bred habits of slum dwellers. These are the people behind the FBI's quarterly statistics, which are often misleading. The murder rate may be up compared to 1960, but it is down compared to 1933. The use of opium derivatives may be up since 1965, but it is way down from 1900. Statistics are too dangerous for J. Edgar Hoover to play with. (4) Courts and police have little impact on criminals. The odds are four to one that a crime will not result in an arrest, 50 to one it will not result in a conviction, and 200 to one it will not result in a jail term. (5) Society sees no reason to make losers comfortable. Up to 1965, many units of the only all-female federal prison had no toilets; the inmates used jars. (6) FBI wiretaps and bugs mostly produce a Peter Sellers comedy sound track — 'days of silence, water running, family quarrels, sneezing, housewives' gossip, lovers' meetings, and snoring,' which should convince the listeners that they would be better off learning an honorable trade like digging ditches — or investigating crime. . . . Since drunk drivers kill 25,000 people every year and only 250 people died in all riots of

the '60s, none being killed by looters, Clark asks, 'Why not shoot drunken drivers?' . . . 'Guided by reason,' Clark predicts, America will soar on wings of humane concern.' (From Review of Ramsey Clark's "Crime in America," in *Life* magazine, Nov. 13, 1970.)

. . .

The World Council of Churches announced in Geneva on Dec. 7 that it has asked its constituency (240 member churches in 90 countries) to support a program of refugee aid among American draft-age immigrants in Canada.

The \$70,000-a-year which is sought (for three years) will be expanded through the Canadian Council of Churches. The Canadian Council turned to the World Council for help because it recognized that —

a. several thousands of young men had rather suddenly become residents of Canada under abnormal circumstances and needed help of many kinds — physical, emotional, spiritual.

b. the churches in Canada did not have the financial resources necessary to do the job of meeting those needs, nor were the churches of the United States likely to respond with major funds because of the political sensitivity of the issue.

The World Council has viewed the need as an international one and therefore appropriate for response by an international body of Christians. The World Council has made *no judgment regarding the legitimacy of the decisions* which brought to Canada the thousands of draft evaders and military deserters. In announcing the program of aid, it said:

"It is clearly understood that none of the funds so granted are intended to be used to induce desertion or evasion on the part of U.S. citizens of draft age."

To suggest that more boys will go if they know help is waiting is like suggesting that a ministry to drug addicts encourages drug addiction or that a prison chaplaincy encourages crime.

. . .

The Church of the Nazarene had a net membership gain of 18,677, or 3.8 percent, this year.

The 490,573 members — the 1970 total — gave an average of \$221.35 to the church during the year, a statistical report said. Total giving was \$87,737,626 — \$5.6 million above the 1969 figure.

Sunday schools registered an all-time high in 1970, with 4,046,199 persons involved in the U.S. and abroad.

. . .

Keith Miller, distinguished author, lecturer, and teacher joins the Earlham School of Religion faculty as Visiting Lecturer in Counseling and Christian Communications for 1971-72.

Miller authored three best sellers in lay Christianity with the total sales approaching the million mark. His first book, *The Taste of New Wine*, was published in 1965. Others include *The Second Touch* and *Habitation of Dragons*.

The first graduate of Earlham School of Religion, Miller received his Bachelor of Divinity degree in 1964. Since then, he has directed Laity Lodge, a retreat center in Leakey, Tex., and served as professional business consultant, writer, and lecturer.

. . .

Dan West, 77, founder and honorary chairman of Heifer Project, Inc., and the first layman elected moderator of the Church of the Brethren, died Jan. 7 at a hospital in Goshen, Ind. For more than two years he was the victim of a rare disease of the throat. A memorial service was held at the Manchester Church of the Brethren, North Manchester, Ind., Sunday, Jan. 10.

. . .

Predictions of a population explosion in the U.S. may prove to be wrong as there were roughly 700,000 fewer American births last year than in 1961, according to the U.S. Census. Earlier estimates were a U.S. population of 300 million by the year 2000.

. . .

Church of the Brethren Pastor Jack R. Farrell at Syracuse, Ind., who officiated at a military funeral last spring, has issued a statement in which he declared his refusal to participate in such services in the future. "A military funeral is lending support to that life-style and I will not take part in it," he said. He is a World War II Air Force veteran and has attended Bethany Theological and Mennonite Biblical seminaries.

. . .

American churches seem to be following the same path of Japanese churches prior to World War II "supporting military policies" of the government, a United Church of Japan (Kyodan) official said in Indianapolis. The Rev. George Hanabusa, executive secretary of the Kyodan's ecumenical ministries committee, said U.S. churches do a disservice to fellow Christians in Asia when they identify too closely with the military.

CHURCH NEWS

Broad Policies Considered

The annual meeting of the Mennonite Central Committee convened in the Presidential Ballroom of the Midland Hotel, Chicago, Jan. 22, 23.

The meeting opened with a message from the chairman, H. Ernest Bennett. After roll call, introductions, and reading of the minutes of the previous meeting, several reports in the 1970 *Workbook* were considered. The *Workbook* is a compilation of all MCC activities in the fiscal year.

Several broad policy considerations were presented to the committee for discussion. MCC Executive Secretary, William T. Snyder, reported briefly on recent meetings of MCC representatives with some of the constituent conference representatives. Snyder then raised the question of how MCC members view the role of MCC in relationship to the constituent groups. The discussion centered on the mission of the church, and how we as Christians should carry this out.

The Peace Section program was presented to the committee for their counsel and concerns. John A. Lapp, executive secretary of Peace Section, opened discussions with a few brief remarks, noting that the Peace Section is now in its second year under the revised guidelines. Questions were raised concerning the mandate program and budget of peace section. Lapp concluded the discussions with a statement that the Peace Section is not a political unit, but that it considers itself an agency of the Mennonites and Brethren in Christ churches and wishes to be sensitive

to the expectations of the church.

Lavon Welty, secretary of Personnel Services, noted that there is an increasing number of constituent and nonconstituent applicants. Welty said he is impressed with the maturity and depth of these applicants. They are more socially aware and are better educated in preparation for future work. Questions were raised as to whether contributions to MCC can continue to expand to accommodate the growing number of fully qualified people who wish to serve.

Mennonite Mental Health Services proposed bylaw changes. The new bylaws, with minor changes, were adopted by the committee.

Harry E. Martens reported on the services of the Mennonite Foundation and commented on the potential of this program for MCC and other church programs.

The evening session began with devotions by Takio Tanase, Mennonite pastor and director of the Eastern Hokkaido Bible School, presently studying at the Associated Mennonite Biblical Seminaries.

Recognition was given to Mrs. Edna Ruth Byler upon her retirement from 29 years of service with MCC. William T. Snyder presented Mrs. Byler with a framed certificate of service and an enlarged photograph of her with her deceased husband, J. N. Byler, who had served as overseas director for MCC for 20 years. Mrs. Byler's two children and one grandchild were present for the recognition.

Paul Kraybill, secretary of the Council of Mission Board Secretaries (COMBS), presented a paper on "Missions, MCC, and Southern Africa." Kraybill spoke of the ways MCC and the mission boards work together around the world, as well as in the present planning for involvement in southern Africa.

Robert S. Kreider, vice-chairman of MCC, reported on his recent trip around the rim of the Mediterranean Sea. He spoke well of MCC workers in the several countries visited. His presentation was supplemented by slides of people and places in the Mediterranean world.

The evening program terminated with the premier showing of a new film on MCC involvement in Latin America. "Manana Is Today" was filmed by Peter J. Dyck in several Latin-American countries. An announcement of the availability of the film will be made in the near future.

The morning session of Jan. 23 opened with a short worship service led by Harry D. Wenger. Following the worship, elections were held. William T. Snyder was reelected executive secretary; H. Ernest Bennett, chairman; Robert S. Kreider, vice-chairman; and K. B. Hoover, assistant secretary. H. H. Dick, Atlee Beechy, Newton Gingrich, John Eby, and D. P. Neufeld were elected members to the MCC Executive Committee. Mrs. Aaron Epp, John Eby, and John Powell were elected members at large.

The MCC budget for the 1971 fiscal year was adopted at \$3,184,400, which will require a 4.4 percent increase in contributions from the constituency over the 1970 figure.

In connection with MCC programs in the Middle East, Frank H. Epp, director of studies in international conflict for the MCC Peace Section, presented a paper on the Mennonite presence in the Middle East, its length, breadth, and depth. He noted that a Mennonite presence in the Middle East dates back to about 1870 with the settlement of the German Templars. Our long-term contribution, said Epp, depends on the quality of the Word which we represent.

Following adoption of several Executive Committee recommendations, Hans de Boer spoke briefly and answered questions.

The MCC Annual Meeting was preceded by a one-day meeting of MCC administrators, Jan. 21, also at the Midland Hotel. There was discussion on how MCC can best communicate with the constituency. A panel considered various means of communication and how they can be better employed. There was discussion of what questions the constituency is raising about MCC programs.

Also meeting at the Midland Hotel, Jan. 21, was a group of Mennonite editors and publishers. Discussion centered around cooperative strengthening of present Mennonite publications. Maynard Shelly, editor of *The Mennonite*, presented a vision for an inter-Mennonite paper for North America. Shelly was delegated by the group to further research the implications of such a paper. Edi-



MCC Executive Committee. (l. to r.) Back row: H. H. Dick, Newton Gingrich, John Eby, D. P. Neufeld. Middle row: Kenneth B. Hoover, H. Ernest Bennett, Robert Kreider. Front row: Orie O. Miller, Wm. T. Snyder.

tors familiarized themselves better with each other's publications.

After fixing Jan. 21, 22, 1972, as the date for the next meeting, the MCC Annual Meeting adjourned.

Assigned to Girls' Home

Aldena Fleming, Stuarts Draft, Va., left on Feb. 15 as a missionary to Jamaica under the auspices of the Virginia Mennonite Board of Missions and Charities. She will serve as matron of the Peggy Memorial Home, Kingston, Jamaica, which is licensed to care for 25 underprivileged girls.



Mrs. Aldena Fleming

For the past seven years Mrs. Fleming has been an instructor in health and domestic occupations at the Woodrow Wilson Rehabilitation Center, Fishersville, Va. She is a member of the Mountain View Mennonite Church, Lyndhurst, Va.

The Virginia Mission Board, serving the 5,600-member Virginia Mennonite Conference, presently supports 26 missionaries and their children in Italy, Sicily, Jamaica, and Guyana.

"Better Men for Jesus"

(Editor's note: *Project Timothy prepares young Christians to be church leaders by helping them discover, develop, and use their gifts by studying and working with their pastor. In a Project Timothy sponsored by the Georgia-Peninsular Florida District of Lancaster Mennonite Conference, 40 Pauls and Timothys committed themselves in January 1970 to a two-year program of study. Every four months the 40 meet in a seminar to discuss and share what they are learning. Local groups of Pauls and Timothys meet often to read, study, and pray together. At the end of the two-year period, each Paul and Timothy will have read 24 books. The following article by Kenneth Nauman describes the enthusiasm of one local group.*)

Every Friday from 6:30 to 7:30 a.m. four men gather at the Homestead (Fla.) Mennonite Church to discuss their week's reading from an assigned book. Over a cup of coffee we check our marginal marks that resulted from our reading. A question mark reminds us to ask the others what they understood the writer to say. An exclamation point might cause a "Timothy" or "Paul" to say, "Look, isn't this a great idea to try?" By our circling key words and phrases these books become our own, demanding us to

think with the writer, and to discover the key points that apply to ourselves.

Frank, Dave, and Raymond are Timothys and although Ken is the Paul he is not the teacher. Individual growth is our business. We voluntarily commit ourselves to read these books weekly, knowing that each is responsible to have something to share when we come together.

It takes time to be a Timothy. Hours of reading take discipline. But the rewards are real. We discover ourselves and our gifts. We obey the Holy Spirit as we develop leadership. We learn the value of honest sharing.

"Better men for Jesus" is our goal, for we cannot afford to be stagnant. We may be ordinary men, but Project Timothy has the ingredients whereby we can find a fresh faith, mix it with enthusiasm and courage so that men will know we have been with Jesus. — Kenneth Nauman

Twenty-Two Meet for Project Timothy Seminar

Twenty-two church leaders and young Christians met Jan. 22-24 at Black Rock Retreat, Kirkwood, Pa., for the first Lancaster area Project Timothy seminar. Resource persons for the weekend were Chester Wenger, Home Missions Secretary of Eastern Mennonite Board of Missions; Paul G. Landis, a Lancaster Mennonite Conference bishop; and Elvin R. Stoltzfus, Lancaster Area Project Timothy coordinator.

Twenty-eight Mennonite pastors and young people committed themselves in September 1970 to a two-year Project Timothy program of church leadership training. Another similar group will form in May 1971. During their two years Project Timothy participants will read 24 books, meet regularly in pairs—one pastor or Paul and one young person or Timothy, and meet every four months as a whole group for a study seminar.

Chester Wenger said, "Our brotherhood is facing a serious need for pastors, church workers, and 'in the marketplace' Christians. Project Timothy will help individuals committed to Christ prepare for dynamic and creative ministries in the church."

The title of the first seminar was "The Informed Churchman." The Pauls and Timothys read three books as background material for their discussions: *Dare to Live Now* by Bruce Larson, *The Art of Understanding Yourself* by Cecil Osborne, and *Sit, Walk, Stand* by Watchman Nee.

Elvin R. Stoltzfus said, "I felt very happy about the first Project Timothy weekend seminar."

One participant testified, "I came with some questions and reservations. I left with a sense of a conviction that this project is of the Holy Spirit and will bear fruit."

General Council Meeting Canceled

The annual General Council meeting scheduled for Feb. 23, 24 in Chicago has been canceled due to its diminishing role in the church structures and due to financial pressures. Responsibilities of the present General Council are to be carried by the church's new General Board and its Board of Congregational Ministries to be organized at the new General Assembly meeting in August.

The Executive Committee recommended to the council members that we reduce financial costs to the church by canceling this meeting, in view of the fact that units of the new structure should have opportunity to project plans and develop programs in the areas assigned to them. The replies of the council members strongly supported the Executive Committee's recommendation.

The Executive Committee met in Scottsdale on Jan. 19, 20. A large portion of the time was spent in working as a Program and Budget Reviewing Committee which includes two additional persons, Willis Breckbill, Louisville, Ohio, and Lewis Strite, Harrisonburg, Va. Lewis Strite was unable to attend because of family illness.

The committee carefully reviewed the financial situation and projected the amount of funds needed to conclude the work of Mennonite General Conference until the new General Board and Board of Congregational Ministries are organized. The former budget was revised and reduced considerably. A budget of \$100,075 was projected as the amount needed from Jan. 1 to Sept. 1.

The Executive Committee of Mennonite General Conference, other committee officers, and staff will need the prayers of the constituency in a special way as they endeavor to bring to completion their present assignments and make the necessary transition to new structures. Can we depend upon your prayers and your financial support? Thank you. — Howard J. Zehr, Exec. Sec., Mennonite General Conference.

Family Going to Trinidad

Richard Keeler and family of Harrisonburg, Va., left Feb. 1 for Trinidad under appointment of the Virginia Mennonite Board of Missions and Charities. Keeler will serve as a specialist medical officer in leprosy control. The Keelers will also be involved in follow-up activities for the *Way to Life* radio broadcast.

Keeler was born near Philadelphia, Pa., and lived for some years with his parents in Minnesota. He is a graduate of Eastern Mennonite College and the Medical College of Virginia, Charlottesville. He served four years as medical director for the Letcher County Health Department, Whitesburg, Ky.



The Richard Keeler family. (l. to r.) Sharon Rose, Kathryn, Martha, Richard, Miriam, and Mary Beth.

In preparation for his specialized field, Keeler earned a master's degree in hygiene and public health medicine from Johns Hopkins University. He also spent three months in Ethiopia to observe special leprosy treatment at ALERT (All-Africa Leprosy Rehabilitation and Training Center).

The Keelers have four children. Mrs. Keeler was the former Martha Risser, daughter of Irvin Risser of Harrisonburg.

A commissioning and farewell service was held at Weavers Mennonite Church near Harrisonburg on Jan. 24.

Congregational Task Force Organized

The Yellow Creek Conference on Church Organization in one of its final actions authorized a task force concerned with a study of the congregation and its functions.

This climaxed a long-standing concern that the congregation was being neglected in the work of the Study Commission on Church Organization. If the congregation is to be truly central in the life of the church, more attention is needed to the role and function of the congregation.

Accordingly the Study Commission has appointed a task force comprised of Howard J. Zehr, Scottdale, Pa., Executive Secretary of Mennonite General Conference, who serves as chairman; Arnold Roth, a pastor from South Bend, Ind.; James Lapp, a pastor from Perkaspie, Pa.; and Arnold Cressman, Scottdale, Pa., Field Secretary for the Mennonite Commission for Christian Education. Their work will be coordinated with other facets of SCCO activity by the SCCO Executive Secretary, Paul N. Kraybill.

The group has secured the half-time services of James Lapp, whose support for this assignment is being covered by a grant from the Schowalter Foundation.

The task force will focus on the nature and characteristics of the congregation. An inventory will be made of the very considerable number of agencies and resources

already concerned with the congregation.

A significant part of the task force's work will be visits to congregations to listen to what is happening there. Sixteen congregations have been selected representing a wide range of large, small, rural, urban, and other representative types. Out of this the task force hopes to project propositions and guidelines that will be useful to all the congregations across the church as we move into a new era of church life centered on the congregation.

MCC's Needlework Lady Retires

Special honor was given to Mrs. J. N. Byler for her 29 years of service to the Mennonite Central Committee at the MCC Annual Meeting held in Chicago, Jan. 22, 23, 1971. Mrs. Byler retired from her position as director of the MCC Self-Help Crafts project, Dec. 31, 1970.

In presenting Mrs. Byler with the Certificate of Recognition for Service, William T. Snyder, executive secretary of MCC, told those attending the meeting that her certificate is the first in the history of MCC to take all of the available space on the form to record her service to MCC. It reads: September 1941—three weeks in Bluffton, Ind., with a Civilian Public Service program; September 1941 to August 1951—hostess at MCC headquarters while her husband served as MCC's Overseas Director; September 1951 to September 1952—Hong Kong; and October 1952 to December 1970—Akron staff.

Mrs. Byler said that she has always been grateful that she was asked to be hostess at MCC in 1941 and that the needlework project was "shoved in my lap." Often referred to as "MCC's Needlework Lady," she is one of the most widely known Mennonite women in North America.

Her involvement with the needlework began in 1947 when she and her husband were in Puerto Rico on an MCC assignment. While there, two women, also working under MCC, showed her samples of the fine embroidery work done by the needy Puerto Rican women. They asked her to take the pieces of work back to the United States and sell them. She finally agreed, although she had no idea at the time how she would bring the handiwork and prospective customers together.

Her faith in God prepared the way for her. Upon her return Mrs. Byler was asked to speak at the semiannual Lancaster County Associated Sewing Circles on the topic: "Needs of the Women in Puerto Rico." For the next 15 years she continued with the self-help program. This she did on her own time because of the deep concern she felt for the suffering people of the world.

In 1951, while the Bylers were in Hong Kong, she again was moved when she saw

the heartbreaking needs of the women. There the women did needlepoint which she bought to take home to sell. On their way back to the United States, the Bylers stopped in India and Jordan. In Jordan she found thread-counted, cross-stitched designs on handwoven material. Thus her self-help project began to expand.

In 1962, the program expanded to include items from Korea, Haiti, Taiwan, Greece, and Germany. Also in 1962 Mrs. Byler and her self-help program became a part of the MCC Overseas Department.

During the past eight years, items from other countries have been added to the project and those from some countries have been discontinued. India, Jordan, and Haiti are countries in which MCC workers are directly responsible for the self-help projects. Items from other countries are ordered through Christian organizations working there. Within the past few years, crafts from Appalachia have been added to her inventory. In selling these items, she has helped people around the world to maintain their self-respect and dignity by supporting themselves and their families.

In his tribute to Mrs. Byler, William T. Snyder said, "At MCC, Mrs. Byler did a great deal for all of us. For a generation of CPS men who had to leave their mothers' homes, Edna Byler was one of the best 'second mothers' imaginable. Her warm hospitality made the draft more bearable."

Mrs. Byler is well known not only for her self-help project, but also for her involvement at the Tri-County Relief Sales. John Hostetler, MCC material aid director, wrote, "The 14-year-old Tri-County Relief Sale Committee has netted \$235,000 over the years. Slightly over 40 percent of this amount was from the sale of food and self-help items—that's about \$100,000."

"A \$100,000 baseball player is a star and receives a lot of publicity. At MCC we also have a \$100,000 performer—a veteran, a lady who comes out pitching for MCC every day in her own quiet way without a lot of front-page publicity.

"Another fact well known to the sale



Mrs. Byler and William Snyder

committee is Mrs. Byler's way of asking a certain person to be in charge of responsibility, which in actual life means that one can hardly say 'no.'"

Mrs. Byler said that she would often become discouraged with the small amount of help she was giving to the people. But then she would remember what Christ was able to do with the five loaves and two fishes, and she knew that Christ, in His way, would be helping them in a way which we could never know.

Until May of 1970 Mrs. Byler had all of the self-help items in the basement of her home. When the new Material Aid Center was opened in Ephrata, Pa., in May 1970, the MCC Self-Help and Crafts Shop moved there.

Until a permanent director is located for the program, Miss Joyce Bratton, administrative assistant for Africa and the Middle East, has assumed the duties as acting director for the Self-Help Crafts Program.

Although Mrs. Byler has officially "retired," her interests will remain with the concerns of MCC and self-help items will be available in her gift shop at her home.

To Administer Grant for Urban Ministries

A grant for \$65,000 from the Lilly Endowment, Inc., Indianapolis, Ind., has been approved for the use of the Associated Seminaries in support of the 1971 Urban Ministries Program for Seminarians (UMPS).

Goshen Biblical Seminary will act as fiscal agent in behalf of the other seminaries in the jointly conducted program. Other seminaries also benefiting from the grant are: Anderson College School of Theology, Asbury Theological Seminary, Bethel Theological Seminary, Conservative Baptist Theological Seminary, and North Park Theological Seminary.

Twenty-one ministers and several wives attended the Associated Seminaries' School for Ministers held Jan. 13-21. They represented congregations in Indiana, Michigan, Illinois, Kansas, Nebraska, Ohio, Ontario, and Manitoba.

Campus Ministers Have Special Role

Harold Bauman, Goshen College campus pastor and current president of the National Association of College and University Chaplains, reports national campus ministry associations are charting a special role for their practitioners.

The campus ministers, directors of religious life, and pastors to students are some 500 strong in the group of which Bauman

is president. Other clerics who strive for similar goals have organized into some 15 groups, including denomination associations, National Campus Ministry Association, and Catholic Campus Ministry Association.

The primary role of the church, which must be in the midst of today's college and university, is to translate knowledge into moral action. The statement originates from the massive two-volume Danforth Study of

Campus Ministries recently completed.

Founded in 1948 at Yale University, the association meets annually in a national assembly to share interests of its members and search for solutions to common problems in the religious life of colleges and universities. Bauman, who is its twenty-third president, will preside at the association's annual convention at Emory University, Atlanta, Ga., Apr. 13-15.



VS Orientation Group

Two Orientations Held in January

The second Voluntary Service orientation school held during January at Mennonite Board of Missions, Elkhart, Ind., began on the twenty-third and concluded on Feb. 4 with 18 persons in attendance. The participants and their assignments follow.

First row: Mary Rosier, Cumberland, Md., child care worker for one year with the Los Angeles, Calif., unit; Cheryl Yost, Greeley, Colo., to be assigned; Curtiss Graber, Goshen, Ind., two years in the housekeeping department at St. Anthony's Hospital, St. Petersburg, Fla.; Eugene D. Miller, White Pigeon, Mich., orderly for two years at Sullivan County Home, Claremont, N.H.; and Gregory King, Wauseon, Ohio, orderly in Durham, N.C., for two years.

Second row: Maxine Horst, Wooster, Ohio, one year as unit hostess in Pass Christian, Miss.; Eugene Miller, Constantine, Mich., two years in the housekeeping department at St. Anthony's Hospital, St. Petersburg; Mae Fredenburg, Twin Lake, Mich., nurse aide at Hattie Larlham Foundation, Mantua, Ohio, for one year; Nina Jacquet, Sterling, Ohio, one year as nurse aide at Sullivan

County Home, Claremont; Philip Nyce, Harleysville, Pa., community service worker for two years in Pueblo, Colo.; and Davis Ediger, Buhler, Kan., two years as a hospital worker in Portland, Ore.

Third row: Philip Paul, Scottdale, Pa., to be assigned; Karl and Margaret Detweiler, Harper, Kan., program directors for two years with the Richmond, Va., unit; David Gascho, Cairo, Neb., laundry worker at Hattie Larlham Foundation, Mantua, Ohio, for two years; Ronald Bare, Mt. Pleasant, Iowa, two years as maintenance and child care worker at Sunshine Children's Home, Maumee, Ohio; Paul Boughner, Goshen, Ind., orderly for two years at Sullivan County Home, Claremont; and Keith Mooberry, East Peoria, Ill., farm worker for two years at Stone Mountain Village, Belleville, Pa.

The next orientation school, slated for Mar. 1-11, is expected to draw 15 or more persons. Mennonite Board of Missions currently sponsors 55 Voluntary Service units in the United States, Canada, Mexico, and Puerto Rico.

FIELD NOTES

A Southeastern Youth Leadership Seminar will be held at Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21. Youth sponsors, pastors, and youth officers from Mennonite churches in Virginia, south to Florida and Puerto Rico, will be invited to participate. Jay Kesler, an officer in the Youth for Christ International organization, will be one of the key resource persons.

Bible quizzing among youth groups in the Virginia Conference will culminate on July 9-11 at the Warwick River Mennonite Church, Newport News, Va. The Gospel of Matthew is providing the material basis for the quizzing. Up to 15 quiz teams will be invited to the quiz program in Newport News.

Clayton O. Shenk, R. 5, Harrisonburg, Va., was ordained to the office of deacon to serve in the Beldor congregation of Central District of Virginia Conference, Jan. 24. The bishops Mahlon Blosser, Glendon Blosser, and Roy Kiser officiated in receiving the voice of the brotherhood and the ordination service. In the Central District the deacon serves as an assistant to the bishop and pastor in administrative and preaching duties.

Aaron S. Bowman was ordained as a minister for the Myerstown congregation by J. Paul Graybill. His address is R. 1, Myerstown, Pa. 17067.

Vernard E. Guengerich was licensed for the ministry to serve the Wayside congregation near Brimley, Mich., on Nov. 15, 1970. Clarence Troyer was the officiating bishop. The Wayside Church is under the Mission Commission of the Indiana-Michigan Conference. His address is: R. 1, Box 41, Brimley, Mich. 49715. Tele.: 906 632-3902.

A new Amharic book of Bible stories was recently published and was made available for sale in the Menno Bookstore, Addis Ababa, Ethiopia. Alice Snyder, a missionary who works in the bookstore, said, "As the author has been preparing the manuscript and getting it printed, I've been impressed again and again with the tenderness with which she speaks of 'Our Lord' and her deep yearning for the people of this land, many who claim to be Christian but who do not really know Christ as the Lord and Savior of their lives."

Harvey and Mildred Miller left Luxembourg on Feb. 2 for a three-month furlough. Their address is Belleville, Pa. 17004.

Auditions and interviews for persons interested in singing and/or acting positions and other jobs at the Dutch Family Festival in Lancaster this summer will be conducted at Eastern Mennonite College, Harrisonburg, Va., from 4:00-6:00 p.m. and from 7:00-9:00 p.m. on Feb. 18; and at the Guernsey

Barn Pavilion, 2497 Lincoln Highway East, Lancaster, Pa., from 6:00-9:00 p.m., Feb. 19. Auditions for the new play, *Sons Like Their Fathers*, and the new Mennonite-Amish musical, *Yesterday, Today, and Forever*, will be conducted at the same time by producer Merle Good and music director David Seitz. Anyone may audition. The productions are sponsored by Good Enterprises, Ltd.

A German Language Study Tour under the auspices of the American Institute for Foreign Study will be held July 2 to Aug. 3, 1971, at the University of Salzburg, Austria. Mr. and Mrs. Clarence Hooley will serve as leaders of the group.

The course is open to students of all levels of German proficiency — beginners to advanced. For further information write to Mrs. Nettie Hooley, German Instructor, Central Christian High School, Kidron, Ohio 44636.

Aspects of Religion in the Soviet Union, 1917-1967, a new book on religion in the Soviet Union, was published by University of Chicago Press in January 1971. Edited by Richard H. Marshall, Jr., of the University of Toronto, the book has 20 contributors and is 489 pages long. It is dedicated to Dr. Paul B. Anderson, a longtime student of religion in Russia. The chapter on Mennonites in the Soviet Union was written by Frank H. Epp, director of studies in international conflict for MCC Peace Section. Copies will be available through local bookstores at \$19.75 each.

Calendar

Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.
Ohio and Eastern Conference Sessions, Berlin, Ohio, Mar. 11-14.
Eastern Mennonite Board of Missions and Charities Annual Meeting, Goodville, Pa., Mar. 15.
Association of Mennonite Hospitals and Homes, Denver, Colo., Mar. 15-18.
Lancaster Conference Spring Session, Weaverland Mennonite Church, East Earl, Pa., Mar. 16.
Annual Spring Meeting of Rocky Mountain Conference, Glennon Heights Church, Denver, Colo., Apr. 30 to May 2.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.
Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
Indiana-Michigan Conference annual sessions, July 29 — Aug. 1.
Last General Conference sessions and Constitutional Convention, Kitchener, Ont., Aug. 16-19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Groundbreaking for the Johar Secondary School in Johar, Somali Democratic Republic, was held on Jan. 15. The District Affairs Officer gave the main speech and turned the first shovelful of earth. A representative of the Ministry of Education and a large number of parents were also present at the ceremony.

Norman Hockman, Eastern Board missionary in La Ceiba, Honduras, recently reported that there is a real hunger for the Gospel in Central America. He said, "In a recent visit to El Salvador, two men asked me as I got off the bus with my suitcases, 'Are you the man who is coming here to preach the Gospel?' 'Yes, sir,' I replied, 'and are you going to be present to listen?' 'Yes, sir,' was their prompt answer, and they did attend."

Special meetings: Aquila Stoltzfus, Grayson, N.C., at Caln, Coatesville, Pa., Mar. 27, 28. William R. Miller, North Liberty, Ind., at Huntington Ave., Newport News, Va., Feb. 21-28.

New members by baptism: thirteen at Beemer, Neb.

Glenn Musselman, Jundiá, Brazil, writes: "On Jan. 27 Regina had another operation which appears to be the last one. After the operation Regina could walk and has a normal temperature. Regina can be out of the hospital in several days and will return to the apartment at Ken Schwartzentruber's house where Lois takes care of her. With her mother doing the cooking and building up her appetite, she was able to put on some weight."

Lena Graber, currently on furlough from Nepal, has been reappointed to a short term of service at Shanta Bhawan Hospital in Katmandu, Nepal. She will assume the duties of director of nursing education and the teaching of midwifery classes at Shanta Bhawan while the current director, Miss Hisa Asaoka, comes home for a year's study furlough. Lena is scheduled to leave on Mar. 23 and will begin her work at the United Mission Hospital on Apr. 1.

Ruth Pershadi from Dhamtari, India, who spent a number of years in the U.S.A. in the mid-1960s for a study and work experience, is returning to Canton, Ohio, for further work. She writes: "I plan to arrive at the Akron airport on Feb. 6."

Wilbert R. Shenk, secretary for Overseas Missions with Mennonite Board of Missions, left Elkhart on Feb. 3 for an administrative visit to Europe and the Far East. He is scheduled to return home by Apr. 4.

The Mennonite Foundation has concluded distribution of a \$75,000 charitable bequest received from the estate of Mrs. Mildred E. Turner, Broadway, Virginia: \$22,500 to Mennonite Board of Missions and Charities; \$18,750 to Virginia Mennonite Board of Missions and Charities; \$11,250 to Mennonite Broadcasts; \$7,500 to Eastern Mennonite College Seminary; \$3,750 to Mennonite General Conference; \$3,750 to

Mennonite Publication Board; \$7,500 retained by the Mennonite Foundation for later distribution.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I just want to say "yea" and "amen" to your editorial in the Jan. 19 *Gospel Herald*. Maybe it would be a good experience for some of our preachers to have the same experience that G. Campbell Morgan had. Or like Sam Shoemaker said we need to get into the stream of the Spirit. Why can't we move over into the program of the early church? That program was so simple, yet so powerful.

When Calvin Coolidge was president he said to his pastor one day, "Pastor, I want you to go back to your pulpit and preach Jesus Christ as you have never preached Him before for that is our only hope."

Thanks again for your editorial. Keep up the good work. I hope all of our preachers will read it and then pray about it. — A. C. Good, Sterling, Ill.

I rejoice at most of the messages of the *Gospel Herald* but have to wonder at parts of a few of them. Probably I misunderstand these. In the article "Credibility Gaps in Religion" (Jan. 12), I understand the writer to say that we should not give the Word out, that the early church did not use the Word but only their personal experience of the grace of God. I cannot match this with Paul's statement that he preached Christ and Him crucified, nor with the fact that the Bereans searched the Scriptures to see if what Paul said was so. I do not find the writer advising us to lift up Christ as Christ told us to and as Peter and Paul did.

In contrast to this I was glad to read the editorial of Jan. 19 where Bro. Drescher tells the importance of teaching the Word. I believe one of the main reasons for church conditions of today is a drought of the Word of God.

Another article I was glad for and questioned was "Thoughts on Insecurity" in the Jan. 19 issue. I agree with the author that our need is to find our security in a personal relationship with Christ for I have questioned the reason for our fears and know my great need for faith in God who has made so many promises. I have constantly questioned where my priority is: Doing God's will or in my "apparent" security? Christ has said that he that loves his life more than Him is not worthy of Him.

But I wonder if I misunderstood about warmly welcoming certain persons into our fellowship. It is those who are engaging in sin. It is not that we should not love them but does not fellowship have conditions, such as meeting at the foot of the cross which involves repentance on the part of each and everyone? By welcoming such into our fellowship are we not throwing away all that Christ and Paul say about immorality etc.? Also I cannot match this with what the Spirit said to the churches of Sardis and Laodicea and especially Smyrna and Thyatira where He talks about His judgment on those committing immorality. It would be foolish for me to be in such a city if I would not want to welcome repentant sinners into the fellowship and I have no trouble with racism, but I do have trouble with these that are ignoring biblical principles including repentance and regeneration. Christ's desire is for the church to be without spot or wrinkle. Oh, that we would keep our eyes on our Shepherd, our connection with the true Vine, and the nerve system in good working order with our Head, Christ. — Anna M. Buckwalter, Bronx, N.Y.

Thanks for Hubert Schwartzentruber's "A Thought on Patriotism" (Jan. 12). But the message of this article sent me back to the article concerning "Christians for Peace" in your Dec. 29 issue. "Peace Is Patriotic" is what their bumper stickers read. Patriotism is defined in the dictionary as "love of country; devotion to the welfare of one's country." The responsibilities for Christians of love and reconciliation extend across all national boundaries. Jesus taught us to love our enemies, but patriotism demands the love of country first, which excludes our "Samaritan" brothers. Who are our neighbors? Yet we wish to be called patriotic, like everyone else. Are we committed to the limited, patriotic life-style of the world or committed to the unlimited, selfless love of the Christian life-style? Jesus calls us to responsibility for the welfare of others — not just those who are like ourselves (Americans, Protestants, Mennonites, or white). This is why it is quite disturbing to read "As I See It" in the Jan. 12 issue. This article ignores our duty to love our fellowmen.

Can we remain silent while others are hungry, naked, in prison, and dying because of our "benevolent government"? Are we able to sit quietly and comfortably in our safe and secure church pews while our boys perform civilian service but others are compelled to kill and destroy in the name of patriotism? We cannot accept the benefits of evil acts without assuming the responsibilities for them. For where our security is there will our hearts be also. "It is impossible to serve two masters." For when their demands conflict we will serve one and deny the other.

The life-style taught by Jesus was one of peace and love. He calls us to live as peacemakers. This life-style can't be passive, for peacemaking demands action. If we are living the Christian life-style it cannot help but conflict with this world's life-style of patriotism and self-interest. True peace cannot be patriotic, for it is a world-encompassing life-style of love for all. — John S. Swarr, Washington, D.C.

Concerning "All a Bunch of Baloney" by I. Merle Good (Jan. 19). I appreciate the candor of Bro. Good in speaking so directly. I like the tone of the article. His philosophy — or manner of expressing it — was often very distasteful to me. It seemed regrettable that his exceptional talent should go out on a tangent. This article is a welcome change.

I hope I am not taking too much for granted in thinking that early prospects will still be vindicated. Capable young writers are needed to hold the line against secularizing the church. There is need and opportunity for those who combine ability and stability, in an age of shallow idealism.

Without apology I am conservative (not ultra conservative). In a day of declining standards and loss of ideals, basic principles are also in danger. This could be tragic when current religious thought is at a low ebb. It is true that Jesus associated freely with publicans and sinners but never by compromising high standards. The simple dignity of Jesus is lacking in much of the current religious jargon.

With charity let me make this comment. The title of Bro. Good's article may be contemporary, but not exactly comely in a Christian publication. We need not go overboard in adapting to the phraseology of the street. This is merely an observation, and not intended as a rebuke. Personal comments to my address are welcome. — Elam Longenecker, R. 2, Manheim, Pa. 17545.

In the "Items and Comments" (Jan. 19) you printed a statement by Pearl S. Buck which indicated that birth control is undesirable since a "third child" might be a person of importance to society.

True a third child may be important (Jesus was a first child), but such logic suggests that since the eighth may be a Harold Bender or a Menno

Simons one should "proceed."

Printing such a statement without comment strikes me as being unwise since the present crucial population problem is largely ignored by the Mennonite Church and such statements may increase our tendency to ignore reality. — Floyd M. Mast, Philadelphia, Pa.

Thank you sincerely for printing the "Baloney" article by I. Merle Good. While the question is trite, I'll ask it, "Why doesn't the publishing house solicit more writing from this perspective for our people to digest?"

Admittedly, baloney is popular in the diet of much of the church — its purveyor's likewise, but does that make it nourishing and satisfying? Maybe it is not too late for others — many others — to candidly look at what we are leaving and to where we might be going. — Robert G. Walters, Bethlehem, Pa.

I sincerely appreciated Brother Drescher's editorial in the Jan. 19 issue of *Gospel Herald*, "Can an Atheist Preach It?" It is very timely and is much needed in many churches these days.

Commenting on Ella May Miller's article, "Preparing for Christmas" in the Dec. 8 issue of the *Gospel Herald*, I would like to say that I think we do children an injustice when we say, "They can't interpret the true message of peace and pardon that Jesus Christ brought to mankind."

It is my privilege to conduct a weekly Bible Club for grade school children after school hours. The attendance is good and the interest is high.

I find it a joy to instruct these children in the things of the Lord and to see their shining eyes as they comprehend the deeper spiritual truths of God's Word. When they hear the Old and New Testament stories, and the Savior is presented to them in His beauty and love, and the scriptural message is applied to them, they cannot help but respond to it. The message can be made simple enough for the understanding of the younger ones, with added truth for the older ones.

Some of my club members receive the Lord into their hearts at an early age in all sincerity and in later years regard it as the time of their salvation. It is my conviction, from experience, that if spiritual truth is made clear to the children they can understand it and accept it. — Eleanor Engel, Tiskilwa, Ill.

In regards to the article written by I. Merle Good about the "baloney" in the Jan. 19 issue — please let him that is without sin cast the first stone. — Christian H. Eshleman, Lancaster, Pa.

So another author has the courage to speak some warm words for the conservative arm of the body of Christ. It takes the versatile pen and style of I. Merle Good to weave in a blend from the delicatessen. Personally I think "baloney" tastes much better than "mud." — Mildred Erb, Neffsville, Pa.

A tremendous amount of our literature lately in the Mennonite Church has been an attempt to get all of us to study the Word of God, especially those of us who are just plain common laymen. In Hosea 6:4 God says, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." Today in the Mennonite Church our goodness too, seems to become swallowed up by lesser things such as liberation movements, name titles, youths rights, environment, resisters, family control planning, etc. True these things have a place but they will fit into their place only after we realize that "we are labourers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let

every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:9-11). When we build our lives on this foundation, the Lord Jesus Christ, we will search diligently the Word of God and make it the guide for our lives, and as a result these lesser things which seemingly are great mountains shall go away as the morning dew.

So sisters and brethren, since everlasting life itself and the eternal glory and joy and security of heaven is at stake; let us rise to the call of the hour, search the Scripture earnestly, share with each other daily as the Bible says in Hebrews 3:13: "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."

Then too, we can share with each other in our Readers Say column some of the wonderful things that we are daily finding in God's Word. Also, many of us will find new occasion to confess our faults. Let us prove to one another how true are the words of our Lord in Matthew 13:52: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

A little boy was asked by his father to share his candy. The boy answered, "I can't, because I don't have any." Could this be the reason we can't share God's precious Word? — Glen Wenger, Wayland, Iowa.

Your editorial, "Concerning the Small Congregation," clearly delineated a very basic problem that faces the Mennonite Church today.

My experience as pastor in both small and large congregations has been that in a small congregation one experiences a level of commitment and involvement that a large congregation is unable to realize.

I agree that we must do all we can to assist them. To assist them will take a lot of work and a lot of resources in personnel, time, and money. I only hope that the large congregations will share your vision and commit themselves to support this effort. What better expression of brotherhood would there be than this?

It seems to me that the needs of the small congregation should be the first agenda item for the work of the Board of Congregational Ministries when it assumes its work September 1, 1971. — James E. Horsch, Scottdale, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bontrager, Marion and Buetta (Wyse), Apple Creek, Ohio, third child, first son, David Hans, Dec. 30, 1970.

Christophel, Levon and Virginia (Swartzen-druber), Detroit, Mich., first child, Todd Levon, Jan. 12, 1971.

Craven, Clifford and Virginia (Kauffman), Freeport, Mich., seventh child, third son, Delbert Martin, Dec. 27, 1970.

Freed, Rodney and Jane (Moyer), Telford, Pa., first child, Gina La Vonne, Jan. 12, 1971.

Good, Ronald and Loretta (Gross), Gainesville, Fla., first child, Rhonda Leanne, Nov. 2, 1970.

Hess, Benjamin H. and Joyce (Weaver), Holtwood, Pa., fourth child, second son, Kent Eugene, Jan. 15, 1971.

Leichty, Ken and Kathy (Yoder), Wellman, Iowa, first child, Sheila Renee, Nov. 27, 1970.

Nafziger, Estel W. and Elfrieda (Toews), Waltair, India, second child, second son, Kevin Jon, Jan. 16, 1971.

Phinney, Larry and Sharol (Hostetler), Elkton, Va., first child, Trent Christopher, Jan. 17, 1971.

Rudy, Benjamin and Alta (Fox), Ephrata, Pa.,

second child, first son, Stanley Vincent, Dec. 31, 1970.

Schlaubaugh, Gordon and Lois (Horrisberger), Wellman, Iowa, fourth child, fourth son, Neil Allan, Dec. 19, 1970.

Shaver, George and Donna (Lam), New Market, Va., second child, first daughter, Donna Lisa, Jan. 13, 1971.

Troyer, David Wayne and Joyce (Jensen), La-grange, Ind., first child, Sheila Joan, Oct. 23, 1970.

Troyer, Jerry and Nancy (Bauer), Topeka, Ind., second child, second son, Kriag Lewis, Dec. 19, 1970.

Wagler, Herb and Shirley (Roth), Hickson, Ont., third child, second son, David Almon, Jan. 21, 1971.

Yoder, Douglas and Vici (Benjamin), Ft. Collins, Colo., first child, Hal Douglas, Nov. 29, 1970.

Yoder, Marcus and Pearl (Hunsberger), Well-man, Iowa, first child, Pearl Renee, Dec. 13, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Becker — Bitikofer. — Daniel Becker, Aberdeen, Idaho, and Marlys Bitikofer, Canton, Kan., by James Hershberger, Aug. 21, 1970.

Haarer — Bowman. — Lowell W. Haarer, Ship-shewana, Ind., Forks cong., and Miriam Louise Bowman, Harrisonburg, Va., Weavers cong., by Sylvester R. Haarer, Jan. 23, 1971.

Honer — Boshart. — David Honer, Castorland, N.Y., and Mary Boshart, Lowville, N.Y., by Lloyd Boshart, father of the bride, Dec. 31, 1970.

Kanopsic — Maxwell. — Frank Robert Kanopsic and Della Mae Maxwell, both of St. Clairsville, Ohio, Fairpoint cong., by Curtis D. Godshall, Jan. 30, 1971.

Meyers — Ulrich. — Gary Meyers, Washington, Ill., and Peg Ulrich, Eureka, Ill., Roanoke cong., by Percy Gerig, Dec. 27, 1970.

Stump — Wyse. — Thomas L. Stump, Goshen, Ind., Church of the Brethren, and Linda D. Wyse, Goshen, Ind., Bethel cong., by Elmer J. Wyse, brother of the bride, Dec. 21, 1970.

Tierney — Suter. — Robert Tierney, Spring-field, Va., and Mary Louise Suter, Harrisonburg, Va., by Charles Dees, Nov. 25, 1970.

Yoder — Moyer. — Arlin Richard Yoder, Bally, Pa., Boyertown cong., and Rachel Moyer, Salem cong., Quakertown, Pa., by Ray Yoder and Lester Mayer, Nov. 26, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkholder, Aldus M., son of David L. and Emma (Hess) Burkholder, was born in Clay Twp., Pa., Apr. 9, 1908; died of a heart attack at his home near Intercourse, Pa., Dec. 15, 1970; aged 62 y. 8 m. 6 d. On May 15, 1930, he was married to Martha Denlinger, who survives. Also surviving are 2 sons (Paul K. and J. Ronald), 3 daughters (Janet D., Pauline — Mrs. Joseph Weaver, and Joan — Mrs. David Hirst), 8 grandchildren, one sister (Mary), and 3 brothers (Lester, David, and Clarence). He was a member of Kinzer Menno-nite Church, where funeral services were held Dec. 18, in charge of Aaron Blank; interment in the adjoining cemetery.

Detweiler, Mary, daughter of the late William G. and Hannah (Overholt) Gross, was born in Bedminster Twp., Bucks Co., Pa., Feb. 5, 1895; died in her sleep at Quakertown, Pa., Jan. 18,

1971; aged 75 y. 11 m. 13 d. On Aug. 27, 1914, she was married to Edward W. Detweiler, who survives. Also surviving are 3 sons (Paul G., Wil-lis G., and Harvey G.), 2 daughters (Edna G. and Marie G.), 12 grandchildren, 9 great-grandchild-ren, 2 brothers (Clayton and Henry Gross), and 4 sisters (Mrs. Clarence Hendricks, Mrs. Walter Rush, Mrs. Wallace Derstein, and Mrs. Ruth Moyer). She was a member of the Methacton Mennonite Church. Funeral services were held at the Souderton Mennonite Church Jan. 23, with Warren Metzler and Richard Detweiler officiating; interment in the Methacton Cemetery.

Gingrich, Arnold E., son of the late Enoch and Rebecca (Witmer) Gingrich, was born in Preston, Ont., Dec. 18, 1910; died of a brain tumor, at London, Ont., Oct. 4, 1970; aged 59 y. 9 m. 16 d. He was married to Gladys Shantz, who sur-vives. Also surviving are one son (Paul) and one daughter (Ruth). On May 3, 1936, he was or-dained to the ministry and served as pastor of the Bothwell Mennonite Church until 1960. For the last ten years he served as Field Secretary for the Ontario Mission Board. A memorial service was held at the Valleyview Mennonite Church, London, Ont., with Ralph Lebold officiating; in-terment in the Mt. Pleasant Cemetery.

Gnagey, Joseph, son of Daniel E. and Eve (Maust) Gnagey, was born at Meyersdale, Pa., May 1, 1886; died at Iowa City, Iowa, Jan. 14, 1971; aged 84 y. 8 m. 13 d. On Dec. 25, 1912, he was married to Ella Kinsinger, who preceded him in death, July 23, 1964. Surviving are one daugh-ter (Edith — Mrs. Leroy Ropp), 5 grandchildren, 3 brothers (Jonas, Howard, and Eli), and one sister (Amelia Gnagey). He was a member of the West Union Mennonite Church, where funeral services were held Jan. 16, in charge of Emery Hochstetler; interment in the church cemetery.

Graybill, Nora, daughter of the late Samuel and Magdeline (Musselman) Martin, was born in New Holland, Pa., May 11, 1892; died at the Landis Retirement Home, Lititz, Pa., Jan. 10, 1971; aged 78 y. 7 m. 30 d. On Dec. 11, 1913, she was married to Ira T. Graybill, who preceded her in death. Surviving are 2 sons (S. Lester and Melvin M.), 4 daughters (Martha — Mrs. Samuel B. Siegrist, Alma — Mrs. Aaron Harbold, Mrs. Ruth I. Smith, and Mildred Graybill), 15 grand-children, 5 great-grandchildren, and one sister (Phoebe — Mrs. Paul Graybill). She was a mem-ber of Manheim Mennonite Church, where fu-neral services were held Jan. 13, in charge of Howard Witmer and Irvin Kreider; interment in the East Petersburg Mennonite Cemetery.

Hershberger, Ervin J., son of John M. and Rebecca (Weaver) Hershberger, was born in Holmes Co., Ohio, Jan. 22, 1908; died at his home at Orrville, Ohio, Jan. 24, 1971; aged 63 y. 2 d. On Mar. 10, 1928, he was married to Emma Troyer, who survives. Also surviving are 3 daughters (Esther — Mrs. Wayne Yutzy, Orpha Yutzy, Mellanie — Mrs. Harold Oswald), one son (Raymond), 14 grandchildren, 3 sisters (Mrs. Enos Yoder, Mrs. Sarah Stutzman, and Mrs. Eli Schrock), and one brother (John Hershberger). He was a member of the Wooster Mennonite Church, where funeral services were held Jan. 27, in charge of Sanford Oyer; interment in the Wooster-Salem Cemetery.

Hostetler, Samuel David, Sr., son of Daniel D. and Elizabeth (Troyer) Hostetler, was born at Hubbard, Ore., May 17, 1908; died of a heart attack at Woodland, Wash., Jan. 18, 1971; aged 62 y. 8 m. 1 d. On June 23, 1929, he was mar-ried to Mary L. West, who survives. Also surviv-ing are 2 sons (Samuel, Jr., and Stanley), 12 grandchildren, his mother, two brothers (Rolla R. and Daniel L. Hostetler), and 5 sisters (Mae — Mrs. William Wesenberg, Alice — Mrs. Ben Kylo, Betty — Mrs. Ralph Kraxberger, Thelma — Mrs. Walter Ritthaler, and Lila — Mrs. E. Dale Jones). He was a member of the Zion Men-nonite Church, where funeral services were held Jan. 21, in charge of Paul Brunner; interment in the Zion Church Cemetery.

Stutzman, Joseph J., son of John J. and Katie (Miller) Stutzman, was born at Hartsville, Ohio, May 24, 1900; died at Orlando, Fla., Nov. 29, 1970; aged 70 y. 6 m. 5 d. On July 30, 1922, he was married to Sarah Hershbberger, who survives. Also surviving are 4 sons (Pete, Tony, Ivan, and Harold), 4 daughters (Marie — Mrs. Roman Hershbberger, Katie — Mrs. Henry Stutzman, Esther — Mrs. Thomas Miller, and Lula — Mrs. Claire Nussbaum), 26 grandchildren and 5 great-grandchildren. He was a member of the Wooster Mennonite Church, where funeral services were held Dec. 3, in charge of Sanford Oyer and Marion Bontrager; interment in the Wooster-Salem Cemetery.

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Cover picture by H. Armstrong Roberts

JOHN M. DRESCHER, *Editor*Boyd Nelson, *Contributing Editor*

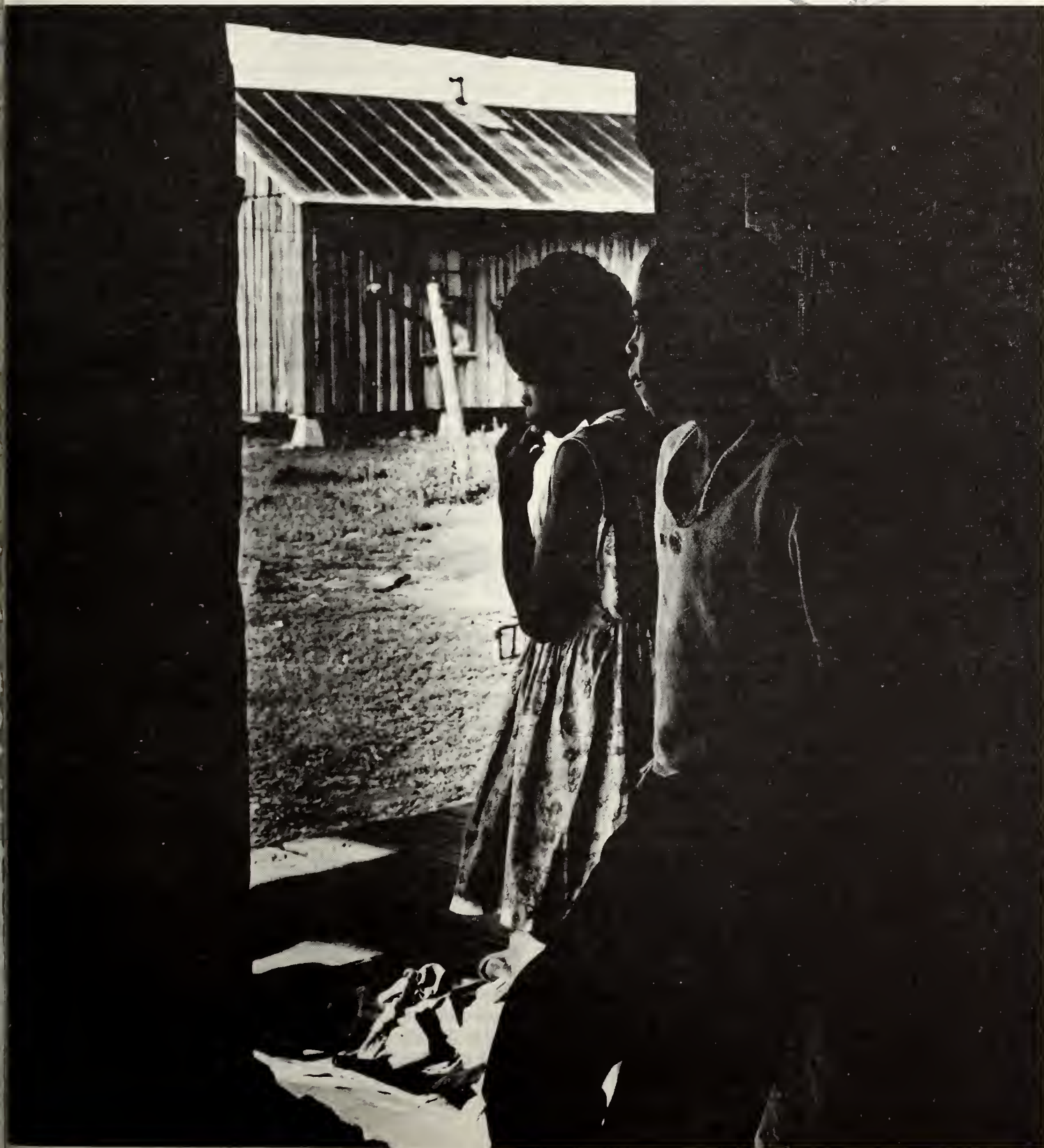
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World Evangelism and Social Concern

By Samuel Escobar

A reactionary attitude against the movement called "The Social Gospel" has marked not only that distortion of orthodoxy called Fundamentalism but also the evangelical approach to social responsibilities. The fear of forgetting the essential task of the church — proclamation of the good news — has produced this reluctance to deal with a most important aspect of the mission of the church.

Biblical research, teaching, and preaching about the subject are almost completely absent. Little practical help is available to the younger generation which finds itself like a helpless orphan at this point. Self-criticism should lead us to recognize the resultant defective character of an evangelism in which "ism" has been stressed more than "evangel," thereby transforming it into a mere technique.

The social origin of church membership, clergy, and missionaries in evangelical churches also accounts for this failure. A "middle-class captivity" of the evangelical church has determined a mentality reluctant to deal with social responsibility. The gospel has been transformed into a "middle-class gospel," and immersed in her sociological condition the church has been unable to see herself in perspective and to try to overcome the sociological conditioning of her life and message. Just as Amos preached against a society which was "at ease in Zion," having forgotten the evils of their material development and the situation of the poor, some aspects of prophetic teaching can awaken the church to her sociological captivity and rediscover the gospel for all.

Evangelism Is Scandalized

The virtues of the pietistic movement which were so important in the origins of the modern missionary movement have been carried to a heretical extreme. Biblical separation has been identified with monasticism. But as time and developments bring social change many contradictions appear. Politics is worldly; business is not. Active membership in a labor union is worldly; active membership in an association

of real estate owners is not. Giving alms to the poor is acceptable; organizing them to fight the causes of poverty is not. So the lordship of Christ, the consequences of the doctrine of creation, and the activity of God's common grace have been covered under a heretical disguise which reduces the action of God to some aspects of the life of a group of people who are inside the so-called evangelical community.

As a result of all this the gospel has lost its flavor, and evangelism has become a technique for church image and salesmanship. In days when concerned people in the world are desperately fighting to foster a change for the good that will take us out of the critical dilemmas, evangelism which was in the past an agent of dynamical renewal in society, quite often serves now as a preserver of the status quo. No wonder that some people see the gospel we want to take to all the world, in obedience to our Lord, as nothing but the ideology of the Western developed white countries. We have really changed the nature of the gospel so much that the rejection of it is not because of the scandal of the cross, but because of the scandal of our distorted message.

Message Needs Rediscovery

The needed change cannot come from ourselves as self-critics nor from our outside critics. It has to come from the Word of God and the Spirit of God working through it. My contention is that if we take seriously the message we say we proclaim, the consequence will be an involvement in all walks of life, a witness in all circumstances. Then we will see the gospel in action and the world, this Western world also, turned upside down.

We do not always realize the degree to which the proclamation of the gospel was in clear contrast with the dominant ideologies and ways of thinking in the world where it appeared. We do not realize the impact because we are accustomed to this "Christianized culture" having traces of some Christian virtues. But if we rediscover the whole message in depth and wideness and we proclaim it, it will challenge our society and our values, it will be a headache for the powerful, it will call some men to commitment and service in areas where change is being prepared and promoted. The world's

This article was originally given as an address by Samuel Escobar on December 28 at the ninth Inter-Varsity Missionary Convention in Urbana, Ill. Escobar is editor of the Spanish publishing program of International Fellowship of Evangelical Students. He is a doctoral candidate at the Madrid School of Philosophy and currently lives in Cordoba, Argentina.

spiritual atmosphere is increasingly becoming similar to that of the first century. We need a reappraisal of the power of the contents of the message we proclaim and of the One who sends us to proclaim it.

Message Includes Faith and Action

To start with, our message is a message about God. We proclaim that there is a God — a holy, just, loving, powerful, personal God who made this world, who keeps it by His power, and who loves the human race and wants the best for every man. God is against sin; He wants to reestablish the relationship of a father with the prodigal man who is lost in sin. These truths are the foundation of theistic religion, and until they are grasped the rest of the gospel message will seem neither cogent nor relevant. It is here, with the assertion of man's complete and constant dependence on his Creator, that the Christian story starts.

But we who proclaim this message must also live according to it. For ourselves this God is a Father, a loving, just Maker and Keeper. Is He a God who loves all men regardless of color, religion, race, political commitment? He is not the God of the white man or the God of the capitalist, or the God of the black and the God of Black power. He is above all this. We pray every day, "Thy kingdom come," because we want His kingdom to be *the* kingdom. And however patriotic we may be, we prefer His kingdom. Do we? What do our attitudes reveal about this? When you speak as a missionary in a New York ghetto, a Peruvian slum, or an African village, what does your God look like? We proclaim that this God wants the best for His creatures and we pray, "Thy will be done on earth." How can we be completely unconcerned with the daily needs of our fellowmen? Is that His will according to His word?

The will of God for the life of man has been revealed in His law to Israel and His covenants with men. They reveal His character. The Christian, because he knows the revealed commands of God, can and should contribute energetically to the debate over social justice. The Christian community as a whole, moreover, has its own special opportunity to appropriate it and to demonstrate it. We are not hearers but doers of the doctrine we proclaim. We are not like the demons. They believe and even tremble before God, but they do not turn His commands into actions.

Telling It Like It Is

Our message is also a message about man. Man was created to be different, to have lordship over nature, and to create culture under God. But man is a fallen creature. He is alienated from God. He is not what he was created for. The evidences of this situation are seen in society around us.

At this point our middle-class captivity becomes more evident. Our notion of sin has been terribly impoverished. While those who do not accept sin are ably describing the depths of man's fallenness, we have reduced sin to those outward

signs of antisocial behavior which are shocking to middle-class people. We are against the violence of an alcoholic who beats his wife or a terrorist who blasts a computer. But there is the violence of those who do not need to act violently but pay and organize others to do so. Injustice in relations of daily life produces the soil where other sins germinate.

Renewal from the Word will teach us to preach again about sin with the same precision, acuteness, and courage of the prophets who pointed to sin expressed in social injustice and abuse. Pointing to sin where it is, even at the risk of being considered agitators, will be more faithful to the whole counsel of God. It is at this point that the faithful preacher becomes a concerned critic of his society, of all social classes. We can witness to the power of God to liberate us from sin, if we are able also to show by word and deed that we are being liberated from those sins of social injustice, social prejudice, abuse, and selfish individualism which have driven our society into the mess in which it is. Can we measure the consequences of taking seriously the doctrine of sin which is part of the gospel we preach?

Gospel Concerned with Total Man

The gospel is also a message about Christ and His saving work for men. It is a message about the incarnate Word, the crucified Messiah, the resurrected Lord, and the way in which His work delivers man from the guilt and penalty of sin. This work of Christ is unique. His atoning work could be done only by Him who was chosen by God Himself to do it and who was the only just one who could die to save us from our injustice before God. God's work in those that trust in Christ set them into a pattern of life which is an imitation of the life of Christ and the way in which He showed His concern for the whole of man with deep realism, sacrifice, and self-denial.


Those who proclaim the crucified Savior are, as Paul said, "crucified with Him." This is not only a mystic experience in the inner man; it is evidenced in the way those who preach regard their life, their career, their relationships with each other, their disposition to live truth, while assuming the consequences.

The Cross Is Not Comfortable

The elements of self-denial, poverty, and sacrifice are completely absent from the Western capitalist society. They are virtues of those leaders like Che Guevara and Mao Tse-tung which give them followers among those who are fed up with wealth and affluence or who are victims of them. Unfortunately, evangelism has become a kind of successful business associated with conventions in luxurious hotels and trips by fast planes. In some of the underdeveloped countries I have seen eager status seekers who have forgotten the sacrificial aspect of the Christian life and have made of "evangelism" a ladder to affluence and social success.

We accept that Christ calls us to a life which includes a cross. We tend romantically to see that cross with more clearness in men like the five martyrs of the Aucas in Ecuador or Dr. Carlson in the Congo. But we must come to the point in which we also see the cross in Christians who for the sake of Christ and in obedience to Him are ready to risk their lives in the hands of rightist or leftist extremists, trying to be witnesses in the world of labor, politics, greatness, our own plans for our lives, our own "way of life" — be it American, Western, Eastern, or Nationalist in any nation. Counting this cost comes before commitment, and it means that we weigh carefully the consequences of identifying ourselves with a Lord whose worth was recognized, but who was rejected, who gave Himself, and who was killed.

Faith in God is also faith in His provision of a transforming Holy Spirit that can help anyone in the daily fight. The daily fight is not only fought in the hothouse of a quiet middle-class life described in so many "victorious Christian life" handbooks. The Holy Spirit is able to assist the hard life of a militant and to offer victory over the world, the flesh, and the devil whatever the circumstances of the life into which God leads.

This message of the gospel, this evangel, is relevant, exciting, dangerous. Evangelism cannot be divorced from social concern. We have a great God, greater than the turmoil, revolution, and crisis of our day. Great is the privilege of His call to be His ambassadors today. May He make us, wherever we are and go, the mysterious and powerful presence of the kingdom. May He let our hearts and lips be free to tell the world about the King. 

Vignette of Love and Sorrow

By J. Mark Stauffer

He was a retired United States Naval Commander; he wore a commanding countenance; his face and hands, tanned by the ocean's sun, were freckled, taut, and leathery. He was tall and lean; he was all that you might expect in a seasoned naval officer.

The first time I walked into his room and to his bedside, he responded to my smile and greeting, "Don't talk to me about religion. . . ." I remarked that I had not come to talk about religion; I had come to talk about a Person. Almost immediately, he began the story of his religious life; his mother, a committed Catholic, had taken him to church regularly; he attended and even became involved until he was a young man. Then when he was put on his own, he quit — quit for good!


Seldom have I met a person who tried to appear so hard and cold. He seemed to believe in nothing but his own invincibility and this was showing signs of weakening. He built, with delight and satisfaction, the steel wall about him; he appeared to be secure from the church and her ministers; prayer and Scripture could hardly dent his armor; he seemed immune to everything religious except warm, quiet, Christian love.

Yes, he was hard, but he was human. He was forthright in his conversation, but always courteous. He admired my clerical attire; he would comment on the different belts I wore; he was sensitive to my physical well-being and appearance. He could weep, especially when he thought or talked of his wife who had died only months before. He spoke of his home in Florida — of the burial shrine he had built for himself and his wife.

He often spoke of his pleasant life; he never really worked; he had plenty of money and servants. He traveled widely, took vacations, and bought many material trinkets. His marriage must have been happy, because he had suffered greatly since her death. One day I asked him about his priorities. "Commander, what do you think is the greatest thing in life?" He responded quickly and emphatically, "Luxury!" This one word was, to a large degree, the key to his life and explained the pathos of his present condition.

You see, this man was lonely and he was slowly dying of cancer. For a number of weeks before his death, I had the privilege of praying for him with his permission. Those who were close to him, his lovely Christian nurse, talked about the change and mellowness that came to him as he approached the end. I was with him and his nurse when he died; his breathing simply became slower and weaker until another Commander in the United States Navy died.

Was he prepared to meet his Maker? Had he in some quiet, private moment made his peace with God? Was this another deathbed conversion? God alone knows the answer to these questions. It is my faithful hope and prayer that he heard the gospel — that his apparent disbelief converted to faith in Christ — that he saw and felt Christian love in human flesh.

Lord of the land and sea, I bring to Thee the men of the United States Navy. Thou who rode the rough seas, calm lonely, troubled hearts and show them Thy forgiving love. In Thy name, Amen. 

Then Face-to-Face

*Behold your God! Christ's
glory mine: triumphant joy,
Eternal presence.*

— Adella Kanagy

This poem is in the "haiku" form, classical type of Japanese poetry using 17 syllables (5-7-5), picturing a moment of emotion usually linked to nature.

Religious Rugged Individualism

Citizens of North America are known as rugged individualists. Individualistic patterns of life characterized the United States and Canada during its early days of becoming a nation. These patterns persist. And individualistic patterns of life make an individualistic gospel popular.

Yet the gospel is not individualistic. The church is not a body where each member goes his own way. Our emphasis on individual success, status, and goals has very little in common with New Testament teaching.

Hundreds of words and phrases such as brethren, laborers together, joined together, bound together, and saints in Christ Jesus can be found while very few Scriptures can be found which are strictly individualistic. The New Testament stress is on relationship to others and responsibility to others. The stress of Scripture is that unless our religion makes a difference between ourselves and others it makes no difference at all.

Somehow we must see afresh that the Scripture says we are bound up together. We are a body with many members and if one member suffers the whole body suffers. We are a temple of many stones. We, together, make a temple for God's Holy Spirit to indwell.

Today, ecology and the threat of complete annihilation through modern warfare is saying that our future is bound up together physically. Our individualism keeps us from caring about our pollution problem, our population problem, and our arms race. When we really see that our destiny is bound up together, we will find life with new meaning.

So also, when we see that in our spiritual lives no man lives to himself, that our lives are bound up together, Christianity will take on new meaning. At this point it seems we do not really believe if one member suffers we all suffer, we all lose if one member is lost, and that the whole church hinders the Holy Spirit's operation and indwelling if one member quenches or denies Him. The whole temple of God is defiled if one part of the temple is defiled.

Perhaps through our emphasis on individual conversion, individual consecration, and individual commitment we've forgotten the Scripture which speaks about what conversion, consecration, and commitment mean in relation to the weak and strong, the carnal and the spiritual, the world and the church. Conversion, consecration, and commitment mean nothing if they do not compel us to act as Christ's body of love and redemption in the face of a hostile world. No one person is able to carry on all the work of the church. So no one person can live the Christian life alone.

This interdependence and unitedness is one of the unique things about Christianity. The heathen builds a house for his god to indwell. The Christian builds a house for God's peo-

ple to fellowship and worship together. While every religion's emphasis is the relationship and need for reconciliation to some god, Christianity stresses in addition and equally a new kind of relationship and reconciliation with man and this new thing proves whether the genuine Christlife is present. So the Scripture warns against boasting about a good relationship with God if one lacks love for another person.

Now it seems to me it is precisely at this point of our individualistic approach to the Christian life that many problems persist. The more individualistic gospel we have the less we feel our brother has to say how we act, what we look like, where we go, what we indulge in, how we earn our money, and what we do with it. Individualistic religion refuses to allow for channels or places of Christian confrontation or the type of discussion designed to change attitudes and actions. Individualistic religion is threatened to even talk about certain problems lest it infringe on the wishes, attitudes, actions of someone else. It is a "mind your business and I'll mind mine" type of philosophy which is very, very much contrary to the New Testament teaching and concept of the church.

Sometimes it seems that even as there are forces such as the awfulness of the instruments of war and the ecology problem which are making men more conscious of the closeness each bears to the other, so also forces are beginning to appear which show us that if the church is to really count, Christians must leave the individualistic approach and realize again that "saints" is plural and we cannot be Christian without being, in some way, linked with all those to whom Christ is linked.

So a new community, searched after and found, at times, by youth today, the charismatic movement which binds believers from many branches of the Christian church, and even the love-ins of our day, although they may not be the scriptural answer, may be a clear call away from an unscriptural, individualistic religion to our inner need which man has for brotherhood, togetherness, and to be companions on the Christian way.

And it just may be that the Mennonite brotherhood may have something to contribute in the search today because it has stressed the need for mutual concern, mutual aid, and mutual admonition. The Christian greeting, the washing of the saints' feet, and the refusal to take the life of another, for instance, may have carried more meaning than we thought. We may still help point the way to togetherness which many long for, if we are willing to turn from religious rugged individualism which is characteristic of so much of American Christianity and now seems to attract us so much.

— D.

Should Preachers Talk About Modesty?

By Frank C. Peters

Dress seems to have been a problem throughout the ages. The opening chapters of the Bible relate that the question of clothing disturbed our first parents. It has been a subject of interest and concern ever since.

It is not surprising, then, that Mennonite parents are often worried or distressed over their daughter's wardrobe. Mothers as well as daughters seem to have been caught up in the mad whirl of the mod mini and all the latest concoctions. What disturbs them most of all is the silence of the pulpit on these matters and many recall the days when preachers "put it on the line" and called "a spade a spade."

Is it really that simple? Does the preacher have a mandate to discuss every turn of the fashion parade as though he had an infallible knowledge of what is modest and what is not? Many a preacher has found himself commenting authoritatively on every social situation and the result has been an immature congregation unable to make personal value judgments. Let the preacher tell us what to do!

Perhaps our need as churchgoers is not for a running commentary on fashions but a clearer understanding of the

biblical principles involved in this area of ethical concern. Parents rightly sense that a merely negative approach to the problem is not enough. They want a positive, balanced program that will enable them to train their children to meet new situations and changing circumstances.

Beautiful but Modest

First we must be clear about the problem. Briefly, it is this. Men and women were made by God to complement each other in a variety of ways. Sexual activity is one very important facet of this counterpart relationship. Man and woman possess a complex reproductive system capable of being aroused and stimulated by a variety of factors. The sources of stimulation may differ considerably from one society to another, for many of them are culturally determined. In my travels in a number of societies, I have noticed that the things we find stimulating are not considered provocative in another culture. Our society exposes or accentuates some portion of the female body as a source of stimulation to men. Since a note of sexuality is normal in the relationship between the sexes, no type of feminine attire will entirely eliminate stimulation. To eliminate this attractiveness entirely is to rob the woman of the beauty which God has given her and which He meant to be an element of man's search for a mate.

The moral problem related to this aspect of dress consists in enhancing the attractiveness of the woman without allowing it to become an *undue* source of sexual arousal. In other words, clothes must be beautiful but modest.

Perhaps the crux of the problem rests with the definition of modesty. Paul says in 1 Tim. 2:9: "that women adorn themselves in modest apparel." After many years of teaching courses in ethics, I find that the Greek root for "modesty" is not a simple answer. This is as it should be. The Christian church must in each generation define this word in principle and the individual must translate the principle into practice. One principle concerning modesty is that disposition that makes us avoid everything which is likely to excite unduly sexual desires contrary to the purpose of God for us and for society. Modesty's job, then, is to stand guard over all those avenues which experience has taught us may lead to violations of chastity.

Power to Stimulate

Experience shows that the power of clothing to stimulate sexual desire differs according to persons, times, and places. Paul's admonition to the Romans can be applied to this issue: "Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself . . ."

(15:2, 3). In the same passage Paul suggests that we "ought to bear the infirmities of the weak, and not to please ourselves." This, of course, usually raises the problem of how far does one go in pleasing the weak brother. I am sure some warped minds would demand the most drab and unexciting clothing. Here, as in other things, we must consider common reactions rather than a few bizarre and way-out people. While seeking to avoid giving offense to the neighbor we also refuse to condone legalism which denies our basic freedom in Christ.

As a consequence of sin, people experience difficulty in giving proper direction to their basic drives, especially the drive for sexual pleasure. The pleasure is not evil in itself but once it is stimulated there is danger that one may give in to it even though he knows that it is sin. True modesty is neither puritanical nor prudish. It is pragmatic. It says: If you wish to avoid unchastity, you had better avoid those actions which stimulate sinful desires.

The term "modesty in dress," therefore, is a very relative concept. It follows that we cannot formulate a reasonable program for modesty in dress without considering the pertinent, social facts. Because we are rational beings, actions and types of attire acquire a special meaning in our society which they may not have in other countries. It also means that times change reactions and therefore grandmother's dresses are not necessarily the ideal of modesty.

Three Purposes

Clothing serves three purposes: protection, decoration, and modesty. Variations in fashion will be associated with changing attitudes toward the three main purposes of clothing.

First, clothing serves as a protection. Variations in customs are related to this purpose and reflect two factors: changes in environmental conditions and changes in attitudes concerning health and hygiene. The type of clothing worn in equatorial Africa should not be duplication of what is worn in Canada. Furthermore, changes in environmental conditions such as air conditioning, central heating, mechanized travel obviously affect fashions. Attitudes toward bodily health and hygiene have their influence and many of the dresses of yesteryear are now considered to be unhealthful. Faith in the hygienic effects of sunshine has led to a degree of exposure previously unknown in Western culture.


The second purpose of clothing is to decorate or adorn (to use Paul's term). In a real sense, clothes are an extension of the person. Considered under this aspect, they are the external manifestation of inner values, whether achieved or ideal. This symbolic character of clothing is most evident when dress is used to denote status, as in a uniform: Dress

also symbolizes types of social action as with the business suit, formal attire, and the plain housedress. Clothing is an index of personality and indicates good taste or bad, care or slovenliness, self-confidence or insecurity. It is sad when women seeking status as persons dress in a manner which draws attention only to their bodies. Consequently, their dress promotes man's tendency to regard them as "things" or as "sexual objects."

The third purpose is modesty. Among people of the Western cultural tradition, it is commonly recognized that exposure and view of certain portions of the nude adult body of the opposite sex stimulates strong emotional reactions. This is not true of some people living in tropical regions where almost complete nudity is common practice. These cultures have other answers to sexual excitement. Male reaction to exposure in our culture, then, must be considered by women who would take modesty seriously.

Respect for the Body

In working out practical norms concerning dress, Christians must keep two things in mind. Christianity teaches profound respect for the dignity of the human body which, though corruptible, is destined for immortality. The body is not merely the "animal" part of man to be judged evil or neutral. The body is the instrument of the soul and together they form the person. Furthermore, there is an inner unity in man, not a neat division of body and soul. The human exists in a state of tension with the soul relating to spiritual laws but also being influenced by the body with its needs and desires. What we do "in the body" is important to the health of the soul. Christ is to be manifested in and through our bodies (Philippians 1:20; 1 Corinthians 6:19). Paul describes this tension by saying: "I see another law in my members, warring against the law of my mind. . . ." (Rom. 7:23).

Should the preacher tackle the problem of dress in his preaching? Yes and no. He should lay down general biblical norms which Christians can use in making practical judgments but he should refrain from spelling out specific rules in this matter. The impossibility of formulating specific rules suggests one very important observation. It is too frequently forgotten that the ethical significance of dress is not found primarily in the type of dress itself, but rather in the relationship of the dress to associations between the sexes which Christianity either encourages or condemns. Christians must first decide for whom they dress and then begin to settle the question of how. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). — From the *Mennonite Brethren Herald*. 

VS Farming in Mississippi

By Ken Ortman

I've only been here at Prentiss for two months. I enjoy my work here and look forward to each morning when at 4:30 I can go push the rooster off his perch, shine a light in his face, and then watch him as he sheepishly starts waking up the cows. He is kind of a monotone though. I remember one morning the cows didn't come home so Doc, one of my two morning milkers, and I went to get them. After some time I still hadn't found the cows so I let out a healthy yell, "Where are you, Doc?" A soft, meek voice right behind me answered: "Right behind you!" I asked him why he was following me and he answered, "There are a lot of snakes here!" He had to carry me back to the barn.

Our farm supplies 350 students at the junior college of Prentiss Institute with its milk, eggs, and meat. This means that we milk at least twelve cows, have about 400 chickens, feed about twenty steers, and farrow and feed out about twenty-five hogs a year. We have a surplus, so the rest of our produce is sold and used as an example of good animal and crop husbandry. My job is to see that the work gets done. I have four student milkers, an egg man, and four farm helpers. These students, like 99 percent of the rest of the students, work fifteen hours a week to help themselves through college. I have had a little trouble in trying to impress on them the importance of being on time and in keeping one's word. So just to embarrass me they come early once in a while and then smile triumphantly when I'm a minute or two late.

One of my milkers was openly hostile to me when I first came to Prentiss. Gradually we began to reconcile our differences and after several weeks I felt closer to him than any other student. Then suddenly he decided school was a waste of time and he joined the Navy. I, crestfallenly, looked for another milker.

Sheila and I have been visiting the neighboring Negro churches. All of the people have been friendly and really demonstrated Christian brotherhood. We've been asked to give testimonies, teach Sunday school, etc., and I can truthfully say that I've been strengthened more from our worship together than they have benefited from our presence.

Today in Sunday school we talked about stewardship. One of the young men said that you'd have to be crazy to give a tenth of \$50 when you have \$55 worth of debts. I sometimes think that we have to be crazy not to give the Lord nine-tenths of our blessings, but I guess it's different when we've had a little more abundance. I hope and pray that I

can be more of a spiritual than a material help to the people I come in contact with.

I've helped a little with the work of Heifer Project, an organization which places heifers with needy families. The farmer must have a good pasture, a barn, and must give back the first heifer calf so it then can be given to another family. One incident really impressed me. A farmer was getting a cow but he thought a neighboring widow with six children should have a heifer too, so he made his pasture and barn big enough for two cows and then gave the widow her choice of the two heifers. I hope I can be as unselfish and loving with the "wealth" that I have.

We are glad we are here and although there are frustrations, there are also happy moments. I get all giggly when a cockroach runs over my toes in the night.

The Prentiss Institute is a junior college with an all-Negro enrollment. MCC now has one couple serving there. The farm has approximately 600 acres and is sponsored jointly by the Prentiss Institute and Heifer Project, Inc. The MCC volunteer is responsible for the overall running of the farm.



Wit and Wisdom

The clergyman was preparing his sermon. His daughter was watching him.

"Daddy," she asked. "Does God tell you what to say?"

"Of course, child," the father answered. "Why do you ask?"

"Then why do you scratch some of it out?"

The little boy was visiting his grandmother for the first time in several years. She prepared a bowl of mush for his breakfast, but nothing she could do would entice him to eat it.

"You ate mush the first time you stayed with me," she finally told him. "Why not this time?"

"I know I did," said the little fellow, "but I couldn't talk then."

. . .

Most of the time the shortest distance between two points is under construction.

. . .

In youth we want to change the world. In old age we want to change youth.

I've heard...

"There's a real sense of community at Eastern Mennonite College."

—a Quaker student in Chicago

"Students and faculty raised \$111,000 in three days to meet a fund deadline for a new library? Congratulations!"

—a Texas housewife

"EMC students enjoy volunteering to teach nutrition classes, renovate homes for needy families, and tutor slow learners."

—a student from a neighboring college

"There's a new freedom and openness on campus. Students are really searching for and finding God."

—a Pennsylvania pastor

But I don't believe everything I hear! So I've come to see for myself. I like it at EMC!



Eastern Mennonite College

Harrisonburg, Virginia 22801

Items and Comments

The Mormons have suffered splintered divisions as have most denominations. The largest of these groups is called the Reorganized Church of Jesus Christ of Latter Day Saints (in contrast to the Salt Lake City headquartered Church of Jesus Christ of the Latter Day Saints with its 2.5 million members). The Reorganized Mormons have recently published an article in the pilot issue of *Courage: A Journal of History, Thought, and Action*, issued for the 200,000 members of the Reorganized Church. The author is Richard P. Howard, historian for the Reorganized branch of Mormonism and respected church leader.

This study deals with *The Book of Abraham* which has provided the theological basis for the Utah Mormon churches and charges that the Mormon Bible is "simply a product of Joseph Smith's imagination." *The Book of Abraham* was supposedly translated by Smith from papyri he acquired along with four Egyptian mummies in 1835 from Egyptian explorers. The papyri were thought to have been destroyed in the Chicago fire of 1871.

Three years ago the original papyri from which Joseph Smith worked were found in the Metropolitan Museum. Egyptologists quickly determined that the papyri recorded ordinary burial rituals of the sort found with most Egyptian mummies and contained none of the matter that Joseph Smith put into the so-called writings of Abraham upon which the Book of Mormon is based.

All this has importance because it was Joseph Smith's writings in *The Book of Abraham* that caused the Mormons to consider Negroes as unqualified for the priesthood of the church. "Whatever the intent of Joseph Smith in expounding his view of the Negro," writes Howard, "it is clear that the ancient papyri from Egypt contain no such information as he recorded and upon which the Utah Mormons base their racial attitude."

. . .

The right of the U.S. government to "require" any citizen to serve in the armed forces has been "totally" rejected by the United Methodist Council on Youth Ministries.

The 20 young people and 10 adults on the council meeting in Oklahoma City, also appealed to the government to deny federal funds to any educational institution discriminating "in any way regarding personal appearance."

Militarism and style were two major topics considered at the midwinter meeting of the only national youth agency of the 11-million member denomination. Other subjects included hunger, pollution, overpopulation, and minorities empowerment.

Council members recognized the "right of the individual to answer the call of his government" to military service but "unequivocally" opposed the existing Selective Service System. An all-volunteer army was advocated.

"We would much prefer that there be no army at all," the council said. "Unfortunately, it appears there is a need, at this time, for armies. Although we shall strive toward the goal of eliminating the need for armies, at this stage in history we support the idea of an all-volunteer army." The voluntary plan, the resolution stated, "is the only type we can tolerate."

Air and water pollution was selected as the most pressing problem facing the U.S. today by 58.5 percent of American high school students participating in the latest National Institute of Student Opinion poll.

Other pressing problems selected by students in order of importance were drug abuse, Vietnam, crime, inflation, hunger and poverty, and communism. The poll — conducted by Scholastic Magazines, Inc., in four of its student publications — also revealed that 76 percent of high school students felt persons who burn the American flag should be arrested.

. . .

Israeli archaeologists working at excavations inside Old Jerusalem have discovered a parapet stone believed to be part of a tower of the Jewish temple destroyed by the Romans in AD 70.

The six-foot wide limestone block bears an inscription in Hebrew, "To the house of the blowing of the ram's horn."

Professor Benjamin Mazar, in charge of excavations, surmised that the eight-ton stone was part of a tower above the priests' chambers in the southwest corner of the temple.

It was from this tower, according to the first-century Jewish historian, Flavius Josephus, that priests would herald the beginning and end of a Sabbath by blowing on a ram's horn.

. . .

The Wisconsin Supreme Court has ruled that a state law requiring children to be

sent to school through age 16 is unconstitutional as applied to members of the Amish sect.

The appeal was filed by the National Committee for Amish Religious Freedom after three members of the Amish Community near New Glarus, Wis., had been fined \$5.00 apiece for failure to send their teenage children to either public or private school until they were 17.

The children, two of them 15 and the other 14, were from the farm families of Jonas Yoder, Wallace Miller, and Adin Yutzy.

Writing the 6 to 1 majority opinion, Chief Justice E. Harold Hallows said in part:

"No liberty guaranteed by our Constitution is more important or vital to our free society than is a religious liberty protected by the free exercise clause of the First Amendment. This appeal poses the question of whether the compulsory education law of this state, as applied to Amish, infringes their religious liberty. . . .

"We conclude that although education is a subject within the constitutional power of the state to regulate, there is not such a compelling state interest in two years' high school compulsory education as will justify the burden it places upon the appellants' free exercise of their religion."

The metropolitan of the Eastern Orthodox Church in Salonica, Greece, recently ordered his priests to abstain from driving cars. The use of such a "weapon" which can kill or maim a fellow human being is incongruous with the priest's calling, according to the church official.

Abortions in California in 1970 were nearly three times the number reported in 1969, according to the *Tidings*, Roman Catholic newspaper in Los Angeles which cited official state data.

This increase follows a pattern set in 1967, when the state's Therapeutic Abortion Act went into effect. Each year since then the number of abortions has tripled, the *Tidings* reported.

Preliminary figures from California's Bureau of Maternal and Child Health show that 24,531 abortions were performed in the state during the first six months of 1970. That figure raises to 45,419 the total number of abortions which have taken place since the new law went into effect.

CHURCH NEWS

Association Formed to Operate Rockway Mennonite School

The Mennonite Conference of Ontario, at a historic special session on Feb. 4, called to deliberate on the future of Rockway Mennonite School, Kitchener, authorized the formation of an association to assume responsibility to operate the school. Founded in 1945, Rockway has been operated by conference for twenty-six years. The school will now be operated by the Association as an independent Christian secondary school.

The decision to give up control of the school was made at the annual session of conference in June 1970. The increased annual subsidy required from conference, combined with the fact that certain elements in conference questioned the value of a church-related secondary school in Ontario,

led to the decision to investigate an alternate base of support.

Conference created a committee to study the feasibility of Rockway continuing as an independent school. This committee worked intensively in the autumn of 1970. An initial report was publicized in September. Briefs in response to this report were received and a comprehensive summary report was made in November. Conference authorized a campaign to enlist membership in the association and set the date for the special session of conference.

It was reported, at the Feb. 4 meeting, that 272 persons had indicated their intention to become members or associates. Financial commitments, including the basic \$50 annual membership fee, and additional support pledged for the academic year 1971-72, totaled \$44,500. In addition to this, the present student body raised over \$9,500 in their Rock Campaign, launched in mid-December. The delegates, in a ballot vote, endorsed the recommendation from Conference Executive, with an 87 percent majority, that the association be authorized to incorporate and assume operation of the school. Conference will continue to own the property and assume responsibility for the capital debt of about \$225,000. In subsequent motions, conference promised to give the association use of the campus facilities, rent-free for two years, plus an annual operating grant of \$15,000 for two years.

The projections of the study committee indicate that a total of \$75,000 will be required, in addition to tuition income of \$450 per pupil, if a balance on operations is to be realized. It seems clear that the association will be able to enroll additional members and raise the remaining \$6,000 and thus begin operations in September with a balanced budget assured.

Throughout the entire process of the study, it has been assumed that a base of support for an independent Christian secondary school, committed to provide a quality program in the arts and sciences, would emerge in the public community, as well as the Mennonite constituency. This assumption appears to have been valid. At this point, 25 percent of the membership and 25 percent of the pledged financial support come from persons outside of the Ontario Conference.

An exciting new era is begun, then, as Rockway moves into its second quarter century. The vision and sacrifice of the first-

generation leadership is recognized with profound gratitude. It is also significant that the new structure was conceived and brought to reality because of the creative insight and hard work of the present conference leadership, supported by the majority of conference members. The role of the students' Rock Campaign must also be recognized. The \$9,500 raised for the association speaks for itself. More significant, however, is the impact created as students went about to express their desire to "save Rockway," to tell people about the program, and to enlist their support as a Rockway builder. Over 600 Rockway Rocks, eight-ounce brass paperweights, designed, cast, polished, and promoted by Rockway students, and bearing the school crest, now sit on desks and mantel places across the continent—an eloquent testimony to the spirit that gives rise to the new Rockway.

Shenk Elected President of Board of Education

Wilbert R. Shenk, of Elkhart, Ind., was elected president of the Mennonite Board of Education at its annual meeting held at Conrad Grebel College in Waterloo, Ont., Feb. 5, 6.

Shenk is Secretary for Overseas Missions for the Mennonite Board of Missions and Charities in Elkhart.

Shenk attended Hesston College, from which he received the AA degree in 1953, and Goshen College, where he received his BA degree in 1955. After several years of relief service with the Mennonite Central Committee, he engaged in postgraduate study in economics at the University of Oregon and received the MA degree there in 1964.

Before coming to the Board of Missions in 1965, Shenk had held leadership assignments with the Mennonite Central Committee, as Director in Indonesia for four years, and as Assistant Director of Foreign Relief and Service for two years.

In addition to his regular assignments, Shenk serves in numerous special capacities in the Mennonite Church. He has been a member of the Goshen College Board of Overseers and of the Executive Council for the Institute of Mennonite Studies. Not long after his appointment to the Goshen College Board of Overseers two years ago, he was elected by the overseers to be their representative on the Goshen College President Selection Committee.

Shenk represents the Mennonite Church in Mennonite Central Committee, American Bible Society, and the Council of Mission



Wilbert R. Shenk

Speakers' Bureau Formed

The director of church relations at Eastern Mennonite College has announced the beginning of a speakers' bureau with faculty members and student groups available to speak and give programs to church and community organizations.

"We're interested in making our faculty and student resources available to the larger community," explained Norman Derstine, director of church relations.

Fourteen faculty members have agreed to serve as a core group for the bureau, but others are also on call.

Mr. Derstine also compiled a list of suggested programs on topics such as "Questions and Answers for Our Population and Pollution Problems," "The Rural-Urban Crisis and Its Effect on Mennonites," "Is There a Future for the Christian College?" "What Is the Spirit-Filled Life?" and "How Does the Christian Business and Professional Person React to the War-Oriented Economy?"

Possible program formats vary from panels, speakers, and seminars to music and drama groups.

"Any organization requesting the program would be expected to pay transportation costs plus a small honorarium," said Derstine. "We are eager to serve as resources for more college-community interaction."

Churches, community clubs, or other interested groups may engage faculty and students by writing or calling Derstine at EMC. An informational brochure is available upon request. ●

Board Secretaries. He is active in the Sunday school and the Church Council of the Belmont congregation in Elkhart.

Shenk comes to the presidency of the Mennonite Board of Education at a time when his leadership abilities can be particularly fruitful. He follows the highly significant term of Paul M. Lederach in this position, during which the Board went through an internal reorganization, and also instituted the staff position of Executive Secretary currently occupied by Albert J. Meyer. Because of his new responsibilities as Director of the Congregational Literature Division at the Mennonite Publishing House, Lederach asked to be relieved of his responsibilities as the Board of Education president. He continues as a member of the Board.

The Board of Education is a part of the churchwide organizational structure of the Mennonite Church, and is responsible for the guidance of all the educational efforts of the church.

Shenk is the son of Mr. and Mrs. Kenneth M. Shenk of Sheridan, Oregon. Several of his brothers and his sister attended Hesston and Goshen colleges. His brother Byron is currently a faculty member at Eastern Mennonite College.

Shenk is married to the former Juanita Brennehan, and they have three children, Suzanne, Maria, and Thomas. They live at 1805 Frances Ave., Elkhart, Ind. 46514.

Akahaba-Abiriba Hospital Makes Great Strides

Today Akahaba-Abiriba Joint Hospital in East Central State, Nigeria, is again functioning as an efficient hospital. Its recovery following the Nigerian civil war is almost a miracle. The experiences which this hospital and its staff have had in the past five years make an interesting story.

During the May 1967 to January 1970 war the hospital was completely looted. All equipment and supplies were carried off by soldiers from one side or the other. Almost all of the roofs were taken away, not only the tile but also the rafters. Only the shell remained intact and even some of the walls were damaged. The people of Abiriba didn't know if anybody would ever come back to help them restore their hospital. They were pleasantly surprised when a Quaker team returned in March 1970. The leaders of the community were told that they would be given assistance if they showed some initiative themselves in restoring the roofs. It didn't take them long to decide what they wanted to do, nor did it take very long to put roofs on again.

Mennonites have been involved at Abiriba hospital since October 1960. From 1960 to 1968 the Mennonite Board of Missions and Charities, Elkhart, Ind., provided key staff and administration for this 160-bed hospital, but the war interrupted their efforts and

the last staff left in September 1968.

The Quaker-Mennonite Service was organized in late 1968 and gave assistance to the people of Abiriba. The hospital had to move in March 1969 and again in January 1970. But the conclusion of the war on January 12, 1970, also meant the termination of Quaker-Mennonite Service. Since then MCC has been giving assistance to American Friends Service Committee (AFSC) in the rehabilitation and staffing of the Abiriba hospital.

Siebers Blend Agricultural/Spiritual Ministry

Floyd and Alice Sieber, originally from Freeport, Ill., consider themselves "farmer missionaries." And with good reason. Why shouldn't a family moving into a predominately agricultural area be prepared to blend into their surroundings and relate to the people on a similar level of interest?

The Siebers, missionaries in Argentina with Mennonite Board of Missions, Elkhart, Ind., since 1948, had taken on various assignments in southern Argentina prior to initiating a completely different type of witness in the spring of 1969. Their first term involved the administration of an orphanage in Bragado, Argentina, followed by nine years in a pastoral ministry at the America congregation. In 1966 the family began serving the Santa Rosa congregation until Lawrence Brunk assumed this responsibility in 1968.

During the early 1960s southern Argentina became the land of oil prospectors and pioneers. This semidesert area took on new life as thousands followed the oil industry. Concurrently a huge hydroelectric project was planned to harness the snow waters of the Andes as they flowed toward the Atlantic. Irrigation projects along the Black River

The recruitment of Nigerian staff and the rebuilding, re-equipping, and reorganizing of the hospital have gone much faster than was originally anticipated. Present projections are that by September the only foreign staff needed will be one doctor. By 1973 this hospital should be totally self-reliant. Most of the credit for this success story must go to the people of Abiriba and their leaders for their vision, courage, and determination to rebuild following the devastation of the war.

(Rio Negro) took on new importance.

Sensing the population shift, leaders of the Argentine Mennonite Church felt a need to relate in some way to the spiritual and social needs of these new and growing communities. Two investigative trips to the Rio Negro Valley precipitated an invitation for the Floyd Siebers to move to Choele-Choele, the largest town (pop. 6000) in the central valley of Rio Negro province.

"Choele-Choele was chosen as the first point of contact for several reasons," the Siebers pointed out. "There is no permanent evangelical witness in the town or on the 90,000-acre island in which the town is located formed by two branches of the Black River. Its location in the center of the valley is strategic. Rapid growth is occurring as pioneers move in."

In Choele-Choele itself many Chileans form the bulk of labor for the fruit harvest. Most farmers on the island are of foreign descent: Germans, Koreans, French, Italians, and Spanish. A colony of Russian immigrants based there resemble the Amish in appearance and practice. (The World Council of Churches arranged for their passage to this country after they fled by way of China some years ago.)

"We weren't given many instructions upon moving to Choele," Sieber said. "Our initial point of community contact came by selling eggs—a rare commodity in this area. We then set up incubators and soon our flock of 140 layers was providing partial financial support. We've also been cooperating quite closely with the agricultural extension service in relating to the various settlements in the area."

In November 1969 the Siebers began holding meetings in a store connected to their home. Services are extremely informal, Sieber said, and usually include singing, testimonies, Bible study, and prayer.

The Siebers arrived in Chicago on Dec. 17 for a brief furlough, leaving two of their children—Wanda (24) and James (23)—in Argentina, while John (16) accompanied his parents to the States. The family plans to return to Choele-Choele the end of March.

Mrs. Sieber pointed out that plans are under way to begin a kindergarten school in Choele-Choele and that the Argentine



Floyd, Alice, and John Sieber—pioneer missionaries to the island town of Choele-Choele in the Rio Negro Valley of southern Argentina.

Church has agreed to supply a teacher. In addition, the Siebers anticipate establishing an old people's home on the island. Through projects such as these, the family hopes to eventually become fully self-supporting.

"Choel-Choel is an area of unequalled opportunity for young people and couples venturesome enough and Christian enough to come live and work with us," Sieber said. "This is an embryonic outreach, but it is the Lord's and we want to be sensitive to His leading and presence."

Child Development Filmstrips Available

First Things, a filmstrip series that focuses on children on the primary level, is a recent addition to the audiovisual library at Mennonite Board of Missions, Elkhart, Ind. Produced by Guidance Associates of Pleasantville, N.Y., *First Things* contains five full-color/sound programs of two or three filmstrips each, including soundtracks on long-playing records and teachers' guides.

First Things attempts to lead children to increasingly deeper levels of social understanding beginning with individual self-awareness to group interaction to the application of concepts to real situations. Activities presented constantly illuminate the worth of the individual in all interpersonal relationships, stress the individual's ability to influence relationship, and emphasize the individual's responsibilities for choices and actions.

"Who Do You Think You Are?" maintains that every individual has feelings similar to other people's feelings, as well as those which are uniquely his. A child's feelings of self-worth are reinforced.

"Guess Who's in a Group" encourages children to explore different groups among their peers and examine advantages and disadvantages of belonging to a group.

"What Happens Between People" helps youngsters identify and discuss interaction with people in their own lives and strengthens each child's sense of initiative and self-confidence through awareness of his ability to recognize, interpret, and influence interaction.

"You Got Mad: Are You Glad?" helps children to explore causes and effects of hostility by discussing their personal experiences and introduces concepts of mediation, third-party judgment, and compromise as ways to resolve conflict with minimal hostility.

"What Do You Expect of Others?" helps children discuss expectations in their own reactions to individuals and groups and explores the partial consequences of positive and negative expectations.

Scenes for each filmstrip are photographed on location with young children of various ages, ethnic, and racial backgrounds. The

entire series is sequenced so that activities derived from later programs draw upon experiences and concepts developed in earlier programs.

Although produced by a secular organization, the series is recommended for use in church settings with primary grades, as well as for in-service teacher-training sessions.

Programs from the *First Things* series are available on a free rental basis from Audiovisuals, Box 370, Elkhart, Ind. 46514. Requests should be made by individual title.

MCMC Elects Officers

The Mennonite Council on Mass Communications (MCMC) elected David M. Thompson vice-chairman during its annual meeting held Jan. 22-24 in Elkhart, Ind. Thompson is director of marketing services for Mennonite Broadcasts, Inc., Harrisonburg, Va. He is also agency director for Mennonite Advertising Agency, which is responsible for marketing Mennonite productions to and maintaining relationships with the mass communications industry.

Bernie Wiebe, director of Faith and Life Radio-TV Committee, continues to serve as MCMC chairman. Mahlon Hess, director of Eastern Mennonite Board of Missions' Information Services, Salunga, Pa., was elected secretary-treasurer. Harold Weaver, director of Audiovisual Services at Mennonite Board of Missions, Elkhart, is the fourth member.

The Mennonite Council on Mass Communications provides a consultative channel for improving, developing, and coordinating religious programming to individuals and organizations interested or involved in the use of mass communications.

1971 Children's Mission Projects Selected

Five 1971 mission projects for children have been selected by Mennonite Board of Missions, Elkhart. The projects are planned first of all as a mission education resource and also as financial involvement in the mission of the church.

The 1971 projects brochure, distributed the last week in February to all constituent congregations, lists the projects as (1) Literature in Brazil, (2) Medical Care for Migrant Workers, (3) Daytime Fun Away from Home (day care center at House of Friendship Mennonite Church, New York City), (4) Nature Camp for City Children (Youth Village near White Pigeon, Mich.), and (5) Paris Sheltered Workshop.

In 1970 several Sunday school departments reported enthusiastic response to the mission projects. The primary and junior classes of the Conestoga Mennonite Church in Morgantown, Pa., for the third consecutive year exceeded their goal by about \$50,

raising \$360 in 1970. The Sunday school at Pleasant View Mennonite Church near Goshen, Ind., has doubled its contribution each year for the past three years. One class of seven intermediate boys alone raised \$207 for the Navaho Indian project. The fifth- and sixth-grade classes of an elementary school voted to support a project instead of having a class party.

At a time when financial resources for church program are falling behind budget, the \$15,000 contributed by children in 1970 for mission projects provides not only encouragement, but assurance that the church has people and financial resources to accomplish the task of mission.

Leaders' guides and pupils' leaflets — including a list of audiovisual resources — are being written by Joyce Kuhns, a student at Goshen College, Goshen, Ind., and will be available in several weeks.

A Concluding Comment by Peace Section



John A. Lapp

It is certainly right that the peace church insight, tradition, and faith is an important ingredient in the Mennonite Central Committee's mission. Yet it is this faith, this concern, this message that raises the greatest amount of controversy in our midst. The real issue for all of us, not merely of Peace Section or even MCC, is how a peace church maintains the faith, how a peace church is evangelistic. I have the uneasy feeling that we have accepted a Protestant definition of evangelism which focuses on certain affirmations of faith without sufficient emphasis on a truly new way of life in Christ.

The Peace Section does consider itself an agency of the Mennonite and Brethren in Christ churches. We are a part of MCC. We want to be sensitive to what the church expects of us. We need and want the counsel and questions of the brotherhood. We want to know where we have not properly acted for you. We want your prayers and financial support. We want to believe that

you feel that we serve "in the name of Christ" and for the church.

Peace Section is not a political unit. We were established by the church and exist for the church. None of the Peace Section members, certainly none of the Peace Section staff, believes that the work of God depends on any political unit. We are committed to the kingdom of God, not to the kingdoms of Washington, Ottawa, Moscow,

or Jerusalem.

Yet the life of peace has political dimensions. To say "no" to war is a political act. To love the enemy—the Romans—for Christ was a political act. To support the "things which make for peace" sometimes has political overtones. "Blessed are those who work for peace; they shall be called sons of God."—John A. Lapp, Exec. Sec. of MCC Peace Section.

FIELD NOTES

The Biennial Alabama-N.W. Florida District Ministers' Week was held Jan. 25-29. The morning and afternoon sessions included discussions on "Principles and Practice of Biblical Interpretation and Exegesis," led by Paul Zehr, and "Upper Room Discourses," led by John Drescher. Public sessions, held on Tuesday and Thursday evening, included topics such as "The Difference Between Anabaptism and Protestantism" and "Progressing in Spiritual Maturity." In study and discussion two words were mentioned most frequently—"in Christ." At the conclusion of the week the pastors shared together in a communion and foot washing service.

Myron Augsburg will be speaking for the Tuslaw Evangelism Mission at the Tuslaw High School, North Lawrence, Ohio, Mar. 3-7. Pleasant View and Hi-Way Chapel are two Mennonite churches involved along with ten other churches.

Clayton V. Beyler was elected academic dean of Hesston College by the Board of Overseers at their quarterly meeting on Jan. 22. Beyler had been serving as acting dean during the past school term. As chairman of the Curriculum Study Committee, he is exercising a significant role in the current retooling and restructuring of the curriculum at Hesston College.

Beyler served in India and China under the Mennonite Relief and Service Committee from 1944 to 1947, and is well known as a writer of curriculum materials for the Sunday school. He prepared the John F. Funk Lecture in 1962, which was published under the title, "The Call to Preach."

Sunday, Jan. 24, marked the 14th anniversary of the Mennonite House of Friend-

ship in New York City. John I. Smucker is pastor. In the beginning there were very few who attended; the locale was then mainly Jewish and Italian. Through the years many changes have taken place. Now a new building is beside the old one, and it is bordered by Puerto Ricans, Negroes, and Italians. Today there is an average attendance of approximately 80 on Sunday morning, and an active membership of about 60 plus children. This includes people from various ethnic groups.

For this 14th anniversary, Pastor Peter Rios, a Puerto Rican from a neighboring church, spoke on "The Coming of the Holy Spirit," and his text was taken from John 6:63.

Walter and Gladys Rutt have moved to Kansas City to work with Cross Lines, a voluntary service organization which serves the needy and the elderly in the inner city. All labor is donated and the progress of the work depends on those who volunteer directly or through organizations such as Mennonite Disaster Service. Many types of service are given, such as building repair, educational work, counseling, and work with existing organizations. MDS workers by the day or week are needed.

Bible school at the Big Laurel Mennonite Church, Grayson, N.C., Mar. 30 to Apr. 4. Herman Glick will serve as adult teacher, and Carl Stoltzfus will serve as youth teacher.

Passion Week services at Maple Grove, Atglen, Pa., Apr. 7-11. Floyd Hackman, Souderton, Pa., is the speaker.

The largest attendance and enrollment in the thirty-six years of the Maple Grove, Atglen, Pa., winter Bible school was experienced Jan. 18-29, 1971. The enrollment was 220 with an average attendance of almost 200.

James C. Longacre was ordained to the ministry to serve the Hereford congregation on Feb. 7. Winfield M. Ruth was the officiating bishop assisted by Paul E. Longacre

and Richard C. Detweiler. Bro. Longacre's address is: 27 S. Church St., Bally, Pa. 19503. Tele.: 215 845-7686.

Urgently needed: A married couple or a single fellow or girl to work as a child care worker with teenagers with learning and social problems at Adriel School. Adriel School is approved by the Selective Service Program. If interested, write to Don Hertzler, Administrator, Box 188, West Liberty, Ohio 43357. Tele.: 513 465-5010.

Missionary Robert Garber joined three Ethiopian pastors in leading a Spiritual Life Conference at Asbe Teferri, Jan. 15-17. One hundred to 150 people attended the meetings each evening; first-time decisions were made and testimonies given. Garber serves in Dire Dawa, Ethiopia, under the Eastern Mennonite Board of Missions, Salunga, Pa.

Missionaries Daniel and Blanche Sensenig, Walnut Street, R. 1, New Holland, Pa., ended their service with Eastern Mennonite Board of Missions, Salunga, Pa., after serving in Ethiopia 23 1/2 years. Mr. Sensenig is now working for Tabor Housing, a nonprofit family counseling service in finances and housing, which is licensed by Housing and Urban Development (HUD) and financed under the Model Cities program.

Anniversary services at the Floradale (Ont.) Mennonite Church commemorating 75 years of worship in the local community will be held June 18-20. John M. Drescher, Scottsdale, Pa., will be the speaker.

The Honduras Mennonite Church ordained two men to the ministry in February. Both men have had pastoral licenses for two years and are members of the HMC General Council. Nering Huete, ordained on Feb. 7, is pastor of the Tegucigalpa church, and Efrain Padilla, ordained on Feb. 20, is pastor of the Sava congregation. Padilla is also the director of HMC's Extension Bible Institute.

James Sauder, an Eastern Board missionary on furlough from Honduras, is researching "How to Plan for Church Growth" as part of his study for a master's degree from the Church Growth Institute of the Fuller Theological Seminary. Sauder will use the Honduras Mennonite Church as a case study. He plans to make his final study available in an instructional format to be used as a course on church administration. Sauder said that he believes the study will be of value to himself, the mission, and the Honduras church. He said, "I trust that this whole project will serve for the welfare of the church in Honduras. I hope to translate it into Spanish."

Allegheny Mission Rally, Spring Cove Junior High School, Roaring Spring, Pa., Oct. 23, 24, 1971.

New members by baptism: six at Sycamore Grove, Garden City, Mo.; five at Forks, Middlebury, Ind.

Lillie S. Kaufman, retired medical missionary to Africa and India, was scheduled



Clayton Beyler

to undergo major surgery at Elkhart General Hospital on Feb. 12. Her address: Greencroft Villa, 200 S. 15th St., Goshen, Ind. 46526, or c/o Elkhart General Hospital, Elkhart, Ind. 46514.

Readers Say

Submissions to Readers Say column should comment on printed articles.

"All a Bunch of Baloney" was a much needed article for the *Gospel Herald*. "Vanity of vanities, saith the preacher, all is vanity." These were the words that came to me when I read this article.

Too long have we listened to man's theory of Christian living instead of God's way. We write all kinds of paraphrased articles about the story of the "Good Samaritan in the 1970s" and mock the priest and Levite in the clerical garb. By doing this we try to impress people to conform to the world standards to win the world to Christ. Besides all this we think we need all kinds of committees and seminars to prepare people for witnessing in our communities. God, who is the Creator of man and who knows man's need, says in Deut. 6 if we keep His commandments it will bring many opportunities for witnessing.

As one observes the spiritual life of our beloved Mennonite Church, we have lost much power and witness to the world by our dropping Bible principles in separation from the world as taught in both the Old and New Testaments.

Man's need is the same today as it was in the time of Christ and at the fall of Adam. If we are to meet this need we must keep our hearts and lives in tune with the Lord and His Word. — John Forry, Chambersburg, Pa.

I want to say thank you for the many timely and challenging articles that are printed in the *Gospel Herald*. My prayer is that you keep up your good work.

I'd like to say "Amen" to your editorial, "Brother, Call Me Brother!" in the Dec. 15, 1970, issue. We seriously need to consider whether we want a brotherhood where we are brothers and sisters in the Lord.

In the Jan. 19, 1971, issue, the article, "All a Bunch of Baloney" raises the question, "What is it we're progressing toward?" What is the goal toward which we struggle? I am one who has asked these questions many times the last number of years. I. Merle Good says, "Thank God, we liberals had brushed aside all that conservative garbage and most Mennonites nowadays could live modern, progressive lives in a tolerant, ever-changing society." Has our living progressive lives helped us as a brotherhood to become pilgrims and strangers on earth? John Drescher's editorial in the same (Jan. 19) issue seems to me to be challenging us as a church in these questions of true brotherhood and what is the goal toward which we are progressing. I would like to say "Amen" to Bro. Drescher's comment. Too many times there is little regarding man's need to be saved out of his sin, forgiveness through Jesus Christ, and a life cleaned up by the convicting and cleansing power of the Word and Spirit. I believe we need to give serious thought to these comments when he says what is lacking today is a word from the Lord in the editorial, "Can an Atheist Preach It?" — Howard Bender, Tavistock, Ont.

I was pleasantly surprised to open the Jan. 19 issue of *Gospel Herald* and find reprinted my article on insecurity. However, even though I had planned to submit the article to this publication, I had hoped to rewrite certain portions of

it in order to clarify passages previous readers found unclear, and to remove the references to Central District Conference of the General Conference Mennonite Church. This article had originally been written in response to that gathering.

This letter is to suggest several changes that might make for improved clarity. The original article was subtitled "How to Love a Hippie." Without this subtitle the last sentence of the article becomes an appendage without meaning.

The phrase "as defined at the conference" refers to the Central District Conference and should have been omitted.

Finally, the reference to John 8 is intended to stress that many of us are all too ready to cast verbal stones (if not physical) at those whose life-styles differ from our own. That security in Christ allows us to see those who are outside the faith as opportunities rather than threats is really the main point of the article and probably should have also been in the darker print. Behavior which regards persons who differ as threats brings into question the source of the security of those who feel threatened.

In short, I am suggesting that those who gossip about, hate, and even turn away any person from the church have not understood the nature of the security Christ brings to the Christian. — Duane R. Kauffman, Goshen, Ind.

I would like to comment on a couple of articles in the Jan. 19 issue of *Gospel Herald*. First of all the one written by I. Merle Good, "All a Bunch of Baloney."

It is true that there is a broad difference in opinion between some of our Mennonite people, however, I did not feel that his comments were such, that through his article, a better understanding could come about between the two groups.

One or the other (liberal or conservative) is not the gospel which Jesus was trying to give us and one or the other isn't going to satisfy our Lord either. In Romans 2 we read that what He wants from us is a changed heart and mind. A heart that will try to understand his brother and cares about him, who feels his hurts, shares in his joys, is with him in his loneliness, and is with him in all that makes him tick. These are some of the things we must do, and being conservative or liberal will not make us do them; only Christ can and does. I believe our time is too short and valuable to be fussing at each other over issues such as these. Let us move out into the fields of harvest; though it may cost us something; but Christ has said we must go. We are all He has here on earth to do His work.

I enjoyed the article, "You Don't Understand Me," by David E. Eshleman. The writer gave us some down to earth understanding as to what goes into making a happy home and life. So often we misunderstand our wife, husband, children, or other individuals, unnecessarily. — Wendell Kreider, Palmyra, Mo.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bixler, Clair and Dorcas (Rush), Orrville, Ohio, fourth child, first son, Marty Glenn, Jan. 24, 1971.

Callin, Lou and Diane (Lehman), Dalton, Ohio, first child, Dawn Renee, Jan. 24, 1971.

Coburn, James and Margaret (Sommer), Orrville, Ohio, first child, Tina Marie, Jan. 18, 1971.

Cross, Charles and Agnes (Brubacher), Middlebury, Ind., second son, Brent Alan, Jan. 4, 1971.

De Yarman, Gary and Jane (Wenger), Burlington, Iowa, second daughter, Lynne Marie, Jan. 11, 1971.

Geiser, Frank and Janet (Sullivan), Apple Creek, Ohio, first child, Jenifer Lyn, born Nov.

27, 1970; adopted Jan. 29, 1971.

Geissinger, Robert and Carolyn (Nice), Quakertown, Pa., first child, Kevin Robert, Sept. 14, 1970.

Gerber, Kenneth and Isabel (Kaufman), Harts-town, Pa., fifth child, third daughter, Julia Renae, Jan. 24, 1971.

Heimbach, Oran and Charlotte (Kauffman), Middleburg, Pa., sixth child, fourth daughter, Cindy Kay, Jan. 18, 1971.

Lehman, Lloyd and Esther (Geiser), Dalton, Ohio, second daughter, Rachelle Kay, Jan. 5, 1971.

Swartzentruber, Robert and Marilyn (Kilmer), McMinnville, Ore., fourth son, Brent Michael, Dec. 27, 1970.

Yoder, Larry and Ilse (Hodel), Bloomington, Ind., first child, Erika Elizabeth, Jan. 26, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bast — Lichty. — Murray Royal Bast, Wellesley, Ont., Crosshill cong., and Florence Elizabeth Lichty, Millbank, Ont., Millbank Riverdale cong., by David K. Jantzi and Stevanus Gerber, Dec. 19, 1970.

Christner — Sundheimer. — Paul Christner, Millersburg, Ohio, and Jenny Sundheimer, Berlin, Ohio, both of the Martins Creek cong., by Roman Stutzman, Jan. 30, 1971.

Martin — Martin. — Roger Lee Martin, Hagerstown, Md., Bethel cong., and Linda Sue Martin, Chambersburg, Pa., Rowe cong., by Mahlon D. Eshleman, Feb. 6, 1971.

Weaver — Schlabach. — Ralph C. Weaver and Rachel Ellen Schlabach, both of Harrisonburg, Va., Park View cong., by Harold Eshleman, Jan. 23, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boese, Alfred H., son of Gerald and Ida (Buller) Boese, was born in Utica, Mont., Apr. 6, 1906; died at Glendive, Mont., following a lengthy illness of Parkinson's disease, Jan. 24, 1971; aged 64 y. 9 m. 18 d. On June 6, 1936, he was married to Audrey Boub, who died Dec. 18, 1952. On June 24, 1954, he was married to Lena Borntrager, who survives. Also surviving are 5 children (Dean Ellen, Mrs. James Beyl, Jerry, Robert, and Loren), his mother, 2 brothers, 4 sisters, and 7 grandchildren. He was preceded in death by one son. He was a member of the Red Top Mennonite Church. Funeral services were held at First Mennonite Church Jan. 27, with Floyd Kauffman and Norman Kauffman officiating; interment in Dawson Memorial Park.

King, Emerson, son of William H. and Carrie (Nofzinger) King, was born in Fulton County, Ohio, July 6, 1917; died of cerebral hemorrhage at the Detwiler Memorial Hospital, Wauseon, Ohio, Feb. 1, 1971; aged 53 y. 6 m. 26 d. On Dec. 1, 1946, he was married to Ilva Nafziger, who survives. Also surviving are 2 children (Bette and Cheryl), his father, stepmother (Lydia Short King), one brother (Maurice), one sister Mrs. Mabel Courtney, one half brother (Marvin), and 2 half sisters (Irene and Erma — Mrs. Paul Kauffman). He was a member of the Zion Mennonite Church, where funeral services were held Feb. 4, in charge of Ellis Croyle and P. L. Frey; interment in the Pettisville Cemetery.

Kulp, John Landis, son of Simon and Amanda (Landis) Kulp, was born at Lansdale, Pa., June 2, 1889; died at the North Penn Hospital, Lansdale, Pa., Jan. 27, 1971; aged 81 y. 7 m. 25 d. On Aug. 10, 1910, he was married to Katie Derstein, who survives. Also surviving are one daughter (Eva—Mrs. Jacob Gotwals), 2 sons Henry and Harold), 13 grandchildren, 11 great-grandchildren, and one brother (Norman). He was a member of the Plains Mennonite Church, where funeral services were held Feb. 1, in charge of John E. Lapp and Ross T. Bender; interment in the church cemetery.

Lehman, Melissa Lynae, daughter of Maurice and Carol (Histand) Lehman, was born in Goshen, Ind., Nov. 22, 1970; died Jan. 8, 1971; aged 1 m. 21 d. Surviving are her parents, one brother (Bradley), and one sister (Michelle). Funeral services were held at the Yoder-Culp Funeral Home Jan. 9, in charge of Harlan Steffen; interment in Violet Cemetery, Goshen, Ind.

Lehman, Victor H., son of David B. and Sarah (Hege) Lehman, was born in Franklin County, Pa., Jan. 29, 1899; died of a heart attack at Hagerstown, Md., Jan. 19, 1971; aged 71 y. 11 m. 21 d. On Aug. 16, 1920, he was married to Edith B. Horst, who preceded him in death July 27, 1954. On Apr. 6, 1957, he was married to Julia M. Shank, who survives. Also surviving are 3 sons (Harold A., Leo C., and Emmett R.), and 10 grandchildren, 7 brothers (J. Irvin, Reuben H., Walter H., David H., Menno H., Andrew H., and T. Weaglev), and 2 sisters (Martha—Mrs. B. B. Horst and Mrs. Susan Martin). He was a member of the Cedar Grove Mennonite Church, where funeral services were held Jan. 23, in charge of Nelson L. Martin, Michael M. Horst, and Clyde R. Mosemann; interment in the church cemetery.

Posar, James, Sr., was born at Chicago, Ill., Apr. 12, 1892; died at Norman, Okla., Jan. 28, 1971; aged 78 y. 9 m. 16 d. On Dec. 2, 1930, he was married to Ida Yoder, who preceded him in death Nov. 22, 1965. Surviving is one child (James, Jr.), and grandchildren. He was a member of the Hesston Mennonite Church. Funeral services were held at Norman, Okla., Jan. 31, in charge of Louis Wickham and Peter B. Wiebe; interment in Zimmerdale Cemetery, Zimmerdale, Kan.

Swartz, John Clyde, son of John Clyde and Anna (Flisher) Swartz, was born at La Junta, Colo., Oct. 17, 1911; died of a brain tumor at Sarasota, Fla., Jan. 15, 1971; aged 59 y. 2 m. 29 d. On Oct. 11, 1932, he was married to Martha Stemen, who survives. Also surviving are 2 sons (Dennis S. and John W.), 2 daughters (Joyce—Mrs. Ralph Showalter and Mary K.), 8 grandchildren, his stepmother Bertha Showalter Swartz), 3 brothers (Vernon, Ernest, and Weldon), and 3 sisters (Winona—Mrs. Ward Shank, Karen—Mrs. Charles Graber, and Opal—Mrs. Dwight Daniels). He was a member of the Tuttle Avenue Mennonite Church, where funeral services were held Jan. 16, in charge of Michael Shenk and I. Mark Ross. Funeral services were also held at the Springdale Mennonite Church, Waynesboro, Va., Jan. 19, in charge of Paul Wenger and Harold G. Stoltzfus; interment in the Augusta Memorial Park Cemetery, Waynesboro, Va.

Yoder, Fannie, daughter of John and Mary (Swartzendruber) Gunden, was born in Johnson County, Iowa, June 23, 1893; died at the Scheurer Hospital, Pigeon, Mich., Jan. 26, 1971; aged 77 y. 7 m. 3 d. On Dec. 17, 1914, she was married to Thomas Yoder, who preceded her in death, Jan. 28, 1937. Surviving are 2 foster children (Mrs. Daisy Stalter and William Kauffman), 4 sisters (Mrs. Lydia Mayer, Mrs. Agnes Byler, Mrs. Mary Albrecht, and Laura Gunden), and 2 brothers (Joe and William Gunden). She was a member of the Pigeon River Mennonite Church, where funeral services were held Jan. 29, in charge of Earl Maust and Luke Yoder; interment in the church cemetery.

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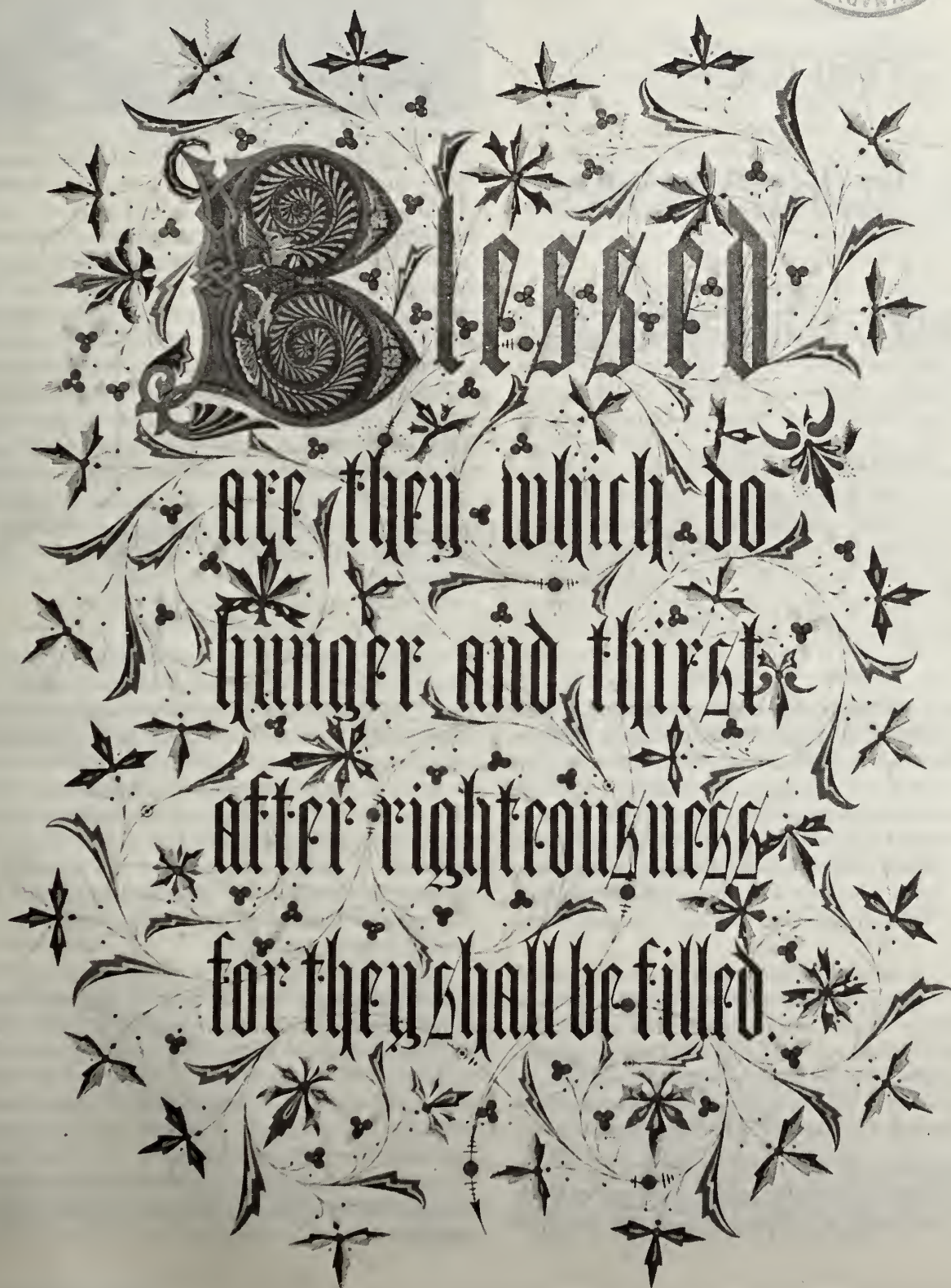
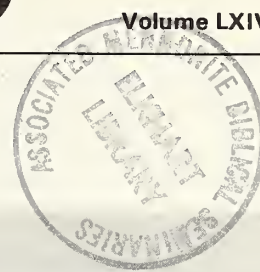
Cover picture by Toge Fujihira. Children in doorway of poverty-stricken home in Mississippi.

JOHN M. DRESCHER, *Editor*

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The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.00 per year, three years for \$15.75. For Every Home Plan: \$5.00 per year mailed to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15683. Lithographed in United States.



France: The Spirit Works Amid Diversity

By Lorraine Roth

Chatenay Congregation

The Mennonite congregation at Chatenay-Malabry, a Paris suburb, consists of a varied group of Christians from Catholic, Protestant-evangelical, and nonchurch backgrounds. Mennonites who settle here from Alsace have a background similar to many rural communities in North America. Those from fundamentalistic and pietistic orientations find it difficult to appreciate any form of social service. Convictions and reactions to their varied teachings and influences are manifold. How does the Spirit of the Lord manifest Himself in this kind of a group?

The Chatenay congregation sponsors a number of regular activities which might be included as part of the program of any local church — Sunday school, adult Bible study, worship services, Bible club, a scout program, a youth group, a chorus with regular practice sessions, prayer meetings, and religious instruction. In addition, the congregation sponsors a sheltered workshop program for mentally retarded youth.

Lorraine Roth, originally from Tavistock, Ont., was on a special assignment with Mennonite Board of Missions during the past year as secretary to Robert Witmer and Marlin Miller in Paris, France. Her article is another in a series of overseas missions reports in *Gospel Herald* on the Mission '70 theme, "The Spirit of the Lord upon Me."

This program — along with club, scouts, and the youth group — includes nonchurch children and youth.

A unique activity of the Chatenay congregation is a monthly all-day fellowship referred to as "Church Day." The morning begins with the regular Sunday school and Bible study with communion as part of the worship service. A fellowship meal prepared by one or more women of the congregation gives an opportunity for people to learn to know each other as individuals and families and to share their problems, daily experience, viewpoints, etc. This fellowship is probably the greatest single factor helping to mold this varied group into a caring and sharing community.

The afternoon meetings are varied. Sometimes a missionary speaker presents his particular work. Sometimes there is a Bible or doctrinal study as part of the final meeting of a weekend Bible conference. Sometimes a social issue is presented, and sometimes a congregational business meeting is held. The December afternoon meeting is a Christmas program involving all the church groups including the workshop personnel and all the families of the children and young people.

Church Day

In June, "Church Day" is an outing to Hautefeuille (the country residence for the retarded about thirty miles from Paris). All the club, scout and workshop families are also invited to this outing. In this case the noon meal may be a family picnic lunch with a North American-style wiener roast to conclude the activities in late afternoon or early evening. This day gives the congregation an opportunity to relate to the families of the workshop youth as they transport them in their cars or mingle with them on the chartered bus or in informal conversations and activities throughout the day. It also engages these people in worship services of singing and hearing the gospel message.

Thus "Foyer Fraternel" becomes the spiritual base for a number of people who are seeking seriously enough to be the people of God through relating to a group with like-purpose in the midst of indifference and skepticism of every description. In a certain sense the Spirit may be hampered in working in a group of such divergent backgrounds and perspectives, but it may also be in this very area that the Spirit may find His greatest potential. If this group can learn to listen to and accept each other and work together, their example can provide a source of enrichment, balance, and strength.



Mr. and Mrs. Andre Kennel discuss the development of the Hautefeuille workshop-residence project with Robert Witmer. The Kennels are directors of the program.

The congregation was particularly brought together in the recent experience of the Robert Witmer family. Robert was diagnosed as having "plasmocytome," a type of cancer, in several vertebrae. The congregation rallied around the family in prayer, which included an anointing service led by the Swiss pastor and director of the Bienenberg Bible School, Samuel Gerber. Subsequent tests after diagnosis of the exploratory surgery showed no signs of the disease. Although the congregation may not be unanimous in its interpretation of the healing experienced, everyone is unanimous in the thanksgiving.

Sheltered Workshop

The sheltered workshop was first opened in 1961 in Chatenay. It began with facilities for fifteen retarded boys and girls 18 years old and older with IQ's ranging from 30 to 65. Its size has expanded twice to the present capacity of forty-eight young people and seven dedicated staff members.

The ministry to these young people is twofold. In the first place, it is a direly needed service. Families with a retarded child face a very real problem once he moves beyond school age. Since the individual cannot function fully in a normal work world, but does possess some energy and a certain amount of ability, he is left with nothing to do. In many cases the mother of the family works in order to make ends meet, and this leaves the family with the problem of having an idle young person, who in many cases cannot be safely nor wisely left alone.

The sheltered workshop finds simple jobs — an assembly line, repeat-type activity such as packaging Band-Aid or raffia, assembling electrical parts, or making filing pockets. These jobs this type of person can do in a noncompetitive understanding atmosphere with adequate supervision (one supervisor for every twelve workers). This makes the young person himself a contributor to society and brings with it the joys of "going off to work," relating to other people and to society under conditions that do not overwhelm him. In addition, it lifts a heavy load off the shoulders of the parents who otherwise hardly know how to resolve their problem.

In the second place, it is an opportunity for the church and particularly for those involved in the program to witness "in the name of Christ" not only to the parents and families of the young people who find work here but also to the community and to the state authorities. This work is completely state supported and the young people are paid for whatever work they do. The church simply needs to have the foresight, courage, and personnel to first of all begin the work, and then the personnel and organizational facility to operate it.

Domaine Emmanuel

A great deal of vision, prayer, dedication, and work went into the March 1968 opening and the smoothing-out operation of the residence and workshop for forty-eight retarded young men at Hautefeuille. A number of Paxmen and French Mennonite volunteers put a great deal of time and energy into the renovation of the chateau to prepare it for the men who would be admitted and into several other buildings which serve as residences for the 17-member staff. Since this is a residence, the men need to be supervised and cared for both during a normal 40-hour workweek and the additional 65 waking hours.

The greatest share of the visionary- and early-stage administration was carried out by Robert Witmer and Andre Kennel. Andre is a French Mennonite originally from Nancy in the east central area of France. In the 1930s he and his family purchased a farm which was part of a group of farms and game reserve owned by a wealthy Paris family. The woods is now a state forest reserve. It was through Andre that the chateau (a 28-room mansion not counting kitchen, utility, and washrooms), several other buildings, several acres of park, gardens, and sports area became available to the mission. This allows gardening to be added to the other types of workshop jobs which are similar to the ones at Chatenay. The state is now covering the operating costs which consist of a \$125,000 annual budget and will eventually also cover the capital investments. Andre and his wife Liliane serve as directors of the center.

Some real personnel difficulties emerged during the early days when both forty-eight retarded men and new and inexperienced staff were being integrated into a community, but the Spirit of the Lord has been working among them, molding them into a team of cooperation and service. ☞

O God,
Are we guilty? We weren't there
Can we be held? We didn't say anything.
Will You blame us? We were busy,
When our brother was bleeding —
When Christ was crucified.

Joy My Strength

Why Doesn't God Act?

God speaks through personal tragedy. But deep suffering often precedes the Word of God. Some prayer are so intense, that only a cry goes up to God. Here are a few short prayers which, "uttered or unexpressed," rise from the lips of one who is suffering:

O God, HELP!

The thing that I feared has come upon me, and what I dread befalls me. This thing — it is too much for me — I can't cope with the facts! It is a problem without a solution. O God, carest Thou not that I perish?

O God, NO!

No, this thing cannot happen to me! It is the kind of thing which you read about in the newspaper — that happens to someone in a distant state, or the cousin of your friend. It can't happen to me, to us! I simply will not believe it. It is not written in the book of my plans for my life.

O God, WHY?

Give me a reason, just give me one reason, God! It doesn't make sense, What did I do to deserve this? Am I worse than others, that You need to discipline me in this way? Am I a terrible sinner? What possible good can come out of this mess?

O God, HOW LONG?

O God, if You are so great, if You have all that power, then why don't you do something about all this? Are You sleeping, or have You forgotten me altogether? Surely, You are not dead, but the silence from heaven is more than I can bear. How long, how long, O God, until You act in my behalf?

But, hopefully, the sufferer moves beyond the stage of "Listen, Lord, thy servant speaketh," important as this stage is to his ultimate healing. When, in quietness, he is able to say, "Speak, Lord, thy servant heareth," there comes a word of courage and hope:

"Be still and know that I am God . . . Lo, I am with you. . ."

"My grace is sufficient for you, for my power is made perfect in weakness. . . . Nothing shall be able to separate you from the love of God in Christ Jesus our Lord."

And, in answer to the still, small voice, the sufferer is able to pray:

O God, YES!

"I have heard of thee by the hearing of the ear:
but now mine eye seeth thee."

— Helen Good Brenneman

Joy of tasting, joy of hearing,
Joy of visions higher leading,
Joy of hoping and of yearning,
Joy of slow and patient growing,
Joy of searching and of finding,
Joy of waiting for His coming:
His joy is my strength!

Strength for days of little duties,
Strength for night's uncertainties,
Strength when doubting, strength for trusting,
Strength to dream, to love, endure,
Strength for tasks beyond my doing,
Strength of Rock in weary land:
The joy of the Lord is my strength.

Lord of space, and Lord of sparrows,
smoking flax and bruised reed,
Lord of all within my seeing,
Lord of all beyond my knowing,
Lord of my brief pilgrimage:
King of kings! Lord of lords!
His joy is my strength!

— Adella Kanagy

"If a church is not trying things that sometimes fail, it is not living by faith. But if we are to attempt the things that may fail, we must have a place to stand (in Elton Trueblood's phrase): a place to which we can return for encouragement and comfort and then for the nudge to launch out again." — *The Emerging Church* (Larson & Osborne, Word Press, 1970, p. 99).

. . .

My child, when you pray to Me of your own little troubles and doubts, your prayer is pretty thin and small. When you reach out to help other people by offering yourself as a channel for Me, your prayer becomes at once large and noble. — Frank Laubach's *Prayer Diary* (Fleming H. Revell Company).

. . .

One of the major weaknesses of the church in Africa is that it does not give people — new people — jobs to do. Often the deacons, the stewards, the local preachers, the Sunday school superintendents are of the 1900 vintage. They have carried their tasks well for many years. May God give them grace to step aside and guide those of two generations later who should be learning churchmanship! (This applies not only to the church in Africa!) — Ralph E. Dodge in *The Unpopular Missionary* (Fleming H. Revell Company).

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On Paying the Pastor

A preacher dare not be materialistic. The Scripture is clear on this. He should not be "greedy of filthy lucre." And the congregation is clear also on materialism (that is as it concerns preachers). The pastor who even suggests what he needs may well find measures taken to see that he moves on or out of the ministry.

According to some, two things should characterize every minister — sacrifice in living and silence about salary. To some these are two excellent recommendations which rate high in pulpit committee or business meeting discussions. As someone said, "The only real compliment some men receive is the budget committee announcing that the pastor did not ask for an increase in salary."

Now the pastor, of all people, should demonstrate sacrificial living. He ought to be exemplary in his serving and giving. In fact, one may well question if any congregation will know the joy of serving and sacrificial giving without a pastor who demonstrates both in his own life.

Without doubt there are some ministers who live on a high level and give at such a low level that it is difficult for them to preach a real stewardship sermon. Yet many ministers are under undue stress because the church keeps them at too meager a level financially.

A pastor pays the same price for the needs and obligations of his family as do other members of the congregation. Discounts and special privileges embarrass more often than help. Special gifts such as groceries and money on special occasions drop off radically after the first few months in a congregation. Further, congregations seldom share any of the embarrassment or roots of resentment which children in the pastor's home feel because they are required to make sacrifices no other parents in the congregation require.

What may so easily happen is that the pastor, by the very nature of his financial frustration, finds money becoming a bigger thing in his thinking than it really should be. Because his budget is so tight he becomes very money-conscious, so much so, that he may jump at opportunities to "moonlight" or even to leave the ministry for more money. A congregation can make its preacher miserly because of its meager support.

Several things must be kept in mind. To begin, the preacher or church worker who has not given up the idea of making abundance of money or living in luxury will live all his lifetime subject to this bondage and be ineffective and miserable. Service in the church never has been, or will it ever be, a financially profitable occupation. So if one is to serve happily and with a Christian spirit he must get over

gripping because he is not making as much money as others with equal or less education, experience, or qualifications in other occupations. This type of complaining only brings unhappiness and ineffectiveness and it can also have far-reaching repercussions upon his children.

A congregation which calls a pastor should ponder several things. A pastor should probably not live on a standard higher than the average member of his congregation. On the other hand is there any reason for the pastor to live on a standard below the average?

Perhaps, in calling a pastor, a congregation should check what the average or median income of the congregation or community is and then think in these terms in deciding on pastoral support. These figures for your county are easily obtained through government reports on income by county. Another guide might be the area schoolteacher's salary who has the approximate experience. I have a feeling most pastors would be happy and well supported on this basis. Or do you have a better suggestion? — D.

Is a Response Expected?

Without a doubt the reason no more happens with all our preaching and teaching is that really nothing is expected to happen. The most many preachers assume will happen when they preach is that some folks will like what is said and some will not. No specific action or decision is expected. Many Sunday school teachers don't expect their teaching to have any real influence on the students' decisions next day. Many leaders, even schoolteachers, at all levels, seem to have no higher purpose than to cram facts into heads. Little thought is given to calling forth appropriate response.

A clear purpose and greater expectation is needed. The preacher should take time to review his last dozen sermons and ask, "What kind of response do I expect from these messages? If an invitation were given what kind would it be?" It is rather difficult to find anything specific in many messages to respond to. But we go through the ritual of cranking out more sermons, lessons, and articles without a clear objective or goal in mind.

Now for the objective of this editorial. It is hoped that you will stop and ask yourself what kind of response you are expecting and what kind you should expect next time you preach or teach. — D.

What Is Going on, Musically, in the Mennonite Church?

By Roy D. Roth

In the fall of 1970 questionnaires were sent to pastors of 467 congregations with a membership of fifty or more in the nineteen conference districts of the (Old) Mennonite denomination in the United States and Canada. The questionnaire was designed to determine the musical activities in local congregations. The following data is based on a 78.8 percent response. The Alberta-Saskatchewan, Iowa-Nebraska, Pacific Coast, and Southwest conferences gave 100 percent response. The lowest conference response was 63 percent. While only two of the thirty-five questions in the questionnaire were answered by all pastors responding, the percentage of response to all questions was quite high — an average of better than 95 percent.

Reactions to the questionnaire were varied: "Too personal," commented one pastor. "Makes . . . the pastor appear to be a real ignoramus," responded another. However, negative remarks constituted a very tiny minority of the total. Far more wrote: "Thank you for sending this questionnaire. It is quite shaking. As I examine our music program I realize how much we have failed to put more into it." — "We need to be reminded often of the importance of congregational singing, music education in the church, and meaningful worship through song." — "The questionnaire revealed some of our deficiencies and stimulated interest in a better program."

General Information

The average attendance in the Sunday morning worship service of Mennonite congregations is 157.8. Those services are presided over by 63.5 percent part-time pastors, and 36.5 percent full-time pastors. Of the pastors who attended one of our (Old) Mennonite colleges or seminaries (56%), 55 percent sang in one of their college or seminary music organizations. Music courses were part of the academic training of a rather small number of pastors: Hymnology, 31; History of Church Music, 41; Church Music Administration, 6; Conducting, 41; and Philosophy of Worship, 45. Other courses mentioned by several pastors were music appreciation, sight singing, harmony, fine arts, and general church music.

Roy D. Roth is presently studying in the Church Music Department at the University of Oregon in Eugene, preparatory to joining the music faculty at Eastern Mennonite College in the fall of 1972.

(1969) Mennonite Hymnal

It is significant that 47 percent of our congregations have already purchased the (1969) *Mennonite Hymnal*. An additional 8 percent of the congregations intend to buy the new hymnal in the near future.

Who selects the hymns for the Sunday morning worship service in our Mennonite congregations? The music director is responsible for hymn choice in 57 percent of our congregations. He is joined by the pastor in selecting hymns in another 25 percent. The pastors alone choose the hymns in 14 percent. A dozen miscellaneous answers constituted the remaining 4 percent of the returns. Among them were the music committee, pastor's wife, worship committee and song leader, and youth teacher.

The average number of hymns used in our Sunday morning worship services is 4.18. Almost unanimous participation in congregational singing is enjoyed by nearly half the congregations. Slightly over half the groups regard their participation as average. Two percent report poor participation. A variety of methods are used to introduce unfamiliar hymns to the congregation. Among these are the hymn of the month (32%), Sunday evening hymn sings (24%), church chorus (15%), and miscellaneous (29%). Sixty-two percent of our congregations do not have a plan for presenting these hymns.

Music Leadership

The title Song Leader or Chorister is used for those mainly responsible for music activities in 65 percent of our congregations. A sizable number (17%) use the title Music Director. Three percent have a "Minister of Music." The remaining 15 percent bear various other descriptive titles. The person who assumes music leadership in a majority (79%) of Mennonite congregations is a man. The music leader is found in 75 percent of our congregations through some elective process; in 17 percent by appointment. In the remaining congregations (8%) the method varies from popular agreement, to voluntary response, to a kind of permanent arrangement whereby the oldest and most eligible individual emerges to do the job! Only one percent of our total music leadership receives financial remuneration for services rendered.

The music leaders in the churches of our denomination have had varied musical preparation. The formal education

of 75 percent of our music leadership stopped short of college or university music training. Those leaders who have studied music at the college level attended our three church colleges in the United States (71%) and twenty-three other institutions (29%). A very high percentage of the college-trained music leaders sang in one of their school's choirs.

Only 30 percent of our church musicians have attended one of our church music camps.

Most of our congregations have about three persons involved in music responsibilities, in addition to the main director.

Choral Activities

Only 42 percent of Mennonite congregations have an adult chorus, and of those, only 29 percent meet regularly throughout the year. Only 17 percent sing regularly in the Sunday morning worship service. It is interesting to note, however, that slightly over 50 percent of our congregations have an average of five members singing in a community chorus.

Only 28 percent of Mennonite congregations have a youth chorus (junior high and/or high school age), and of those, only 24 percent meet regularly throughout the year.

A children's chorus (elementary school age) exists in 115 of 349 congregations. Seven congregations have two children's choruses. Children's choruses function only seasonally (e.g., at Christmas and Easter), in 75 percent of Mennonite congregations which have them.

Special Music

Eighty percent of our Mennonite congregations have special music in some Sunday morning worship services. Special music, however, is a regular practice in only 18 percent of those congregations. For the other 82 percent the practice is occasional. Solos were mentioned in response to the questionnaire a total of ninety-six times, duets 127 times, and trios 185 times. What appears to be our favorite, quartets, are cited 254 times. Included in the long list of other ensembles featured as special music were family groups and intergenerational groups.

Instruments

Almost all congregations responded to the musical instrument questions—366 to the general question, and 362 to the question about folk instruments. Seventy-four percent of our Mennonite congregations do not use an instrument in Sunday morning worship. In the ninety-seven congregations (26%) that do, the piano is used by twenty-five congregations, the organ by fifty, and both piano and organ in twenty-two instances. In addition, a wide variety of folk and traditional instruments are used for worship by 55 percent of our congregations on some occasions.

Wedding and Funeral Music

In about 71 percent of the weddings in our churches, some kind of special music is used. Only 2 percent have congrega-

tional singing exclusively. The remainder (27%) have some combination of congregational and special music.

For worship at funerals, 9 percent include only congregational singing, while 52 percent add special music to the congregational participation. Music is the offering of special groups only in 39 percent of our funerals.

Finances for Music

Mennonite congregations have been slow to adopt the budget system of church finance. At the present time, 253 of the congregations in our survey report using a budget. The budget average per congregation is \$24,619. Of these 253 congregations, only fifty-nine provide for music in their annual budget. The total figure provided for music was \$14,342, or \$243 per congregation. This \$14,342 represents only .2 percent of the total budget figure (\$6,228,728.) Seven congregations invest \$5,560 in salaries. Simply, this means that the salary budget for music in seven congregations accounts for 39 percent of the total music budget for our entire denomination! Also, \$7,682 is designated for the purchase of music by the fifty-nine congregations, averaging \$130 per congregation.

Music Equipment and Books

A rather startling revelation was made in this section of our questionnaire. Forty-nine pastors admitted having not a single book on music in their church libraries. The 211 pastors who responded to this question reported a total of 1,010 books on music, an average of approximately five books per congregational library. Also, a rather small inventory of hardware (chorus risers, record players, tape recorders) related to the music program of the church was reported.

Present and Future

Music committees, averaging four members, are active in 46 percent of our churches. Seventy percent of our pastors have discovered ways to share with the music leaders in their congregations in planning for the musical aspect of congregational life. This is accomplished most often through planning sessions with the music committee or with the song leader.

The pastors generally view optimistically their congregation's potential for music leadership for the future. They have identified 1,563 potential leaders, or 5.3 persons per congregation.

(to be continued)

Wit and Wisdom

The church choir soloist was quite proud of the fact that someone told him he had a mellow voice; that is until he found the definition of the word "mellow" in the dictionary—"overripe and almost rotten."

° ° °

Nothing makes people go into debt like trying to keep up with people who already are.

° ° °

By the time a man learns where he stands his feet hurt.

ALFALIT: Putting Faith into Action

By F. Edward King



Honduras, a country with 55 percent illiteracy, is currently being invaded by a new "army." Its ranks are filled with volunteers singing "Onward, Christian Soldiers," putting love into action, carrying armfuls of literacy primers and materials, marching under the banner of "ALFALIT—from darkness to light." Eyewitness accounts coming into the "central control post" (the ALFALIT office in Tegucigalpa) tell of success on all sides.

This invasion began a few years ago when Anna Mary Yoder, a Mennonite volunteer sponsored by Eastern Mennonite Mission Board, arrived in Honduras to help with the literacy problems in the national Mennonite Church. The work was mostly confined to the Mennonites in the northern area until 1969 when ALFALIT in Honduras was formed on a national scale with an executive committee of five dedicated men. A course to train local promoters was also given in other evangelical denominations.

ALFALIT was established to help all churches find ways to serve all men, to help them develop their lives in the totality that is found in Christ. In September 1969 my family and I joined the ALFALIT staff. Mennonite Central Committee and Eastern Board are supporting us in this significant assignment. Our first task was to evaluate the existing program and to contact persons who were interested in enlarging the efforts.

With faith in God, knowing that He would accomplish His work, we set our course as His instruments. The Word of God is our base, literacy and adult education are our methods, and the abundant life in Christ is our goal.

We discovered immediately that there was a great need for more volunteers, local and regional promoters, and more prayer and moral support from the national brotherhood. In the next few months bulletins and letters were printed and sent to all the congregations throughout the country. Invitations to attend a 10-day seminar in Tegucigalpa were distributed. A Guatemalan, a Costa Rican, and a Honduran

Mennonite pastor served as teachers in the seminar; thirty nationals were students.

Many new contacts were made simultaneously in the area through the Honduran Volunteer Corps (a purely peace corps), the National Social Welfare Department, the National Ladies' Teacher Training School, the National Director of Adult Education of the government, the Ministry of Education, and many of the church groups in the country.


The astounding results humble us to the fact that Christ is Lord of all and is performing miracles in individual lives all over Latin America, specifically in Honduras. Of the group who attended the seminar, twenty-three are contributing much volunteer time in the war on illiteracy. One teacher has fifty students, others have ten, five, or one student on a person-to-person basis. Many of these students are reading about and discussing the great love of Christ for the first time in their lives. The volunteer teachers continue to say, "I am seeing modern day miracles happening for Christ."

At the beginning of the year, goals were set to train 500 new volunteers and to have 1,000 adults attending classes by the end of the year. As of the end of September these goals have been surpassed and a tremendous interest has been awakened in the minds of many Hondurans. Many of the trained promoters are now training others, and some of the newly literate adults are now teaching their wives or husbands in their homes. Recently we have received confirmation that the Honduran Army has accepted to use our materials and teachers in literacy classes with the hundreds of illiterate soldiers in all of their military bases!

We cannot hope to record all the miracles happening through ALFALIT, a strong arm of the evangelical church in Latin America. But we do know that people are experiencing changed lives. Students are feeling the joy of being loved by their teachers and by Christ. To many, a whole world is opening up as the printed Word becomes real to

them. Christians are finding literacy and adult education to be a truly exciting way of putting faith into action. Their students ask: "Why do you do this? What is your reason for giving up your free time to volunteer for this hard work,

and then receive no pay?" At this point the door is wide open and the Lord's love flows in!

We praise God for permitting us to share in this great work in Honduras. We ask the prayer support of all. 

Mission In the Bible

By J. D. Graber

The Bible is a missionary book. It is fundamentally the story of God's search for lost and rebellious men and is not, as humanistic theologians used to say, a record of man's search for God. In the Bible we constantly see man trying to escape God. But God wants man to return to His fellowship, and He devises many ways and means to bring him back. The story of the prodigal son is characteristic of Scripture, picturing the father eager to receive the lost son back into the family and to extend forgiveness, mercy, and love.

The mission concept begins early in the Bible. Genesis, usually not considered a missionary book, contains significant missionary principles in the opening chapters. The Creation story of the common parentage of all people on earth makes all men brothers. None of us has a prior claim; all are members of one family. This places the race question in proper theological perspective, and when we see the millions on earth without Christ we are concerned, for these are all our brothers.

Cain responded with a familiar question when God asked him the whereabouts of his brother: "Am I my brother's keeper?" The answer was, and always is, "Yes." We are responsible for our brother, wherever he may be. Excuses like Cain's hedging question do not absolve us.

Already in Genesis 3:15 the Savior is promised; this is the first paragraph in the Bible's salvation story. Taken by itself the meaning of this verse might not be clear, but if read as part of the long chain of promises God continued to make we have early in the Bible the promise of a Redeemer who would crush the head of Satan, but who would be gravely wounded in the process.

In Genesis 12 Abraham is called and all mankind is to be blessed through his "seed." According to Galatians 3:16 the seed here referred to is the Christ Himself, who indeed desires to be the source of life and blessing to all mankind. Singling out Abraham and his offspring does not mean that God was limiting His saving grace to one family. The exact opposite is true. It is God's method of planting His people at the very crossroads of the world so that all men might come to know His saving grace.


God's search for man and His gracious provision are typified in the life of Joseph. Here God moves again from the specific to the universal. Egypt, a heathen nation, and

Pharaoh, a heathen king, are manipulated and drawn into the orbit of God's saving purposes. God is indeed at work in every nation throughout history up through the present. Furthermore, Joseph's marriage to Asenath, the daughter of a heathen priest, reflects God's universal sway. This daughter of an Egyptian priest becomes the mother of Ephraim and Manasseh, and these two sons become the patriarchs of two of the twelve tribes of Israel. This is part of the same salvation story that brings Rahab the harlot and Ruth the Moabitess into the honored line of the ancestry of Jesus.

Who may sit down in the kingdom of God? Jesus said in Matthew 8:11: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The Psalms and the Prophets contain innumerable references to God's love for fallen men; of His longing to bring them back to Himself; and of the completely universal nature of His appeal to all men.

The New Testament works out the salvation story more explicitly. The promise becomes reality and Jesus is born. He attacks the Jewish exclusiveness head on and makes His appeal to men of every nation. In His death He prepares the way for all men to come back to God, and in His resurrection He opens wide the gates of eternal life to all who will believe. Just before His ascension, but after His resurrection, He says, "All power is given unto me in heaven and in earth. Go . . . make disciples of all nations. . . ."

The apostles understood Christ's meaning and purpose, but apparently not until after Pentecost. When the Spirit came upon them they forgot the Great Commission, but went everywhere proclaiming the good news that God had acted in behalf of sinful and lost mankind and that the gates of mercy and forgiveness are now open. They acted under an inner compulsion of the Holy Spirit. Nothing was more natural than telling everyone the good news and bringing everyone who would believe into the fellowship of Christ's church and into a personal commitment to Him. The gospel spread and churches were established in all the provinces. Believers and disciples grew and multiplied daily.

Does the Bible teach mission? It does not say anything about organized mission programs, but the Bible makes it abundantly clear that if the love of Christ is a reality and if we have tasted of His salvation we will *naturally* invite all people — to come and find in Christ what we have so gloriously discovered. 

J. D. Graber, Goshen, Ind., is a veteran missionary to India and served for many years as secretary for Overseas Missions with Mennonite Board of Missions, Elkhart.

What Is a Nonresistant Christian?

(Note: It is suggested that before you read this article you carefully read John 17.)

As a background to the main point in this article we should be reminded that the church is now in the world being prepared as the bride of Christ. The Christian's reason for being here now is not primarily to make this a better world. His work now is to spread the gospel and work for the conversion of as many souls as possible before Christ comes again.

While the Christian's purpose is not to reform the world it is also clear that as a result of the conversion of individuals, the world will be a better place in which to live. In fact, the regeneration of men's souls is the only real way to better the world.

Israel under the Old Covenant was God's earthly people, but in the New Covenant the church is God's heavenly people on the earth. The church is really a pilgrim group in a hostile world. Her work is not to "tame" the hostile world, but to work for the conversion of as many as possible for membership in the body of Christ. The church of Christ is not nationalist, and not even internationalist. She is clearly supranationalist. She is above all that relates to the spirit of nationalism.

Christ's Burden in Giving His Life

It was for the salvation of men's souls that Christ died on the cross.

It was not for the reformation of society that Jesus went all that way to Calvary. A kind of reformation could possibly be attained without the death of the reformer. To repeat, Christ died for the conversion of the sinner, so as to become a saint in Him.

No part of Christ's purpose in the world was to oppose world rulers. If anything is clear in the spirit of the New Testament, it is this that Christ was not here to oppose any rulers even though we would say the rulers deserved it. He was here to preach salvation for all men, and to die as the sacrifice which was required in providing it.

Jesus didn't come to destroy any system or to crush any establishment. He was not a revolutionary. Through the work of Christ many systems and establishments were affected seriously, and many men's lives were revolutionized. These were all side effects but Jesus' burden in giving His life was the salvation of the soul.

The Son of God was not in the world seeking martyrdom. He is called a martyr by many but He was infinitely more

than a mere martyr. He was the unique and only possible sacrifice for man's sin.

Jesus came into the world, not to take sides but to create a new side. He was neither pro-Caesar nor pro-Israel. He said, "Come unto me *all ye* that labor and are heavy laden." "Follow me." "My yoke is easy and my burden is light." He told the Pharisees to give to Caesar what belongs to him and on the other hand, to the healed leper he said, "Go thy way, shew thyself to the priest, and offer the gift that Moses commanded. . . ." In the twenty-second chapter of Matthew the Pharisees conceded that Jesus was impartial. He was neither for nor against either side but He was all out for complete regeneration.

Jesus did not oppose the paying of taxes to Caesar. We hear today men talking about *our* tax dollars. They are not ours. They are the government's. We pay what is the government's and what they do with it is not our responsibility. The church and the state are still different entities even though we Americans live in a democracy. To repeat, the one great burden Christ had was for the salvation of men.

We find no biblical instance where Jesus instructed, or dictated to, any ruler as to how he should conduct his work. He did teach His followers to honor the rulers and obey them. He wanted them to be effective witnesses.

Jesus came not to establish a warless world. (He will do that when the time comes.) He said that He came rather to send a sword. This means that when a soul is converted it will cause opposition. He considers the salvation of a soul important enough that He risks disturbing the peace to save a man's soul.

Jesus is not concerned for creating an environment of complete peace for His disciples here on earth now. However, He is deeply burdened that every man have peace in his own heart. Certainly a world at peace with all of its neighbors is good and right, but we Christians today also do not have time to march in antiwar demonstrations when so many souls are going into eternity unsaved and we are responsible.

Jesus fed the hungry and healed the sick wherever He met with them. This was a part of His mission on earth. This kind of service to the suffering is part of the work of saving men. Jesus, however, did not have time to spend in renovating or reforming world conditions.

For Christians All War Is Wrong

If we say all war always was sin then we implicate God in promoting sin in Old Testament times. God clearly commanded wars at certain times. Then Israel was a theocracy and so

Lloy A. Kniss recently moved from Ellicott City, Md., to Harrisonburg, Va.

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

combined God's people and civil power.

Now the church and the state are separate. The Christian will never find it right to fight in war or in church or in the community or in the home.

Where do we find reasonable ground to say that the Vietnam war is an insane war? Then, which wars are sane? This kind of talking reveals a weakening of our conviction on Christian nonresistance. This shows that we are on the way to the same position with the larger protestant churches. We will preach that war is wrong, but some wars are necessary and others are insane. Another attitude taken by some of us now fits to this line of reasoning. That is, because of the involvement of Israel in the Middle East war some of us are taking sides and encouraging our government to support Israel. What inconsistency! One war is insane and another war is commendable. Again it must be said, *all* war is wrong for Christians. We will not take sides with either South Vietnam or North Vietnam; with either the Arabs or Israel. We want to see no one killed. We want to see them saved.

We know man's life on earth is only a probation. We don't want to shorten that probation for any man, but want to see him saved.

Christians Honor, Respect, and Obey Rulers

We do not well to criticize our rulers. This involves presumption. When we liken our president to Hitler in order to disparage him we are unchristian. We have no right to accuse rulers of being immoral because they are involved in war. That is not for us to say or judge.

We do well to keep our places in the church and refrain from criticizing our government. Did we never think of the possibility that our president could accuse our churches of not doing their part in preaching the gospel in Asia, and so causing the war? This would likely be a just accusation. Let us be ashamed and stay at home and clean our own house.

It is neither practicable nor proper to charge the state with conducting its work on Christian principles. We are two entities.

Our Work Is to Preach the Gospel

Do we Christians stay at home enjoying our wealth instead of spending it to spread the gospel and then try to ease our consciences by criticizing our government for the war? Absurd!! Who do we think we are?

Let us give all we have and are for the work of Christ, and let the world rulers be judged by Christ. He will judge also *us*.



Last night I went to our monthly local (ecumenical) study group comprised of several churches in our town. The story was the same, "What problems can we work on?" "Where will our efforts reach the farthest?" In the past we studied the "race question," "pollution problems," "housing," etc., etc. The whole meeting was disgusting and I am sorry to say reminded me of some of the thrust of much of the Mennonite Church at large today. It seems to me it is the thing today to be one of the Jesus people, and in the right context this is very good and what I want, but I have spoken to some of the Jesus people from across our church who are only that. They have informed me they want to love like He loved, act like He acted, but I ask them about the Christ of faith and they say a risen Christ is not their bag. He is just a Jesus of history, He was with it, He was where the action was, and He upset the system. These young people (some college graduates) are some of the most active in social action in the name of the church. I recognize all are not this way, but I spoke to several who are (no Christ of faith, just a Jesus of history). What, I would like to know, can they do more than the local Elks club if their motive is love? Or what more can they offer than the Rotary club if their motive is love? If this is the sole task of the church (to go out and in desperation look for social problems to tackle), I'm ready to throw in the towel for I believe this job can be done more effectively and efficiently by organized community groups.

It seems to me the church's task is this yes, but first and much more it is to have a story to tell. As I read Acts the first chapter it says to me: "Don't get all up tight about when the kingdom will be restored (they were looking for a local, physical kingdom restoration to do away with oppression), that's in the Father's hands, apart altogether from that, when you receive Holy Spirit power, you shall tell the story of Me." Or as our national MYF convention theme "Share your Christ."

If this doesn't become our first concern, "to share a risen Christ of faith," I'm afraid our works will go unnoticed, not only by God, but also by those we are trying to help. Is it any wonder this statement I have heard is true, "The blacks don't get very turned on by the church," when the church is not aiming at their greatest need, their spiritual one?

For too long we have been largely unconcerned about social problems, and now it seems the pendulum has swung the other way. Can't we find a middle ground? May the last words of the risen Christ ring in our ears, "Tell the story of me in Jerusalem, and all over Judea, and in Samaria, and all over the world" (Acts 1:8b, Barclay).

Love, justice, equality, food, and clothing are things we all strive for and need but these alone without the message of a risen Christ will leave one as depraved, twisted, and empty.

For this reason social action and evangelism must go hand in hand. — Percy Gerig, Eureka, Ill.

"Some Grist for the Think Tank"

By Robert Hartzler

If and when the Council on Faith, Life, and Strategy under the new Mennonite organizational plan becomes a functioning reality, here is some initial grist for its cognitive wheels.

Economics May Kill Us

We live in an economically oriented environment. Affluence is the number one influence on Americans today. Christians are not exempt from the pervasive effect of the almighty American dollar. Nor are Mennonites immune to the inroads of affluence and materialism. Our consciences are constantly pricked by the prophetic words of Scripture, sermons, missionary reports, articles in church periodicals, and by brotherly discussions. How can we cope with the threat which affluence poses to our faith and fellowship?

The New Testament Church Responded

The rapidly growing Jerusalem church faced a similar problem. Cultural differences led to discrimination in the distribution of the charity fund among the needy widows. A members meeting was called to deal with the problem. They soon agreed that mutual aid was important but secondary to the ministry of the Word. The situation called for a simple division of responsibility. A new office or ministry, that of deacon, was described and created. The qualifications were simple but profound — full of the Holy Spirit and wisdom. There was consensus on the proposal. Seven men were chosen according to the prescribed qualifications. The church recognized and ordained them for the task. And, praise God, the church continued to grow!

Where Are Our Deacons?

Biblical deacons are on the decline. Bishops trying to ordain deacons have been thwarted time and again by their congregations. Why? Perhaps our rising wealth has practically eliminated poverty within the brotherhood. Most deacons are functioning more as assistant pastors than as distributors of the charity fund. Our worldly culture has almost robbed us of deacons. The office is all but dead.

I suggest that the office of deacon be updated and restored.

The Jerusalem church responded to the immediate need with seriousness and faith. Its action was productive as it freed the church for mission. Let us do likewise. Instead of bowing to the false god of American affluence in guilt and frustration, let us by the power of God's Spirit make the mighty American dollar serve Christ and His church.

Our Need Is Legion

We need the ministry of those men who can put our financial affairs in proper perspective keeping the Word of the Lord paramount to the pressures of an economically oriented society. We need dedicated brethren to help us be responsible citizens of heaven in coping with insurance plans, financial investments, mortgages, retirement funds, etc. In a brotherhood individual decisions are not always the most sensitive to the needs and mission of the church. Pastors should not be expected to serve as financial counselors. They are primarily and foremost ministers of the Word.

God Has Given Gifts

Where are our deacons? Many congregations include men both equipped and qualified to meet this need. They possess financial expertise and are vessels of the Spirit and heavenly wisdom. At present they lack the recognition and ordination of the body.

Biblical Principles Confirmed

Perhaps the situation can be corrected by restoring the office of deacon to the biblical level of ministry and responsibility. By recognizing the gifts of the financial counselor, by ordaining and freeing him for the task according to scriptural qualifications, and by updating the job description we can speak to several biblical principles: (1) the ministry of the Word takes precedence; (2) financial matters are important; (3) money is subject to the Spirit and wisdom; (4) the tension between Christ and affluent culture is a serious matter; (5) the Spirit has given gifts to deal with such matters; (6) mutual aid and stewardship are tools for mission.

Long live the biblical deacons! Rise up, O men of God. Have done with lesser things!

OUR TASK: SHARING GOD'S MESSAGE



Moving from the traditional Mennonite communities to the America of *Time* and *Newsweek*, 182 HOME MISSIONARIES help to meet the needs of their neighbors — youth, students, tourists, minority groups, rural migrants, inner-city poor, homeless, drug addicts, prisoners — and as they serve, they share their experience of Christ.

In 14 countries 207 OVERSEAS MIS-

SIONARIES help local people improve their communities through teaching, healing, counseling, and agriculture. They work as brothers in national churches, share in pastoral care, leadership training, and evangelistic outreach. They seek to

build bridges of understanding between Christian groups.

YOUTH VOLUNTEERS commit themselves to Christian discipleship. In hands-dirty, practical experiments 174 youth are learning about themselves and others. Together they seek to be followers of Christ in a technological world where men have lost faith in each other.

ANNUAL MEETING on March 17 - 18, 1971 at Mount Joy Mennonite Church, Mount Joy, Pa.

Eastern Mennonite Board of Missions & Charities, Salunga, Pa.

How to Recognize a Christian?

By Harold L. Phillips

There surely must be some simple way to tell a Christian when you see one. Or is there? That combination of affirmation and question can stir up quite a quest. Try it sometime, you'll see! Just to get started, let's worry that one around for a bit right here. (Please be warned, the editor has his tongue in his cheek!)

You may find some folk who start out to answer this question by way of some simple visual check. A definition along these lines might go something like this: A truly Christian family is one in which the wife wears her dresses long enough and her husband wears his hair short enough.

That just about wraps it up. Or does it? At any rate, it is quick and simple. All you have to do is look and you have your answer — provided you have figured out *how* long and *how* short are acceptable. (At this point it may be necessary to use a yardstick if you really want to be sure.) Just one warning, it may be a bit difficult to export that solution to all parts of the world, though it has been tried!

Another possibility might be to start at the point of doctrine (this helps to avoid the possibility of violating Matthew 5:28). A definition with this starting point might go something like this: A Christian is a person who believes in supralapsarianism rather than infralapsarianism. (If that proves too difficult to ascertain, you could substitute "pre" rather than "post" or "a" millenarianism. Never fear, this would not be any innovation. It has been done!)

That's a quick and positive way to settle the question. Or is it? Admittedly, this is a bit more complex than the first approach. You can't tell by sight alone when using this method. You have to quiz your subject carefully and before you start you may need to brush up a bit on pronouncing some of those theological jawbreakers. Be sure to find out which one means what, and why, too! Get a little involved, but I assure you it has been tried, again and again. If it seems a bit confusing, pick out your own favorite doctrine and make that the checkpoint. This has been tried, too!

Still another approach in this matter of telling who is a Christian and who isn't is so simple it almost seems ridiculous to mention it, but since it has been widely used for several hundred years now perhaps I had better at least describe the approach briefly.

All you have to do is to ask the other fellow (the one you may be suspicious is not the real thing!) to spell out a few words for you. A good beginning point (because there are so many of them) is the word *catholic*. Watch carefully. If he spells it with a capital C you need probe no further. You already have your answer. Or do you?

If you are still not quite sure and the subject under suspicion happens to be a woman, you might combine the spelling evidence with additional visual evidence. If she fin-

gers her beads, one at a time, that settles it. Or does it? But how could she be accepted of the Lord and pray that way?

There are many more very clever ways to check out this question. Suppose you are invited to a home and there you sit in the living room while the hostess has gone to prepare coffee. Notice, is there a Bible on the coffee table? Quick, check the title page to see if it reads: "Authorized King James Version." If not, better get your guard up or you may get "taken in" by some kind of a subversive masquerading as a Christian. One cannot be too careful in these matters. Or can he?

Once you start on this sort of thing it is hard to find a place to stop. How could we ever think it to be difficult to sort out Christians from non-Christians when there are so many ways to accomplish this? Or are there? Anyway, here's still another in common use. If the person is a college graduate, find out where he went to school. (You see, some schools, even schools related to churches, are not really "spiritual" though a few are.) If by chance the school named is not familiar to you, don't despair. Check around a bit and you'll find a Christian (?) who has all of them sorted out neatly in his mental files. He can tell you that a person who attended *that* school is not likely a Christian.

We have space for just one more of these "tests" and one comes to mind. Something Jesus said one time. Maybe we should blow the dust off our Bibles, whatever version, and read it again: "By this shall all men know that ye are my disciples, if ye have love one to another" (Jn. 13:35). That surely ought to be in this list somewhere, maybe first instead of last. — From *Vital Christianity*.

How Do You Rate?

According to the most recent reports released and prepared from the U.S. income tax deductions for philanthropy, people in lower incomes, under \$5,000, give 4.69 percent, those from \$5,000 to \$10,000 give 2.91 percent, those from \$10,000 to \$15,000 give 2.54 percent, and those over \$15,000 give 3.28 percent. This indicates that people in the middle-class income areas give far less than those in the poverty or higher class economic areas.

Perhaps the middle class is involved in the struggle to pay for their home, two cars, a stereo, a boat, to take extensive vacations, etc. By comparison, the same reports also indicate a slight downward trend during the years 1967-68.

Roughly one half of the total contributions are directed to religious philanthropies. Mennonite giving for religious purposes in 1969 was 5.4 percent. Could you live on ten times what you give to the Lord!

I Feel Like A Wreck

By Clyde D. Fulmer

The expression is commonly heard, especially in the morning, "I feel like a wreck!" But we live in a world of wreckage. Cities are ruined by warfare, highways are marked by wrecks, and hospitals are continually in the healing process of human wreckage.

A fact of life to be recognized is simply the wreckage of all humanity because sin has entered the world, and all nature groans under the curse of sin. The Garden of Eden was an existence of beauty beyond description. But the curse of sin extends to the effect of every living object. The birds look nervously in all directions and the snake crawls in the grass.

The first Adam failed and brought sin upon all men. But the second Adam, Jesus Christ, came with a dominion over all things when He stilled the tempest, healed the sick, and raised the dead. He has promised to return to reign over a redeemed earth; then, and only then, will civilization no longer be a wreck.

The present wreckage and disintegration of the body seemingly begins at birth. Every day one lives, he has one less to live! Individuals hide the disintegration with contact lenses, and teeth from the dental office may have replaced your own. The pleasures of this world cannot obliterate the eventual path to the earthly grave.


But the Christian is not pessimistic even with the faltering step of age. Jesus Christ died and rose again to guarantee that those who live in Him shall have new bodies and live forever with Him. Romans 5:6 indicates that it was in our sin and helplessness that Christ came at the right time to die for the ungodly.

The Christian is not in the process of reforming or salvaging the old life. Why salvage the old when you may receive the new? Why be towing the old wreckage into heaven when you can go in as a brand new person? The Apostle Paul indicated the paying proposition even of death for he said, "To die is gain." While sin leaves the body in this ultimate wreckage at the grave, the aged Apostle John writing to the child of God indicated, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Among the wreckage of our civilization, the Christian is confident of the "blessed assurance, Jesus is mine." He is God's and shares in life whether he exists here or beyond this experience. By a simple faith the Christian lives in a complete dependence upon his Lord with the assurance

that our Lord's death and resurrection but paved the way for our own individual victories.

A little boy was sitting in the door of his mountain cabin and was asked, "Do you live here?" "Yes," he answered, "but we've a new house up on the hill, and we're moving tomorrow. You can see farther, the water's better, and everything is brand-new!"

Thanks be unto God for this triumphant and eternal victory through our Lord Jesus Christ. 

IN A WORD

Relevance

By Turner N. Clinard

This current catchword seems to have become the measure of all things. We are told that the churches are dying for lack of relevance; students are rebelling because of lack of relevance in college curricula and standards; and (by this measure) those over thirty are simply "not with it" any more.

But what is the nature of this relevance being demanded? It is insisted that the churches should be leading the civil rights movement, working in the ghettos, operating coffee-houses for the alienated, giving great sums of money to Negroes. Student demands seem to ride the crest of the latest fads: courses in current problems, Southeast Asian Culture, Black Studies taught by blacks, coeducational dormitories, and relaxation of all rules and restrictions on student behavior.

But is this the meaning of relevance? Relevance to what? Is only the contemporary relevant? What about the eternal? Are only physical urges relevant? What about spiritual satisfactions? Are only the poor relevant? Not the poor middle class or the poor rich? Are only minorities relevant? Not majorities?

What subjects are relevant? What about clear conscience, the hunger for beauty, the moral law, personal integrity, peace of mind, friendships, salvation, grace, liberal education, an honest day's work, family solidarity, decency, wholesome recreation? Have all these concerns been relegated to the limbo of the past?

If so, let me stay irrelevant.

Items and Comments

The Old Order Amish, who have been arrested for educational infractions more than any other religious group in America, have finally emerged victorious—the Wisconsin State Supreme Court in a landmark, six to one, decision has held unconstitutional the application of compulsory education laws to Amish children.

Three Amish fathers, Jonas Yoder and Wallace Miller of New Glarus, Wis., and Adin Yutzy now of Elsinore, Mo., refused to send their fifteen-year-old children to New Glarus High School, are now free of fines imposed against them.

Chief Justice E. Harold Hallows who wrote the court's eighteen-page opinion said the Amish "will not be required to attend school beyond eighth grade" because he said, "there is not such a compelling state interest in two years of high school compulsory education as will justify the burden placed on . . . the free exercise of religion."

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Radio evangelist Dr. Carl McIntire has purchased the Cape Kennedy Hilton, its convention center, and three other buildings at Cape Kennedy, Fla., for a proposed religious, educational, and retirement development.

The controversial, ultrafundamentalist clergyman, who lives in Collingswood, N.J., plans a four-year liberal arts college, a "Freedom Center and Christian Conference," and a retirement facility. Local sources say a "Jerusalem Museum" may be developed.

Dr. McIntire did not reveal the purchase of the buildings, obtained from Shuford Mills, Inc., and Cevesco, Inc. A local newspaper said reliable sources placed the figure as high as \$25 million.

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In their attempt to build a "religion with meaning," modern youth are creating a "mishmash from every religion that has ever existed" and they remind Dr. Margaret Mead of "what primitive people do when they first encounter civilization."

The famed anthropologist and sociologist delivered a biting analysis of attempts of contemporary young people to launch a new religious movement. Speaking at a recent campus-clergy dialogue at the University of Rhode Island, she also fired away at "suburban churches" for causing youth to reject organized religion.

"Parents moving out of the cities joined the suburban churches and synagogues so their children could get into dancing class," she remarked. "Now those children are

dancing right out of church."

The upshot, said the social scientist, is a "generation with no access to historical religion. Young people want to build a new religious movement, but they lack the liturgy, poetry, imagery of the historical church."

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Surgeon General Jesse L. Steinfeld has revealed that there is a "substantial body of evidence" that women who smoke while pregnant may be "exerting a retarding influence on fetal growth."

Dr. Steinfeld told a National Interagency Council on Smoking and Health that smoking women who smoke have 20 percent more unsuccessful pregnancies than those who do not smoke.

One third of all women in the childbearing years are smokers, the Surgeon General reported. And while there has been an appreciable drop in smoking among men, there has been no comparable drop among women, Dr. Steinfeld said.

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The conscientious objector is first an objector to participation in mass killings, bloodshed, and suffering which he considers to be immoral. And yet it is this person that society considers to be the aberration. It is he that must prove his sincerity to the local board. It is he that must risk trial and imprisonment. It is he that suffers the subtle and not so subtle harassment by the local board.—Steven Esbensen in *The Reporter for Conscience Sake*.

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A modern translation of the New Testament will be distributed to every family in Illinois during 1971.

Good News for Modern Man, published by the American Bible Society, will supply copies of the paperback edition to communities at cost of publishing (20¢ each). The Illinois Council of Churches is co-sponsoring the project.

Churches in local communities will raise the money and participate in the drive on Apr. 18, 1971. The thrust will be used as a model for similar programs yet to be launched.

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U.S. News and World Report said that the Royal Canadian Air Force Association recently voted 105-1 in favor of urging the government to close its doors to American draft dodgers and deserters on the ground

that such people cannot be relied upon to become responsible Canadian citizens.

Dr. Lloyd-Jones says, in *Banner of Truth* magazine, "The greatest need today is a return to expository preaching. This is what happened in the time of the Reformation and the Puritan Revival and the Evangelical Awakening of the 18th century. It is only as we return to this that we shall be able to show people the grandeur, glory, and majesty of the Scriptures and their message."

"Don't just sit there. Do something. Write letters to sponsors." This admonition appears in the booklet *1970-71 National Television Advertisers, Network, and Spots*, which lists, double column, 36 pages, the corporations, their addresses, and names of their presidents who sponsor programs. Television viewers have thus available the addresses for registering approval or disapproval of programs.

Also listed are the presidents of ABC, CBS, and NBC, the National Association of Broadcasters (from which can be obtained, gratis, the Television Code), and the Federal Communications Commission, and their addresses.

The booklet is edited and published by Ethel Caccardo, 3245 Wisconsin Avenue, Berwyn, Illinois 60402: \$1.00 per copy.

Of particular importance are her remarks on page 4, entitled "What Will Fill the Vacuum?"

"Will commercials for hard liquor take over the spots vacated by cigarette advertising?"

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A call for return to a "simple style" of life by Roman Catholic clergy, epitomizing the "simplicity of Christ," was made by a group of 75 priests in Pittsburgh. They also declared that all priests, not just those working in ghettos, must be "champions of the poor."

The priests rejected titles of honor, especially that of "monsignor," and suggested a simple medal to mark some "signal accomplishment" in the service of God and man.

They denounced "private" and "country" clubs, pledged 20 percent of their salaries to charity, and urged a rapid expansion of experimentation in the pastoral ministry.

Noting that celibacy and obedience, the highly "populized" marks of the modern priest, are subject to debate, the priests said that "simplicity and detachment are not."

CHURCH NEWS

Testimony Given on Draft

A Statement of Concern to the Armed Services Committee of the Senate of the United States on Behalf of the Mennonite Central Committee Peace Section . . .

This testimony was approved by the Peace Section, a representative body of the Mennonite and Brethren in Christ churches, after much discussion and re-writing on June 5, 1970, for use in Congressional hearings such as before the Senate Armed Services Committee, February 9, 1971.

My name is William Keeney. I am the Dean of Bethel College, North Newton, Kansas, and Chairman of the Mennonite Central Committee Peace Section. We are an agency of the Mennonite and Brethren in Christ churches and speak from a 450-year-old tradition committed to the Christian gospel of peace and the belief that war is sin.

We are testifying today, as we have before, because of our Christian concern for peace. We speak from our experience of the past 30 years as conscientious objectors to conscription. The concerns we express, however, are not merely for ourselves. We speak with the profound conviction that peace is the will of God for all of mankind, that this is impossible until the instruments of war are dismantled and the occasions for war removed.

In this vein we have one main message to communicate today. It is our conviction that the conscription system established through Selective Service should be abolished. There are two sets of arguments why we believe the draft should be ended. The first is based on what the draft is and the second is based on how the draft has operated.

I

We oppose the draft first of all because it is the nation's means of conscripting young men to provide soldiers for its military system. Young men are thus forced against their will to become part of the military structure.

Mennonites believe that human life is sacred, that each person is created in the image of God, and that God's ultimate will is for all persons to become His sons. Dead persons cannot become sons of God. The destruction of life is the opposite of God's will that mankind find "life in all its fullness." Our refusal to participate in a system of killing is a witness against the very existence of the military system.

Second, the draft is one of the major infringements on the freedom of the individual person. The very organization of the draft forces young men to participate in a system of involuntary servitude. In a country which loudly stresses its freedom, we find it especially ironic that people live as lottery numbers and under the constant fear they will be forced into a situation where they are confronted with the stark choice of killing or being killed.

Third, the draft is intrinsic to maintaining the large military establishment which threatens to overwhelm not only this nation but other nations as well. The 1967 Selective Service Act is a "Military Selective Service Act." We believe that the large pool of manpower provided by the draft enables the executive branch to make quick decisions to go to war without Congressional or public discussion.

These are not new convictions among Mennonites. On January 29, 1951, the late chairman of the MCC Peace Section and Dean of Goshen Biblical Seminary, Harold S. Bender, spoke prophetically to the Preparedness Subcommittee of this committee:

"I appear rather to appeal to this committee to conclude without further extension the experiment which has been made with peace-time conscription: first, because of its constant danger as the first step in a militarization of the mind and spirit of our citizens, as well as of our whole national tradition, with its inevitable threat to freedom of conscience and the democratic way of life; and second, because we fear the baneful influence upon our whole national and international policy at the present juncture of excessive dependence upon military power and measures. It is surely one of the lessons of history that those nations which have most relied upon military might have in the end lost most fearfully. We still believe that it becomes nations to rely more upon good will and spiritual forces than upon guns and bombs, and fear terribly the outcome of the present almost world-wide turning to the most destructive material forces to attain national goals."

Our convictions about the evils of war and preparation for war are not lightly adhered to. Many of us now live in the United States because our fathers left Switzerland, Germany, and Russia since they could not accept compulsory military service. We still believe strongly that their move was a correct response to those cir-

cumstances. Forced conscription is one reason why many of our people have migrated during the past decade from the United States to Canada, Paraguay, Bolivia, Brazil, and Honduras.

These are reasons enough for ending the draft. We are encouraged that many of our fellow citizens, indeed a growing number of those in Congress, fear the effects of militarism and the draft on the quality of life in American society. Not only is the draft an instrument of killing people in far-off places, it is an important ingredient in the cheapening view of human life and thereby contributing to the rising violence at home. Those who lose the freedom to choose their lot during the impressionable years of their life are going to be less concerned about preserving freedom during the rest of their lives or perhaps more sadly will lose any notion of what freedom is all about. The draft is contrary to the best American traditions and should be abolished.

II

Now we turn to the second set of arguments for abolishing the draft—the inequities of the system as we have observed them.

These inequities are well documented. A peacetime draft inevitably discriminates in its provisions for widespread deferments. We have often seen how the person of wealth and status is able to find ways of avoiding military and indeed alternative service because of his position. Indeed we doubt that conscription can ever be justly and equitably administered.

But the inequities we wish to specify today are those involving conscientious objectors.

Mennonites have historically been, and for the most part continue to be, conscientious objectors to participation in the military. This refusal to bear arms has developed from our belief that killing is abhorrent to God and from our attempt to follow the way of life Jesus taught for all people which includes recognizing the need for governing authorities.

We are not unmindful that the United States government has searched for ways to honor the conscientious scruples of many American citizens. We have certainly been the beneficiaries of such recognition. And now we welcome the growing conscience against participation in war within and without this nation. Yet we are deeply concerned that the provisions for conscientious objection are so little known by persons outside the historic peace church tradition.

This is the first discrimination we call to your attention. We have heard and worked with numerous persons who have been refused conscientious objector status or who have had to wage costly legal battles to achieve this status while men associated

with one of the historic peace churches are readily recognized.

Allow us to illustrate with the case of a young devout Presbyterian who tried to gain conscientious objector status from his draft board in a typical American town. His Board told him only young men from the Mennonite, Church of the Brethren, and Quaker churches could qualify for such a status. After frequent appeals he was finally granted a I-A-O for noncombatant military duty. But he found such military duty so uncomfortable and being unable to get a release as a conscientious objector, he finally joined the migrants for conscience' sake in Canada. Mennonites are distressed by and deeply regret this discrimination.

A second discrimination we call to your attention is the simple failure to inform young Americans of the opportunity of conscientious objection and alternative service. Though this has been a feature of the legislation, there are vast areas of this nation where no such provisions are made. Draft boards and until recently Selective Service have not publicized these alternatives which are legal rights for all Americans. Since conscience is a valued American tradition, objectors should not be subject to any punitive disadvantages because of their convictions.

The third discrimination involving conscientious objectors is the narrow definition of conscience. Both the legislation and all too many draft boards have simply refused to recognize the validity and importance of conscience. While our own conscience is molded in and through the church, we do not believe that conscientious objection should be a prerogative of persons of certain doctrinal belief or denominational affiliation. The consciences of those who object to certain wars as being unjustifiable should also be respected. The government should not assume the obligation of determining whose belief is correct. We believe rather that every person who is a sincere conscientious objector should be exempted from military service.

The fourth discrimination is simply the nonrecognition of conscientious objectors. Many draft boards do not know how to deal with the conscientious objector. Other draft boards, and some State Selective Service offices, recognize the legal provisions for conscience with the greatest reluctance. The recent *Study of the Selective Service System* by the Subcommittee of the Senate Judiciary Committee calls this "lawlessness, plain and simple."

Finally there is the discrimination that results from requiring an 18-year-old to have well-defined and articulated convictions regarding participation in military. We have found that if the new registrant does not immediately secure his conscientious objector status it is more difficult to secure it later.

III

The conclusion of the Mennonite Central Committee Peace Section is that the draft should be abolished; that the very existence of the draft contributes to the militarism that now dominates American life and threatens the freedom, stability, and survival of the world; and that the draft has operated most inequitably and being inherently evil cannot be operated otherwise.

It is well known that Mennonite and Brethren in Christ churches have from their beginnings opposed war and military conscription. Conscientious objection to military service represents the clearest continuation of our tradition and the majority belief of our brotherhood today. Though many of us have lived with conscription we have done so with an uneasy conscience. We appreciate the alternative service opportunities which have enabled many to perform a constructive service for peace. However, some members of our brotherhood question the continued acceptance of an alternative service program, as it represents to them an acquiescence to American militarism. Some

have refused to cooperate with Selective Service and have either gone to prison or have moved to other countries. The church respects these convictions and stands with these persons in their Christian faithfulness as we do to the majority of our men who accept alternative service.

Today we are deeply concerned about the militarization of American life, the impact of war on our national spirit, and the erosion of freedom under the impact of war and preparation for war. We appeal now to this committee to accept the responsibility to strive for a reorientation of national values from war to peace, from regimentation to freedom, from militarism to humanity. Our belief is that ending the draft can be a step in this direction. We want to encourage this committee and the Congress this year to turn away from a system that has pervaded American life for 30 years. The draft is a source of misery and discontent in the nation and a threat to peace in the world. The present Military Selective Service Act should not be extended. The draft ought to be abolished.

Committees Launch Mission 71 Plans

More than 50 members of 15 committees responsible for Mission 71 local arrangements planning assembled at the Metamora (Ill.) Mennonite Church on Sunday afternoon, Feb. 7. Robert Yoder, Eureka, Ill., general arrangements chairman, presided at the first meeting of this large group and expressed appreciation for their interest and willingness to invest themselves.

Focus of the group's interest and concern in the months ahead is Mission 71, scheduled for June 28 through July 4 on the campus of Eureka College. Mission 71 will conclude a series of 65 annual mission

conventions sponsored by Mennonite Board of Missions, Elkhart, Ind. It is expected that more than 2,000 people from beyond Illinois will register for the meeting and attend for two or more days of that period.

Committees heard a description of the program—including tentative theme and speakers being contacted—from Boyd Nelson of Mennonite Board of Missions headquarters in Elkhart. The inspirational climax will come from July 1 to 3 as activities alternate between mass sessions and small groups. Bible study will examine the Book of Philippians. Youth interests are being programmed into the convention, as well as some activities that will be uniquely theirs—including *Cherchez-Vivre*, a Voluntary Service singing group from Canada, and an Out-Spokin' bicycling caravan, which will culminate a two-week hike in Eureka for the meeting.

The general coordinating committee, under Robert Yoder's chairmanship, includes Ivan Kauffmann, Hopedale, Ill.; Art Noe, Eureka; Donald Roth, Morton, Ill.; and Tom Yoder, Normal, Ill.

Other committees have been organized in 14 functional areas. Robert Zehr and Art Noe, Eureka, are buildings and grounds chairmen; Clayton Eigsti, Morton, finances; Mr. and Mrs. Robert Harnish, East Peoria, children's activities; Robert Kennell, Eureka, duplicating; Mr. and Mrs. John Reeb, Metamora, food services; Mr. and Mrs. Robert Yordy, Morton, tours; Mrs. Melvin Glick, Eureka, health services; Mr. and Mrs. Donald Roth and Mr. and Mrs. Harold Neuman, information, registration, and lodging.



Members of the local arrangements coordinating committee for Mission 71 are (seated): Thomas Yoder, Robert Yoder. (Standing): Ivan Kauffmann, Donald Roth. Absent: Arthur Noe.

Also Mrs. Edna Springer, Hopedale, mothers' room; Lester Garber, Eureka, and Richard Zehr, Flanagan, public-address system, recording, and radio; Ivan Kauffmann, publicity; Robert Troyer, Eureka, parking; Chris Graber, Eureka, transportation; and Eugene Sauder, Eureka, ushering.

The children's activities committees have begun planning a full range of programs to involve nursery (age 3-5 years) on up through junior high.

"Hosting a meeting of this kind places heavy demands on local arrangements committees, and I always feel sorry asking local people for this kind of investment," Boyd Nelson told the group. "Yet each year after the meeting is over, many persons come to us expressing their appreciation for the meeting and giving evidence of stronger faith and Christian commitment. Each year participation has grown, which also speaks to the value of these meetings. I hope that local arrangements people will find this an opportunity to strengthen faith and commitment."

Nelson also noted that the Eureka College campus is ideally suited for this type of meeting and that the college has been most cooperative at every point during early stages of arrangements. The enthusiasm, skills, and interest of the local committees also serves as a backdrop for the kind of friendly atmosphere and cordial welcome visitors find when they arrive in Eureka.

MBI Given Merit Award

Mennonite Broadcasts, Inc., Harrisonburg, Va., was presented an award of merit "as the most outstanding religious broadcasting organization in the United States" by National Religious Broadcasters during its annual convention held Jan. 25-29, 1971. The award from NRB, the nation's largest religious broadcasting organization, came during ceremonies marking the 50th anniversary of radio broadcasting.

Mennonite Broadcasts received the 50th anniversary award "for distinguished leadership in the field of religious broadcasting; for significant contribution toward the development of the highest principles, policies, and practices of gospel broadcasting; for outstanding faith, vision, and courage in the fullest possible use of mass communications media; and for the proclamation of the gospel of our Lord and Savior, Jesus Christ."

Kenneth J. Weaver, executive director of Mennonite Broadcasts; David Augsburg, *Mennonite Hour* speaker; and David Thompson, director of marketing services, responded with acceptance speeches. Weaver stated: "We gratefully accept this award, not as a recognition of past performance, but rather for what we are presently doing



Kenneth J. Weaver, executive director of Mennonite Broadcasts, Inc., accepts an award of merit from Dr. Eugene R. Bertermann, president, National Religious Broadcasters.

in contemporary programming and what we intend to do in creative presentation of the gospel through mass media."

Augsburger responded: "We humbly accept this award in the name of a denomination which commissioned us to do the job and had faith in us to carry out the mission. They gave us the privilege to develop this mission outreach without tying our hands to orthodox and traditional mass communications concepts."

Mennonite Broadcasts considers the non-church-going man its greatest mission field. MBI doesn't assume everyone will understand what is said in traditional religious language, so they constantly translate the good news into today's language and concepts. They don't assume a person's shadow will cross the church door, either regularly or occasionally. Secular man is met in his own setting. MBI approaches him in a way that will catch his attention, hold it, and focus it on God so that the Spirit can bring conviction.

Mennonite Service Workers to Meet

The Executive Committee of the Association of Mennonite Social Workers is currently finalizing plans for the Association's annual meeting to be held Mar. 19, 20 at Goshen (Ind.) College. Members will meet informally on Friday evening, Mar. 19, for a time of sharing current experiences and activities, and renewing old friendships. Saturday morning at ten Lester Glick, DSW, from Syracuse University, will make a presentation regarding his recent experiences in evaluating the effectiveness of social work education. There will be a period of discussion following this presentation before lunch.

After lunch and a brief business meeting, a panel of social work students, educators,

and practitioners will focus on the relevance (or lack of it) in current undergraduate social work education in our church-related colleges. This follows up some issues raised at the Association's annual meeting last year at Bluffton College regarding whether social work curriculum is really pertinent to the demands which are made currently on the skill and knowledge of social workers.

Membership dues for 1971 remain \$3.00, with a special rate of \$2.50 if mailed to the Secretary-Treasurer in advance of the annual meeting. Send application for, or renewal of membership to: Delbert Culp, 3003 Benham Ave., Elkhart, Ind. 46514.

Hartman Works in CROP

CROP's theme for 1971 is "A Chance for a Change." Below, Frank Hartman, a Mennonite Pax volunteer, counsels Alexander, an orphan in a "Boys' Town" institution located near Cochabamba, Bolivia, in a remarkable example of international co-operation. The potatoes were a gift from the U.S. Peace Corps. Other seeds were donated by CROP, the Community Hunger Appeal of Church World Service.

Nationwide giving to feed the hungry overseas and promote self-help through CROP totaled \$2,711,741 in 1970.

Illinois led the 32-state program, followed by Kansas, Indiana, Ohio, Iowa, and Nebraska.

CROP also administers the CWS Clothing Appeal which was valued in 1970 at \$1,703,381.

CROP shipments were made to 31 countries



Alexander and Frank Hartman

New Film Available

A new film on South America, "Manana Is Today," filmed in color by Peter J. Dyck, has been produced by MCC and is available to the churches from their conference centers or directly from MCC Akron or Winnipeg. The film is 27 minutes long. A fact sheet and a discussion guide accompany the film.

To say that "Manana" (tomorrow) is today is to suggest that some things just can't wait until tomorrow. Change must come to-

day. It also suggests that our North American stereotype of life in South America flowing gently from one siesta to another needs to be shattered. The film shows what is being done in Brazil, Bolivia, and Paraguay by nationals, Indians, Mennonite immigrants, and MCC to bring about change for the better. But all of it is only a beginning, a drop in the bucket of need. Poverty, unemployment, illiteracy, exploitation, graft, and plain discouragement plague our neigh-

bors to the South. Some believe the answer lies in yet tighter military control. Others yearn for revolution. A few still look to the church as an agent for change.

Depending on the church's response in Latin America, this could be her finest hour. Or, as in Russia 50 years ago, it could be the time for sweeping aside the church as irrelevant to solving problems in this world.

"Manana" (tomorrow) may be too late for South America. Tomorrow is already here.

Board Discusses Philosophy of Education

A spirit of informality and of friendly fellowship prevailed at the annual meeting of the Mennonite Board of Education at Waterloo, Ont., on Feb. 5 and 6, resulting in part from the travel difficulties and delays caused by the winter weather. The icy weather that hindered air and auto travel, and closed many airports for a time, was counteracted by the warm hospitality of the hosts at Conrad Grebel College and in the Waterloo-Kitchener community.

Although the meetings were less formal than usual, the discussions dealt with deeply felt issues and concerns for Mennonite education, and several important decisions received formal action.

The study of a Philosophy of Christian Education for the Mennonite Church, now nearing completion in its first phase, received major attention through Daniel Hertzler's presentation of a draft of the document, "Mennonite Education—Why and How?" which is to serve as a report of the philosophy study. A strength of this document is its biblical base as expressed in the theological statements given as the foundation for the philosophy of education. Education by and for the people of God emphasizes the voluntary choice of the person to follow Christ and become a part of the Christian community. Another emphasis is on community relationships in the learning process. Education by the church is seen as transmitting the values of the Christian community to the members of all ages and to their children, and also to nonmembers and children of nonmembers as a way to carry out the mission of the church. Education by the church may also show the way to the surrounding society for what is good education. Some guidelines for the Mennonite Church in carrying out education are presented as an important part of the study. Emphasis is placed on the outcomes and on the evaluation of the results of Mennonite educational efforts.

Educational services to minority groups, both through the High-Aim program for Mennonite high schools and through the programs for minority group students at the Mennonite colleges, was a topic of considerable concern. Linford Hershey of the Minority Ministries staff of the Mission Board was present to contribute to this

discussion. The mission of the church at this time requires attention to this special area of educational need.

Reports from the Mennonite colleges—Eastern Mennonite, Goshen, and Hesston in the United States, and Conrad Grebel in Ontario—emphasized the common goals of these schools, as well as the common problems and the cooperation in fulfilling the higher education mission of the Mennonite Church.

The report from the Goshen Biblical Seminary was the first since its organizational separation from Goshen College. It showed steps being taken by the seminary to meet the needs of the church in pastoral and theological leadership.

One evening session brought together Conrad Grebel College and Rockway Mennonite School officers and faculty for a first-hand discussion with Board of Education members of the programs and aspirations of these two Ontario Mennonite schools. Conrad Grebel College is unique in its affiliated relationship as a Christian college with the University of Waterloo, a large and growing public university. Rockway Mennonite School, after 25 years as a Christian high school operated by the Ontario Mennonite Conference, is just now in process of changing to sponsorship by an independent association of patrons and interested persons, in which it is to maintain its basic Christian character.

Mennonite high schools were reported through the Secondary Education Council.

The election of persons to various Board responsibilities is a highly significant function of the Mennonite Board of Education. The Board elected Wilbert R. Shenk to fill the place of president of the Board of Education, left vacant by the resignation of Paul M. Lederach so that he can give himself more fully to directing the Division of Congregational Literature at the Mennonite Publishing House. This brings to the Board new leadership at a time of significant potential for Mennonite education. Peter B. Wiebe, Vice-President, and Harvey W. Bauman, Secretary, were elected to continue for another two-year term in these offices.

Laban Peachey was reelected for a second three-year term as President of Hesston

College, upon joint recommendation of the Hesston College Board of Overseers and the Executive Board of the Board of Education.

Board of Overseers elections for the three schools operated by the Board of Education included the following:

For Goshen College, Ivan Kauffmann was elected to fill out the term vacated by Wilbert Shenk's appointment to the Board of Education presidency, and Daniel Kauffman, Henry Landes, and Albert Zehr were reelected for three-year terms.

For Hesston College, Carl Wohlgemuth was reelected, and Howard Brenneman, Wallace Jantz, and Samuel Spicher were elected, each for a three-year term.

For the new Goshen Biblical Seminary Board of Overseers, the staggered terms of office brought up for reelection Joseph Hertzler, Donald Yoder, and Richard Yordy, who were continued on the Board for a three-year term.

Plans 1971 Inner-City Summer Projects

Chester Wenger, Home Missions and Evangelism Secretary of Eastern Mennonite Board of Missions, recently announced, "Inner-city projects are being planned on a similar scale as last year when \$20,000 was set aside for thirteen inner-city programs. Without doubt there will be more requests in 1971 than we can answer. This will call for very careful planning so that the most worthy projects can be developed.

"The variety of activities carried on include tutoring, care for the aged, community rehabilitation, day camps, home economics for mothers, boys' clubs, and other such activities that benefit and put to work our inner-city brothers."

One of the projects planned for 1971 is a day camp, youth work project, and Homemakers' Club at the South Seventh Street Mennonite Church in Reading, Pa.



Proud five- and six-year-olds display the ribbons they won for presenting their skit, "The Three Bears," on the last day of camp.

Last year Maynard Shirk and Beth Eby led similar summer activities at South Seventh Street. At the end of the summer Shirk said, "One of South Seventh Street Mennonite Church's top priorities right now

should be to relate to teenagers, especially those who are newly committed to the kingdom of God, and especially in the everyday realities of life rather than just a Sunday morning instruction class."

lent to the usual school board, and it is self-supporting in its general operation. All other funds for the school come through donations. These donations are used for the building fund and other special projects.

Special meetings: Doug Hostetter, New York, N.Y., at Floradale, Ont., Apr. 2-4. J. C. Wenger, Goshen, Ind., at Rockhill, Telford, Pa., Apr. 4-11. Orvin Hooley, Shippshewana, Ind., at Plato, Lagrange, Ind., Apr. 4-11. Floyd Hackman, Souderton, Pa., at Maple Grove, Atglen, Pa., Apr. 7-10. Howard Zehr, Scottsdale, Pa., at East Zorra, Tavistock, Ont., Apr. 7-11.

New members by baptism: four at Spring Mount, Pa.; twelve at Albany, Ore.; four at Northside, Lima, Ohio; three at Salem, Ore.

Change of address: Richard F. Ross from Harrisonburg, Va., to 1916 Lynnview St., Hartville, Ohio 44632.

Lancaster Conference will be held at the Mt. Joy Mennonite Church, Mar. 16. Amos Sauder will preach the conference sermon and Truman Brunk, Newport News, Va., will preach afternoon and evening. The 57th Annual Meeting of Eastern Mennonite Board of Missions and Charities will be held at Mt. Joy, Mar. 17, 18.

A Stetson University professor of history has been selected as the ninth president of Bethel College, North Newton, Kan., it was announced by the Board of Directors.

The appointment of Harold J. Schultz, 38, of DeLand, Fla., was made after an extensive search to secure a person who fulfilled the criteria established by the Board. He will begin his term of office on July 1, 1971.

Cablegram received from the Willard Roth family, Accra, Ghana, on Feb. 2: "Ghana Humidity and Love Welcomed Us on Schedule. Good Contacts En Route." The Roths had been on a six-month furlough in the U.S.A.

P. J. Malagar writes from Dhamtari, India: "We invite the Mennonite and the Brethren in Christ churches and fellowships throughout Asia to observe a day of prayer and intercession on Sunday, Mar. 7, for the historic First Asia Mennonite Conference at the Sunderganj Mennonite Church, Dhamtari, India, from Oct. 12-18, 1971. In the good providence of God it seems possible for the Mennonite and the Brethren in Christ churches to meet in such a conference. Therefore, this is a call not only to participate in the conference proceedings but also to involve each local congregation in this day of prayer and intercession for the conference."

Betty Erb, on furlough from India, is hospitalized at the Lewistown, Pa., hospital and is undergoing treatment for Parkinson's Disease. The doctor is giving L-Dopa treatment and progress is slower than anticipated. Communication from her friends is greatly appreciated. Address: c/o Martin

FIELD NOTES

"When Christ Becomes Real" is the title of a sermon by Myron S. Augsburg, president of Eastern Mennonite College, published in a collection just released by Word Books in Waco, Texas. *Great Preaching: Evangelical Messages by Contemporary Christians* is the title of the volume edited by Sherwood Wirt, editor of the Billy Graham Association's *Decision* magazine.

The Annual Michigan Mennonite Ministers' Fellowship will be held at the Maple River Mennonite Church, Brutus, Mich., Mar. 18, 19. Irwin Schantz, Red Lake, Ont., will be the main speaker. Other speakers include Dan Zook, Charles Haarer, and Dwaine Swartzentruber.

Our church in Mexico has published a Spanish tract, "The History of Biblical Nonresistance," originally an address given by J. C. Wenger at Eastern Mennonite College. In Spanish the title is: "La Historia de la No Resistencia Biblica."

Apr. 2-4 are the dates for a Women's Retreat at Laurelville Church Center, beginning at 8:00 Friday evening and concluding Sunday noon. Esther Yoder and Helen Alderfer will lead the retreat on the theme of "Love."

Earl Sears, pastor-teacher of the Southside Fellowship in Elkhart, Ind., has returned after five months of study at Harvard Divinity School on a special scholarship. He also has resumed his work as Central Area representative for Mennonite Mutual Aid at Goshen. The Sears family lives at 319 East Crawford, Elkhart, Ind. 46514.

Urgently Needed: A married couple or a single fellow or girl to work as a child care worker with teenagers with learning and social problems at Adriel School. Adriel School is approved by the Selective Service program. If interested write to Don Hertzler, Box 188, West Liberty, Ohio 43357. Tele.: 513 465-5010.

The "average" Eastern Mennonite College alumnus-contributor has supported his alma mater financially to the tune of \$77 so far this academic year. That's what returns from EMC's 1970-71 alumni fund drive indicate.

"I'm pleased with the \$48,965 received from and pledged by 634 alumni to date,"

commented M. Elvin Byler, an attorney and fund drive chairman from Lancaster, Pa. "But I'm hoping those alumni who have not participated will still respond by June 1."

Mr. Byler pointed out that an additional 413 alumni have pledged unspecified contributions. Thus, almost one third of EMC's 3,800 alumni have rallied to help meet soaring educational expenses.

The Board of Directors of Adriel School in West Liberty, Ohio, honored John L. Yoder and Mrs. Yoder with a dinner, Jan. 15, for 13 years of service on the Board.

Adriel is located in West Liberty, Ohio. The school serves slow-learning teenagers with an IQ range of 55 to 80. Students may enter the school between the ages of 12 and 15 and they stay until the age of 19 or completion of their program of study.

Adriel is sponsored by the Mennonite Board of Missions and Charities in Elkhart, Ind. It is operated by a local board, equiva-

Calendar

Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.

Ohio and Eastern Conference Sessions, Berlin, Ohio, Mar. 11-14.

Eastern Mennonite Board of Missions and Charities Annual Meeting, Goodville, Pa., Mar. 15.

Association of Mennonite Hospitals and Homes, Denver, Colo., Mar. 15-18.

Lancaster Conference Spring Session, Mt. Joy Mennonite Church, Mt. Joy, Pa., Mar. 16.

Annual Spring Meeting of Rocky Mountain Conference, Glenn Heights Church, Denver, Colo., Apr. 30 to May 2.

Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.

Mission 71, Eureka College Campus, Eureka, Ill., June 28—July 4.

Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.

Indiana-Michigan Conference annual sessions, July 29—Aug. 1.

Last General Conference sessions and Constitutional Convention, Kitchener, Ont., Aug. 16-19.

Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Allegheny Mission Rally, Spring Cove Junior High School, Roaring Spring, Pa., Oct. 9, 10.

Erb, Box 5815, Belleville, Pa. 17004.

The Don Brenneman family, on a three-month furlough in the States, returned to Argentina via Chicago on Feb. 24.

Mrs. Mae Hershey, missionary on retirement from Argentina, who broke her hip last September, is now residing with the William Hallmans at 2518 S. Lawndale, Chicago, Ill. 60623. She is making a remarkable recovery from her injury and helps with the Hallman household chores such as washing dishes and ironing. Mrs. Hershey sincerely appreciates the prayer support of her many friends.

Vasil Magal, Brussels, Belgium, writes: "With the help of the Lord we are continuing our work among the Slavic refugees scattered in Belgium and neighboring countries. The work among the young people has grown considerably with a number of decisions made for Christ. October 1970 marked the eighth year that I have collaborated with my brother, Ivan Magal, in the broadcasting in the Russian language. I have already given over 400 messages. We have received many touching letters."

Fire completely razed the feed mill plant of Masato Akutsu, elder in the Ashoro Mennonite Church, Hokkaido. The fire siren sounded on a sub-zero dawn, Feb. 11, a national holiday in Japan (Founding Day). By midafternoon neighborhood men, with pastor and missionary assistance, had cleared away the charred and ice-covered debris. The Akutsu family once before suffered a similar loss by fire.

After ten months of the 1970-71 fiscal year have passed, Mennonite Board of Missions has experienced a 1.9 percent decrease in contributions compared to last year. To meet the budget \$512,651 is needed by March 31.

A brochure listing Summer Voluntary Service opportunities with Mennonite Board of Missions, Elkhart, Ind., was sent to Mennonite congregational leaders during the last week in February. Two- and three-month assignments are available at 25 different locations from Puerto Rico to California to Mexico. For more information or to obtain additional brochures write: John Lehman, Box 370, Elkhart, Ind. 46514.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Amen! Praise the Lord for courage. I. Merle Good in his article "All a Bunch of Baloney" (Jan. 19 issue) said some things that needed to be said, like they needed to be said. Some of us bend over backwards to be "with it." Brother Good asks, "Be with what?" That's the real question. He caps the whole truth with "I do believe we all need each other in the church." Amen. — Leroy H. Bowman, Kinzers, Pa.

Just a few lines to tell you how much I enjoyed "Seth's Korner" in your Jan. 19 issue.

When I read about people saying no to accepting responsibility in the church because they're going to have a baby, I thought, "That doesn't seem so bad," as this was recently my reason. Then I thought, "I wonder if everyone thinks this way — that there's nothing wrong with their reason for not accepting responsibility, but the other fellow — well, his reasons just aren't good enough."

It really makes you stop and think and take stock of yourself. Seth's comments really have a message behind them and I hope you will continue to print his articles in *Gospel Herald*. — Mrs. James Shaver, Peoria, Ill.

We are happy to see that Minority Ministries Office Compassion Fund was able to pick up the support of Matthew Cubilette at the First Mennonite Church of Brooklyn. This support was initiated by the Ohio and Eastern Conference Christian Compassion Fund in March 1970. We were unable to continue the support because of our limited funds.

The Ohio and Eastern Christian Compassion Fund is completing its second full year of operation. Unfortunately, it is chronically undernourished. We have asked conference members for \$1.00 per year and encourage fasting in conjunction with the gift. However, the income indicates that only about half of the members have taken advantage of this opportunity to aid in the church's ministry to our needy brothers and neighbors. Current applications for Ohio and Eastern Funds amount to nearly three times the available money. What can rural congregations do to support their urban sister congregations? Support their Conference and Mission Board Christian Compassion Funds! — Kenneth M. Long, New Wilmington, Pa.

The Feb. 2 issue of *Gospel Herald* contains considerable information and should be helpful to many program people throughout the church. I would like to comment on several items. My first comment has to do with your editorial, "Concerning the Small Congregation." For a number of years I have been attempting to help our program planner people to be aware of the fact that there are many small congregations in the Mennonite Church and that too frequently the programming is done with the larger church in mind. Therefore, your editorial was on my wave length in this particular instance. It seems that many of our program planners have never experienced leadership responsibilities in a small isolated congregation that is struggling under many handicaps.

However, I will try to comment on a few things about this editorial in which I raise a few questions with you. You speak of the need of some committee or group to be working at this task, and it occurred to me that the commission has been working at this task for some time and has been seeking ways in which to communicate to the local church that they need to develop their own type of program in the light of their unique situation and condition. This is of course true of all congregations and especially of the smaller ones. Therefore, the commission should be recognized as one group that has taken this concern seriously and will continue to do so as long as they exist.

My other concern has to do with the matter of having a pastor in each little congregation throughout the church. I am not sure that this is the ideal pattern or model for each local congregation to have their own ordained pastor. I am seriously wondering if the Lord is not trying to say something to us about the use of our resources and gifts of people in attempting to set a full-time pastor or one even who gives major time to small congregations. If in one congregation three ministers, along with a few staff people and lay people can minister to one congregation of over 800 members, then how does one determine that 20 small congre-

gations in one Conference need 21 people to minister over their 800 members? I am wondering if the time is not here when we think of lay leadership in small congregations with an ordained minister over a group of them with regular visitations to the small congregations and helping the local lay leaders in their ministerial work. In addition to this, the entire congregation needs to be enlisted to share in the pastoral responsibilities of visitation and carrying forward the Christian education program of the small congregation. I realize I'm walking on holy ground when I am suggesting the possibility of a diminished pastoral system throughout our churches. I am only asking the question and asking people to honestly consider such possibilities in view of our limited resources and personnel as well as finances and program situations.

Perhaps the time has also come when the church needs to seriously consider whether all the small and medium-size congregations need to exist side by side in some of the same communities whereby members pass one another in going to different churches on Sunday morning. It seems to me that the time has come when we need some positive leadership in our conferences to help congregations that are nearby to begin to relate to each other in forming a larger congregation with outpost areas for nurture and witnessing. While people do have sentimental reasons to cling to their former sites of church houses and communities, I do believe that with good positive leadership and proper relationships we can still lead people to merge their interests and concerns into a more total and effective group process where there would be need for only one pastor instead of three or four. I do not advocate any coercion or pressure forces to work upon groups but I believe people are responsive to leadership that can make themselves known with some clarity and rationale as well as assurance to them to provide for their security in making such a transition. This is not easy but it has possibilities. I would like to see something being done along this line. — J. J. Hostetler, Scottsdale, Pa.

I feel that I must respond to the February 9 issue of the *Gospel Herald*, in particular the article by John Alexander dealing with campus unrest. As with a great many other articles on this subject, this one fails to strike the target head on. Essentially all of the superficial, underlying, and basic causes discussed are directly related to the almost universal failure of the institutions that govern our lives, local school systems as well as colleges and universities, government at all levels, even the religious leaders and organizations, to meet the needs of large numbers of people. Poor persons, blacks and other minorities, and persons with various socially unaccepted "problems," have had their needs ignored, or have been forced to exist at subhuman levels by the "solutions" to those problems. The youth of this nation have seen the prejudice and injustice in American life and have tried to change some of it. Last spring's violence on the campuses was not only an outlet of the frustrations of not being heard, but another attempt to get a response. This response was negative and other ways to force society to listen are being sought, but will they be successful?

As for Mr. Alexander's root cause, persons doing "God's will" very often contribute to the problem. There are too many interpretations of Christ's teachings for obedience to Him to really do very much toward solving our problems. Man's relationship to God is after all not a cure-all in man's relationship to man. Christians certainly do not have all of man's concern for his fellowman.

Mr. Alexander is correct in saying that campus problems are very complex, but I don't think he really understands either the problems or the

students who are bringing these problems to the attention of the world. — Roger L. Lichti, Champaign, Ill.

The article in the Feb. 2 issue by Paul Swarr on "Working for Peace in the Middle East" has several tones that I consider very healthful. Not only as an article for presentation to the church as challenging reading, but presenting views which would be good to be held by persons in vital and strategic or influential positions in a "changing church." The last paragraph in the section entitled "Possessing a new Spirit" was encouraging. Hallelujah, it is true everywhere that "God continues to put His Spirit within those who have hearts of penitence and faith."

Let's have more articles like this one where the reader is challenged to a "sensitiveness to a whisper or a mighty moving of the Spirit." In these days we as a church need to be led on in a vital working with God and seeking His leading rather than embarking into a program and then asking God to be with us in our efforts. This article touched on very vital and necessary aspects of the Christian life. These being commitment, openness to an empowering by God, working with a realization of the importance of our task, and seeking God's will in being an effective Christian. These characteristics are important to any Christian, whether we be in a strategic place as they are now or as a lay member in a traditionally Mennonite community. — Roy M. Stoltzfus, Rehoboth, Md.

After reading articles pro and con about draft resistance over the past several months, I feel God has led me to this response.

Nowhere does the Bible guarantee that I have political, ideological, or physical freedom! I serve God, not mankind or government. This same God can call me to serve Him in any way He sees fit. — Joel L. Nafziger, Hopedale, Ill.

I am writing in reference to the article, "A Thought on Patriotism," by Hubert Schwartzentruber, in the Jan. 12 issue. My own personal thoughts differ quite a bit from Hubert Schwartzentruber's.

I am a Mennonite by choice, since I served in the armed forces of the United States of America (I was not in VS or I-W). I served one year in Vietnam and if Schwartzentruber thinks that the United States is going to pot, he should see just what it is like to live under communism, to see just how much freedom they really do have. There may be a lot wrong with the way things are run in the United States of America, but the good far outweighs the bad. I am proud to be a U.S. citizen and if I did not like the way things are here, I would move to Russia or North Vietnam, where I would be free to walk the streets at 2 a.m.

Mr. Schwartzentruber talked about how we kill innocent people; you don't hear about what the Vietcong do, how they kill villagers and take their food, which has been given to them by the United States. — Richard Kessler, Spencerville, Ind.

The article in the Jan. 26 issue, "Come, Laugh with Me" is in essence an overemphasis on laughter per se. Ecclesiastes 3:4 in addition to "a time to laugh" also includes "a time to mourn and weep." In these troubled times a sense of humor is indeed a must and an occasional smile plus an occasional laugh can so indicate. On occasion a hearty belly laugh can turn a dull conversation into a happy one.

The brother would have you believe that the happy person must so indicate by constantly laughing. Such a person who laughs constantly for no reason other than to appear happy usually proves to be unimaginative, tiresome, and dull. The person who maintains a permanent fixed smile is not to be trusted. It must be also noted that a laugh can indicate disbelief, scorn, contempt, and derision. In this connection the

brother commits a colossal blunder in interpreting God's laugh in Psalm 2. Commentators agree that His laugh in this passage portends punishment for His enemies too awful to contemplate. He is *not* amused.

Also the brother dredges up that threadbare old platitude concerning Christ being a happy playboy just because He attended a wedding. Mere foolish thinking! It is time this foolish myth be exploded. Is it not a weak attempt on the part of some to reconcile their own frivolous behavior? Legend has it that Christ on rare occasions revealed a sense of humor with a slight twinkle of the eye. But to laugh—never! He was, as stated, a sorrowful man and why not? Knowing ahead of the life He had to live, the kind of death He had to meet, along with the heartbreaking task of making your and my salvation possible, from the human standpoint is not conducive to laughter. He was, however, mindful of our happiness when He proclaimed the good news and would that "Our joy might be full." I assert that He did not at any time utter one word designed to produce laughter regardless what some so-called "authorities" may say. There are those who would read overtones of amusement in some of His utterances. Then as now there were those in the crowd who desired nothing but amusement when He reprimanded the scribes and Pharisees.

Still laughter has its place among other Christian virtues and if you think I am an old sourpuss I can assure you those who know me will assert that I have an above average sense of humor and can laugh as readily and as heartily as the next one. I simply insist on having good reason to do so and to not overemphasize its importance. — Sanford G. Bray, Kansas City, Mo.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bean, Ralph and Martha (Shantz), New Dundee, Ontario, second child, first daughter, Janice Diane, Jan. 18, 1971.

Deremiah, Don and Debra (Birkey), Champaign, Ill., first child, Allison Deann, Feb. 7, 1971.

Derstine, J. Larry and Althea (Moyer), Bridgewater Corners, Vt., second child, first son, Jeremy Robert, Jan. 25, 1971.

Erb, Kenneth and Carol (Birky), Frazee, Minn., first child, Brian Wayne, Dec. 19, 1970.

Good, Robert and Sandra (Hoerle), Baden, Ont., first child, Julie Elizabeth, Feb. 6, 1971.

Harshberger, David and Joyce (Kuhns), Hollsopple, Pa., first child, Dana Joy, Jan. 30, 1971.

Hartman, Ralph and Carolyn (Schrock), Red Lake, Ont., fourth child, second son, Marlin Daryl, June 27, 1970; received for adoption, Dec. 11, 1970.

Hochstetler, Calvin and Shirley (Brenneman), Kalona, Iowa, second daughter, Susan Lynne, Jan. 1, 1971.

Kauffman, Lyle and Rhoda (Alderfer), Harleysville, Pa., third child, first daughter, Cynthia Dawn, Feb. 9, 1971.

Kaufman, Lloyd and Ethel (Hartzler), Mio, Mich., first child, Michael Lynn, Feb. 6, 1971.

Kraybill, Harold and Esther (Emswiler), Deder, Ethiopia, third child, second son, James Edward, Feb. 5, 1971.

Leinbach, Dale and Edith (Rupp), Upland, Calif., first child, Glenn Daryl, Jan. 27, 1971.

Miller, David S. and Carol (Schrock), Overland Park, Kan., first child, Karen Linell, Jan. 20, 1971.

Miller, Russell J. and Janice (Kauffman), Mobile, Ala., first child, Regina Shereen, Nov. 27, 1970.

Newswanger, Carl and Louise (Myers), Pueblo, Colo., first child, Jon Christopher, Jan. 27, 1971.

Newswanger, R. Wesley and Marian (Eby), Bronx, N.Y., third child, second son, Daryl Shawn, Jan. 9, 1971.

Powell, David and Peggy (—), Flanagan, Ill., third daughter, Jeanette Marie, Jan. 21, 1971.

Rohrer, Kenneth and Carolyn (Denlinger), Lancaster, Pa., first child, Gregory Kenneth, Feb. 5, 1971.

Wagler, Irvin and Carol (Gerber), Shakespeare, Ont., third son, Derek Scott, Jan. 27, 1971.

Yoder, Martin and Evangeline (Delp), Mt. Hope, Ohio, first child, Martin Duane, Jr., Jan. 7, 1971.

Yoder, Marion D. and Eleanor (Steiner), State College, Pa., first child, Tonya Leigh, Jan. 26, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Althouse — Burkhart. — Daniel P. Althouse, East Earl, Pa., South Seventh Street cong., and Linda J. Burkhart, Denver, Pa., Bowmansville cong., by Luke L. Horst, Feb. 6, 1971.

Brown — Horning. — Michael Ray Brown, Chino, Calif., Brethren in Christ Church, and Lena Horning, Denver, Pa., Twelfth and Windsor cong., by Luke L. Horst, Feb. 6, 1971.

Miller — Yoder. — Arnold Miller, Kalona, Iowa, Lower Deer Creek cong., and Rebecca Yoder, Wellman, Iowa, West Union cong., by Emery Hochstetler, Oct. 17, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Ida, daughter of Mose and Magdalena (Plank) Yoder, was born in Iowa County, Iowa, June 23, 1900; died at her home from cancer, Jan. 3, 1971; aged 70 y. 6 m. 11 d. On Sept. 29, 1926, she was married to Leroy Bender, who survives. Also surviving is one son (Maurice), 2 daughters (Loretta — Mrs. Jerry Yoder and Pauline — Mrs. Don Yoder), 7 grandchildren, one sister (Lucy Combs — Mrs. Carl Aschenbrenner), and 4 brothers (John, Joe, Koras, and Francis). She was preceded in death by an infant sister and three brothers (Harvey, Will, and Emery). She was a charter member of the Parnell Mennonite Church. Funeral services were held at the West Union Mennonite Church Jan. 6, in charge of Duane Brenneman and Paul E. M. Yoder; interment in the church cemetery.

Cender, Raymond J., son of Joseph and Elsie (Kauffman) Cender, was born at Foosland, Ill., Dec. 25, 1909; died of a heart attack at the Gibson City Hospital, Feb. 6, 1971; aged 61 y. 1 m. 12 d. On Dec. 21, 1930, he was married to Irene Birkey, who survives. Also surviving are one daughter (Dorothy), 2 sons (Donald and Robert), 5 grandchildren, 2 brothers (Homer Cender and Elvin Nicholson), and one sister (Mrs. Norman Roth). He was a member of the East Bend Mennonite Church, where funeral services were held Feb. 9, in charge of Irvin Nussbaum and J. A. Heiser; interment in the East Bend Memorial Gardens.

Eichler, Grover S., son of Henry and Amanda (Shires) Eichler, was born in Florin, Pa., Mar. 14, 1892; died at his home in Mt. Joy, Pa., Jan. 17, 1971; aged 78 y. 10 m. 3 d. He was

married to F. Mae Musselman, who survives. Also surviving are one daughter (Virginia — Mrs. John J. Helmstaldter), one son (Harry), 5 grandchildren, 3 great-grandchildren, and 2 brothers (John and J. Donald). He was a member of the Mt. Joy Mennonite Church. Funeral services were held at the Nissley Funeral Home Jan. 19, with Henry M. Frank officiating; interment in Camp Hill Cemetery, Mt. Joy, Pa.

Heiser, Alvin, son of Jacob and Elizabeth (Bachman) Heiser, was born at Deer Creek, Ill., Jan. 9, 1886; died of heart failure at the Burham Hospital, Champaign, Ill., Feb. 9, 1971; aged 85 y. 1 m. On Jan. 5, 1910, he was married to Elizabeth Birky, who survives. Also surviving are 3 daughters (Alice — Mrs. Hubert King, Inez — Mrs. Maurice Schaer, and Clara — Mrs. Clarence Eichelberger), 6 grandchildren, 6 great-grandchildren, 4 brothers (Sam, Jacob, Jesse, and Roy), and 2 sisters (Esther — Mrs. Harvey Ingold and Lizzie — Mrs. Alvin Birkey). He was a member of the East Bend Mennonite Church, where funeral services were held Feb. 11, in charge of Irvin Nussbaum and Don Heiser, interment in East Bend Memorial Gardens.

Herschberger, Lizzie Ann, was born Mar. 2, 1895; died at the Goshen General Hospital, Goshen, Ind., Jan. 16, 1971; aged 75 y. 10 m. 14 d. On Dec. 24, 1914, she was married to Henry B. Herschberger, who survives. Also surviving are one foster son (Owen C. Mast), one foster daughter (Irene H. Hart), 6 grandchildren, one sister (Mary — Mrs. Amos Miller), and 2 brothers (William and Harvey Schmucker). She was a member of the Salem Mennonite Church, New Paris, Ind., where funeral services were held with Harold D. Myers and Francis Freed officiating; interment in the South Union Cemetery.

Kilmer, Ella, was born Sept. 6, 1887; died Jan. 13, 1971; aged 83 y. 4 m. 7 d. On Sept. 19, 1915; she was married to Philip Kilmer, who preceded her in death. Surviving are 3 daughters (Marietta — Mrs. Earl Bontrager, Anna Mabel, Wilma — Mrs. Paul Christophel), 2 sons (Sanford and Willard), 15 grandchildren, 3 great-grandchildren, and 2 sisters (Minnie — Mrs. John Weaver and Emma — Mrs. William Welty). She was a member of the Salem Mennonite Church. Funeral services were held at the Yellow Creek Mennonite Church, in charge of Harold Myers, Floyd Stutzman, and Francis Freed; interment in the adjoining cemetery.

Myers, Anna, daughter of Crist and Lena (Gautsche) Garber, was born at Colfax, Ill., May 13, 1887; died of pneumonia at Sweetser, Ind., Feb. 9, 1971; aged 83 y. 8 m. 27 d. On Jan. 23, 1910, she was married to Delbert Myers, who survives. Also surviving are 2 sons (Kenneth and Orrville), 2 daughters (Mrs. Dorothy Herschberger and Mrs. Merlyn Carlock), 3 sisters (Mrs. Lena Zoss, Mrs. Bertha Bachman, and Mrs. Martha Ulrich), and 3 brothers (Ray, Roy, and Joe Garber). One son (Leslie) preceded her in death. She was a member of the Metamora Mennonite Church, where funeral services were held Feb. 12, in charge of Milo Kauffman; interment in the Hickory Point Cemetery, Metamora, Ill.

Yeackley, Joe, son of John and Sarah (Stutzman) Yeackley, was born at Milford, Neb., Feb. 5, 1931; died during open heart surgery at the Bryan Memorial Hospital, Lincoln, Neb., Feb. 3, 1971; aged 39 y. 11 m. 29 d. On Sept. 9, 1951, he was married to Joyce June Burkey, who survives. Also surviving are 3 sons (Thomas Joe, Donald Wayne, and John William) 2 daughters (Sandra Lee and Sheila Sue), his father, one brother (Melvin), and 2 sisters (Erma — Mrs. Floyd Burkey and Nola — Mrs. Archie Kremer). He was a member of the Beth-El Mennonite Church, where funeral services were held Feb. 6, in charge of John Willems and Warren Eichler; interment in the Blue Mound Cemetery, Milford, Neb.

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Cover photo by Paul M. Schrock

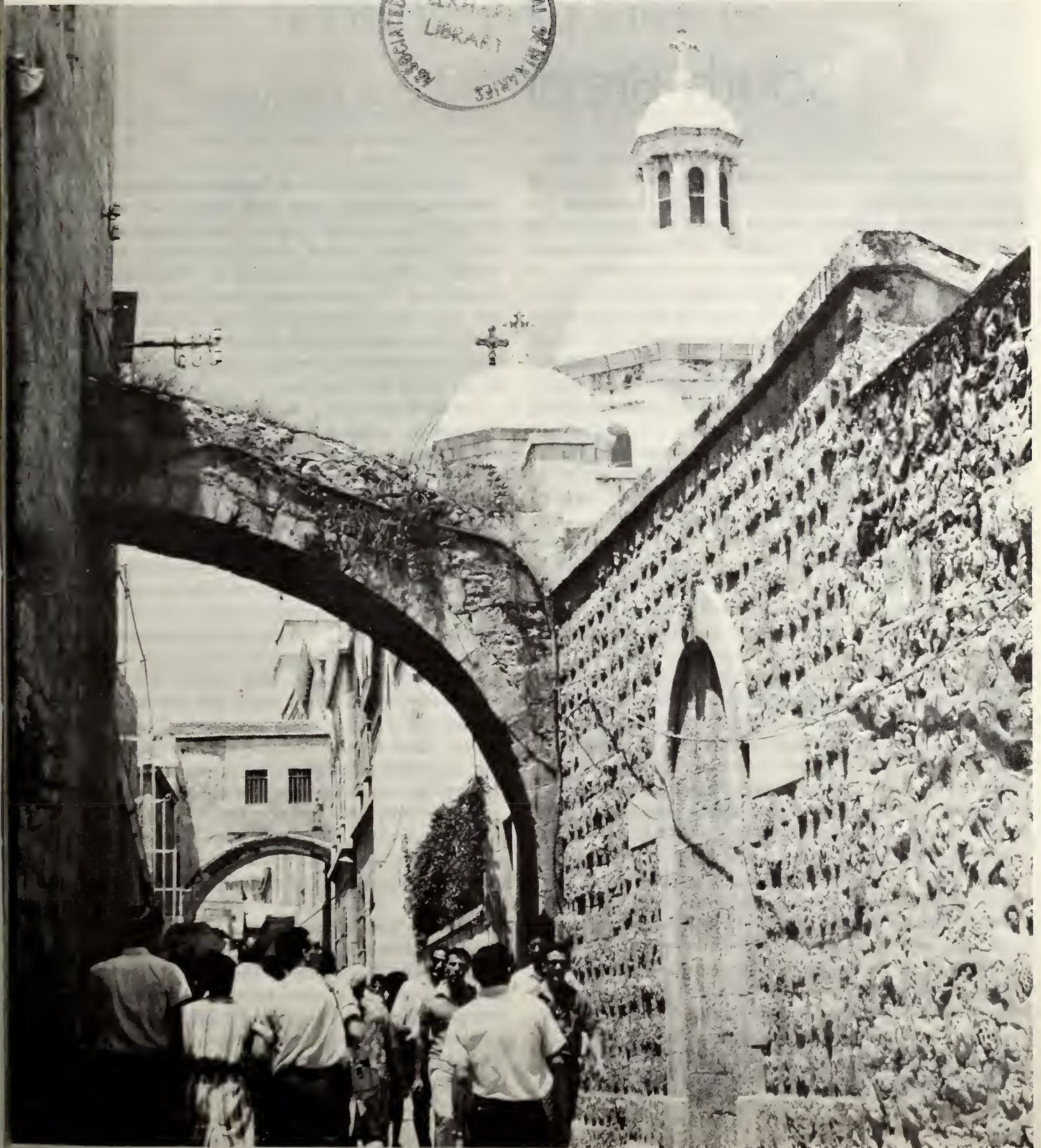
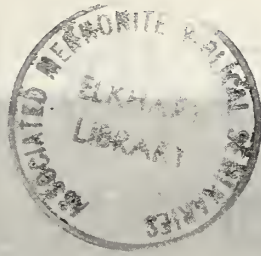
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Volume LXIV, Number 10



The Spirit of the Lord in South Brazil

By Cecil Ashley

What sort of "happenings" in Brazil can keep pace with man's interplanetary triumphs? While the missionary or Brazilian pastor walks or utilizes public transportation en route to preach to the poor or bind up the brokenhearted, an astronaut circles the globe on his way to the moon.

From a streaking rocket one's world perspective is altered as it is seen floating in splendid blue and white surroundings on the immense field of space. But the church cannot afford this view. It must bring itself within the orbits of the ghettos that circumscribe human existence. This calls for a new visitation of the Spirit's power and presence and a faithful response to that visit.

The Brazilian church today finds itself "as a tender plant" in the "dry ground" of twentieth-century scientism and secularism. Only in proportion to the measure of the Spirit of the Lord upon us, anointing our ministry, are men set at liberty, bursting into new life in Christ.

Tender plants. Four new congregations were begun or officially recognized during the year: two in the state of Sao Paulo—Campinas and Sao Carlos; Palmeira in Parana state; and Gama, a satellite town near Brasilia in the Federal District.

Campinas. Establishing a Mennonite church in Campinas has been one of our goals for several years. In 1969 the construction and inauguration of a house-chapel in the Jardim Nova Europa area and the licensing of Antonio de Souza and his dedicated wife, Waldeci, brought together the necessary facilities and personnel to initiate an effective witness. David and Rose Hostetler provided orientation until their furlough in December 1969. Kenneth and Grace Schwartzentruber and family transferred their membership from Valinhos to Campinas in order to serve as counselors and to participate in the responsibilities.

Sao Carlos. In this modern industrial city and university town, Arlin and Mary Lou Yoder are attempting to reach a cross section of the populace with the gospel. "To see a policeman, a tractor salesman, a school principal, a bricklayer, and an electrician coming together to form a new Christian community is a real blessing," Arlin reports.

Cecil Ashley is a missionary to Lapa in Sao Paulo state, Brazil, with Mennonite Board of Missions, Elkhart, Ind. This article continues the series of overseas reports in *Gospel Herald* on the Mission '70 theme, "The Spirit of the Lord upon Me."

Palmeira. The German-Portuguese-speaking church at Witmarsum has for some time carried out extensive evangelism efforts in nearby towns and villages. But they were often frustrated for lack of a resident pastor. Palmeira (pop. 5,000) became the new home of the Waldyr Golfetto family formerly of the Lapa congregation when Waldyr accepted the invitation to serve as pastor in this small interior town of Parana state. After eight months in Palmeira, thirteen have been baptized and one young man is preparing for service in the Bible Institute.

The Golfetto family's moving to Palmeira both increased our base for expansion and brought us closer to the German-speaking churches in Parana. Pray with us for growing unity as the Lord's Spirit upon us reveals His purposes for the total Brazilian Mennonite fellowship.


Gama. On February 15, 1970, the former mayor of Araguacema, Manoel Sobrinho de Souza, and his wife, Rosa, were baptized as the first members of the Mennonite Church of Gama. Otis and Betty Hochstetler, Mike Yoder, and Charlene Beachy—who provide direction and leadership for the growing Sunday school program—were also received as charter members.

National pastors. Leadership for the Sertaozinho church was transferred to Josue and Luzia Melquiades, formerly of the Lapa congregation and recent graduates of the Mennonite Seminary in Montevideo, Uruguay. Josue was licensed and installed as pastor on March 1, 1970. May the Spirit of the Lord rest upon His young servants.

Youth team. 1970 was also the year for a Youth Team exchange between the Americas. Two Brazilian young people joined two Argentines and one Uruguayan in an extensive and intensive itinerary. From December 30, 1969, to February 23, 1970, they visited numerous Mennonite churches, retreats, schools, and church agencies in North America, presenting a program of testimonies, hymns, choruses, spirituals, and folk music accompanied by guitars. From almost any vantage point this was an extraordinary "happening" within the Mennonite brotherhood. Our youth are a genuine inspiration to us.

Struggle. It would be inadequate to report only those things which accentuate development. We also struggle against

"powers . . . darkness . . . spiritual wickedness." We had to dismiss one of our national pastors this year. Another pastor was transferred. Serious disagreements and misunderstandings arose. These are hazards of our Christian call-

ing. Shall we sweep them under the rug and pretend they do not exist? Shall we quit? At times we feel like doing both, but we sense the necessity to continue, because "the Spirit of the Lord is upon us." 

Moving Mountains

By Winifred Beechy

Bouncing along in a 1 1/2 ton truck in the tranquil Pakistani night, one could easily catch the illusion of a winter wonderland. The powerful truck roared through the white rutted roads or over the hard-packed drifts. In the glow of the headlights, the few straggly bushes and trees shone with a silvery gray frost. All this in a night breeze which was delightfully chilly.

But, of course, it was all an illusion. By light of day, under a glaring tropical sun, this land could be seen for what it really was—desert as far as the eye could see. The smooth blown ashen sand rose in dunes broken occasionally with clumps of tall elephant grass or a scrubby tree. I felt from this perspective that I could be along Lake Michigan in deserted sand dunes on a magnified scale.

I turned my eyes in another direction for quite a different sight. There in miniature, was a sandbox where children had taken a flat toy and scraped all the sand into tiny level plots, each surrounded with little retaining walls and divided by ditches. Bringing myself back to reality, I realized these were fields in West Pakistan, newly leveled and prepared for cultivation.

To my inexperienced eye, it would take a miracle for that drab ash-gray soil to grow anything! Powdery dust several inches deep; can that be called topsoil? That's what gave the snowy look to the night scene. Everything was coated with a layer of dust which in the light of day made my mouth feel dry and nostrils itchy for a sneeze. The footfalls of a lone man pouf up a small cloud of dust. For a donkey cart or small camel caravan—roll up the window. Monster jeeps and trucks raise a dust storm.

When wet, the sand makes sturdy clay for fences and houses. With less than seven inches of rainfall annually, these structures survive quite well. In the sandbox-like layout of fields, those which have been soaked and allowed to dry look brick hard with a crackled surface in contrast to the dust-layered ones.


But what is that beep, beep, beep, beep? It seems to be coming from several directions. It almost looks like a mirage, but there it is—a huge pipe spouting forth sparkling refreshing streams of water. The beeps are from the pumps which supply the irrigation water which transforms these white leveled plains to green, fruitful fields. Now we are looking in the direction of new life in this desert place—fields of cotton, wheat, sugarcane. It may be old stuff

to the Pakistanis and to the Paxmen, but to me it is an exciting mystery. How could such a change come about?

Our Paxmen hosts, Tim, Ed, Phil, Dan, and Al—are eager to show us. For many days they have labored in this broiling sun, breathing this dusty air. They make up the land-leveling team, driving the huge tractors and doing the necessary mechanical and agricultural work as have other Paxmen before them.

The result has literally been to move mountains—well, at least sand dunes and hills. Land which was never before under cultivation has been made available for food production. This colorless desert with proper irrigation, fertilizer, and agricultural know-how really can be made to produce. It is not an easy task. It takes not only the mammoth earth moving machines but also hard work and isolated existence in austere surroundings and patience to ride out the problems and complications. But to me, a naive onlooker, it seems an act of creativity—the creation of land that can sustain life where once there was only dust, thorns, and tall grass.

Making the sixty-mile drive to Multan and the airport in the trusty truck reinforced the impressions of the very useful projects at which our hardy volunteers are working. Row after row of camel trains plodding along the highway were burdened with huge bales of cotton. Countless lorries, trucks to me, careen down the middle of the narrow road, turning aside slightly at the last possible moment. Catching my breath, I release the pressure of my foot from the floorboard, and think of valuable cargo they must be transporting.

Later in the evening when we were put up, at airline expense, in a plush hotel, the contrast was almost too much to bear. We enjoyed shedding the dust infiltrated clothes and indulging in a warm soaking bath. But we had enjoyed more the hospitable reception at the Paxman-fabricated house trailer parked in the sand beside one of those gushing wells. The water in the tank leading to the irrigation ditches was warm enough that we could see the steam rising in the cool morning and evening air. The fellows don't find it too cold for a bath and there is no need to stand in line for shaving or brushing teeth. There is plenty of room for everyone. I guess they bring their own mirror. Another day on the land-leveling project will bring another coating of dust. But also some satisfactions. 

Simulate and Learn

To simulate means to act out or imitate a real-life situation. Although children have always learned informally in this way, only recently have adults recognized its possibilities. Simulation opens up a creative process for broadening one's experiences, insights, and feelings. It is not bound by the real-life limitations of time and space.

We tried simulation one recent weekend at Laurelville, twenty of us, representing Christian education cabinets from Ontario, Pennsylvania, Ohio, and Virginia. After arrival Friday evening, the mood was set by getting involved in the game of Dignity, a simulation on the affluence-poverty theme. In the game I did poorly. Forced to live most of the time in the ghetto, I was never really able to get ahead. After the game was over (the affluent winners had earned their dignity), we discussed our reactions to the situations we were in and our feelings about it.

On Saturday we spent the day using the special issue of the *Gospel Herald* (November 10, 1970) as a model in a simulated approach to the discernment of congregational gifts, needs, and programs. Each cabinet group worked together as a "congregation." Beginning with *people* we listed the *gifts* possessed by the members within our congregation. Then we shared in identifying our *needs* both within the congregation and in the community. For the community we used the local Laurelville setting. The needs were determined through a series of role plays by which we interviewed some of the local leaders. Finally, we tackled the real task of building a congregational *program* in light of our gifts, our needs, and our purposes.

This simulation experience was a worthwhile process. It helped us share as persons; it made us look at priorities in congregational planning. To climax the weekend we joined together on Sunday morning in a contemporary worship service and the breaking of bread.

Laurelville is an ideal setting for such an experience, but it can be done just as well by a congregational weekend retreat. Led by a capable resource person you can work through the same model step by step. There's no magic to it; it's just a matter of seriously following through the process in your own setting. It will help you clarify your congregational task, and in the process you will appreciate more fully the gifts which God has placed in your congregation.

Why not look up that November 10 *Gospel Herald*? Write to the M.C.C.E. staff at Scottdale if you need help. Arrange a retreat where your congregational workers will have time to relax, share, fellowship, and plan.

— Harold D. Lehman

Lord, You Can!

(A Prayer for Leaders)

Lord, can You give these—

*Love to share freely,
Compassion to serve daily,
Sensitivity to the feelings of others,
Appreciation for differing views,
Desire to always learn,
Freedom to experiment,
Courage to face issues,
Wisdom to discern,
Contentment with shared leadership,
Ability to encourage others,
Willingness to listen,
Grace to accept criticism,
Readiness to acknowledge wrong,
Patience in disappointment,
Dreams for these times,
Faith and hope for today?*

Lord, You can,

I know You can!

— Vernon Leis

I Was Hungry

I was hungry

and you circled the moon;

I was hungry

and you told me to wait;

I was hungry

and you told me to pull myself up by my bootstraps;

I was hungry

and you set up a commission;

I was hungry

and you said, "Machines do that kind of work";

I was hungry

and you said, "The poor are always with us";

I was hungry

and you said, "Law and order first";

I was hungry

and you said, "So were my ancestors";

I was hungry

and you said "We don't hire over 35";

I was hungry

and you said, "Let us pray about it."

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An Investment in Good Preaching

If Emil Brunner is right when he declares preaching to be "the most important thing that ever happens on this earth," then a concern about the quality of preaching should become a major interest of the whole church.

Certainly the preacher must be committed to the primacy of preaching. He has struggled through at least one course in homiletics. He has skimmed through Phillips Brooks's *Eight Lectures on Preaching* and James Stewart's *Heralds of God*. Hopefully, he gets "hooked" and devours all he can about the awesome task of preaching.

These desires are often stillborn. The eager young pastor takes his first church. He begins his ministry in debt with a mortgaged used car and a cardboard box filled with textbooks. One of his more thoughtful relatives has given him a nice Bible for graduation. These are his tools.

The first month in his new pastorate he preaches his little arsenal of sermons originally delivered to the critical judgment of his professor and peers. He chooses the one with the best grade first. The others are delivered sometime during the early months of his pastoral ministry.

Then the crisis begins. Should he settle for cheap books and peddle other men's wares? Should he rely on a pamphlet of *Fifty Peppy Sermon Plans*? He also has the choice of being honest with himself and his calling. He can make his ministry his own.

He chooses the latter course and determines to be a preacher of the Word. However, because he lacks books (especially reference books) his messages become more feverish and less factual. The saints shake their heads sadly. The sermons get more topical and less scriptural.

Happily, there is an answer. Both preacher and parishioner must accept and pay the price for the right kind of preaching.

An effective pulpit ministry is fashioned on the heavy anvil of prayer and is given shape by the hammer of hard preparation. If we are to have good preaching, both pastor and people must make sacrificial investments of time spent in prayer and preparation and dollars spent in buying the preacher's tools.

Preaching that matters is costly. So are good books. The minister of the Word ought to be reading \$15.00 or \$20.00 worth of books and magazines each month. How can he do it? The local library can help some, but often *The Secular City* and *Honest to God* comprise the cream of the religion section.

The answer to the cry for good preaching could come from alert church boards who say: "Pastor, we want you to have the best tools available. You can order x number of books and magazines and send the bill to us. The books and

magazines are yours to read, mark, and keep. We want you to take the time to pray until your heart is warm, your mind is stimulated, and your message is clear. Together we will pray that the Holy Spirit through your ministry will feed the spiritual hungers of men."

Anyone for investing in good preaching? — Jack W. Nash in *Herald of Holiness*.

"Who Gets a Pastor?"

I am told there are roughly fifty Mennonite congregations in the United States who do not have pastors. Moreover, there are very few pastors looking for jobs. How do we decide who gets a pastor? Should it be the congregation who pays the most? Is the largest? The oldest? I would like to suggest one guideline: those congregations that are not producing pastors should be the last to get a pastor. Congregations that want to call a pastor must produce pastors.

There is no other place for pastors, missionaries, or Sunday school teachers to come from. It seems obvious, a preacher shortage simply means we have a lot of non-producing congregations. It is not my purpose to analyze why this is so, but my guess is that the reason is far more spiritual than material. I don't know how to implement this guideline, but it seems to me, we need to think about it. — Donald D. Nofziger

Ministers Over Fifty Too Old?

A minister in the United Presbyterian Church describes the predicament of the minister who is over fifty. In an article in *Monday Morning*, a magazine for Presbyterian ministers, "Over 50" notes that in the political world age is not much an issue. During the 1968 presidential campaign, he points out, Mr. Nixon, who was over fifty, was opposed on many grounds, but no one suggested he was "too old" for this most demanding job.

Seldom are president, cabinet members, ambassadors, and judges chosen who are under fifty.

But in the ministry it is different. More often than not when one reaches fifty he is marked as nearing the end of his usefulness and is therefore not considered for a change in position. It would be interesting to hear from church laymen — many of whom are past this age — as to why they no longer consider a man over fifty. — C. Ray Dobbins, editor of *Cumberland Presbyterian*.

What Is Going on, Musically, in the Mennonite Church?

By Roy D. Roth

There is much that is commendable about the status of music in many Mennonite congregations. From the comments penned at the end of our questionnaire by the pastors, it is apparent that in some congregations, considerable effort is being made to improve the contribution of music in worship:

Our music secretary meets quarterly with song leaders for improvement and understanding needs and how to carry them out.

A music training class on Sunday evenings has helped our congregation, eight lessons.

Last winter, we conducted get-acquainted sessions with the new hymnal each night for two weeks (average attendance 200) as part of our Winter Bible School program.

We promoted the buying of the *Mennonite Hymnal* and several public occasions for getting acquainted with it. We planned for a music major from _____ to be with us for the summer (1970). This was an excellent experience. He led an adult chorus, youth and children's choruses, and a youth orchestra (14-piece). The chorus and orchestra presented a Sunday evening worship service which has been one of the highlights of our musical achievements.

I keep a record of hymns sung and we attempt to sing that hymn only once that year during morning worship, thus hoping to get in 150 different hymns.

We have had the new hymnal . . . and have not extensively duplicated the singing of any one song. We record the date in the hymnal when a song is sung.

Since January 1, 1970, I have kept record of all

the hymns used in our worship service. With the exception of from 6 to 10 hymns, we have used different hymns each Sunday. These 6-10 have not been used more than twice in worship.

We have begun a program whereby our song leaders are giving training to young people who are interested in song leading, and this has been proving quite successful.

Song leader training one night per week at local church camp, Monday night.

There are problems and needs in the typical Mennonite congregation as well:

Younger ones need the privilege of a singing school.

. . . a lack of musical knowledge and training. The singing schools once provided this and I believe a new kind of singing school may need to be developed.

We sense a real need for more work on choral groups among all ages.

In our situation we are in great need of a younger person to lead and teach music.

It is difficult to maintain young leaders in a small rural congregation.

We need a lot of help in children's music. Another area is to work effectively with youth in today's confusion of music taste. Some consideration must be given to a lighter type (folk, gospel) or spirituals which will attract our youth to greater participation.

. . . the conservative nature of our music program in the Mennonite Church. We seem bound to homophony. I personally love to sing hymns but

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I see the youth of our church finding them to be a drag, for they really do not express the way they feel.

I think there are some modern tunes and texts that we Mennonites could benefit from more than we do.

Two pastors told what they are doing to try to meet the needs of youth in the area of church music:

I feel we must begin to involve our young people more, and to use music in worship that speaks to them. We really need the freedom to express joy and a sense of celebration in our worship. I mimeographed a song sheet with words to some current Christian folk music which we have used somewhat.

Music is a vital part of the entire worship experience. We have just ordered the Workers Quarterly for supplemental use.

One pastor suggested,

Making available a compilation of some of the current songs that are being produced and which would be appropriate for worship services. These could be printed in inexpensive paperback booklets which could then be thrown out when they become dated.

There seems to be a sense of real need for help in planning meaningful worship experiences in our churches:

We need help and guidance in developing more creative, contemporary, innovative types of worship, including music.

I feel a real need for able leadership of our music leaders to work with the pastor in planning worship and developing the music program. This makes a tremendous contribution to the worship experience of the congregation. This is being placed on first priority of development in our congregational program.

I believe that brochures of suggestions sent out to the congregations would be helpful. Often where responsible persons are untrained, suggestions like this would aid in the work they do. It would make them aware of the total church's program in the particular field.

A plea for a strong spiritual foundation for congregational singing was mentioned a number of times. The response to our questionnaire lends support to the widely held belief

that congregational singing is very often the congregation's spiritual sounding board:

. . . people are in need of a filling of the Holy Spirit and are in need of being more fully committed to the way of Jesus.

I feel it is so important for the music leader to be a born-again Christian who has experienced the joy of living the Christian life. Then he is able to lead the congregation to catch this spirit in their singing.

I think the only thing that would make some of our people sing would be a *spiritual* revival.

One needs spiritual wisdom, seeking God's face in all we are called upon to do as pastors. . . . Let us pray for each other that the building of the church be well pleasing to the Lord and Head of the church, Jesus Christ.

In conclusion, I would like to add a few personal comments about the questionnaire results given in an earlier article.

Choristers or Song Leaders?

One of these comments has to do with a technicality: we are employing a misnomer when we call our song leaders, "choristers." Where this practice began is not known. But it has evidently become pretty deeply entrenched in our tradition, because 32 percent of our congregations still call their song leader a "chorister." The *Harvard Dictionary of Music* (p. 163) gives this simple definition of "chorister": Boy singer in an English choir. So why not drop the word from our usage, and call him/her a "song leader"? Thirty-three percent of our congregations are already doing so.

Our Hymnals Are in Good Shape

The writer is also intrigued by the reasoning expressed by a number of pastors who indicated that their congregations had no intention or plan to purchase the (1969) *Mennonite Hymnal*, because their present books are still in good shape. What kind of progress does this express? One wonders if the same philosophy is applied when approaching the question of buying new automobiles, new farm machinery, and new household appliances. Do we reason that our old car, our old farm machinery, our old appliances are still in good shape and, therefore, we don't need to buy the newer models? I wonder. How much more important it is to keep up-to-date with this tool for our spiritual good, the compendium of sacred song!

Church Music Camps

One also wonders why more of our song leaders have not been able to avail themselves of the opportunities for training in one of our church music camps. Only thirty percent have done so. When one realizes that only 25 percent of our congregational song leaders have been able to study

music formally in a college or university, this 30 percent figure seems all the more unfortunate. Where then, do our song leaders get their training? And who can do something about this situation? Frankly, I think the responsibility for this situation lies mainly with the pastor and the congregation. Every congregation should feel responsible to help its song leader get the training he needs. When our church camps all the way from Drift Creek in Oregon in the West to Spruce Lake in Pennsylvania in the East are making such music training available, and in short-term doses, every church should see to it that its song leader or leaders are able to attend. Thirty percent is a terribly poor showing.

Funeral and Wedding Music

And now a word about funeral and wedding music. I have a strong feeling that congregational singing ought to have its rightful place (though not necessarily an exclusive place) in all the public services of the church, including weddings and funerals. There is a principle here: the active participation of the total congregation in worship. And weddings and funerals very definitely ought to be worship services. I am, therefore, glad to see that 61 percent of our churches include some congregational singing in funeral services. Weddings still seem to be very "special" services in the majority of cases (71 percent), where only "special" music is included. But perhaps even in weddings the trend is toward more congregational involvement. I have an impression that a generation ago the percentage of weddings which included congregational singing would have been less than the current 29 percent.

Skimpy Finances for Music

We must also look squarely at the financial implications of a strong congregational music program. The theory books are quite in agreement that a church ought to spend up to 10 percent of its total budget on its music program. In contrast, what we Mennonites spend, two tenths of one percent, seems quite a pittance!

The few books on music in our church libraries also seem to be symptomatic of a too-general lack of enthusiasm for music in our churches. Many pastors simply stated that they "didn't know" how many books on music were in their libraries. One wonders how much effort it would have taken to find out!

Conclusion

While this questionnaire was originally prepared and distributed to satisfy an immediate academic need, its greater value, hopefully, will be to stimulate continued improvement in music in worship in our churches. ☞

A preacher should give, not the answers, but of himself.—Kenneth Good.

Revolutionaries

Four and a half centuries ago there lived two men who determined upon two radically different courses: the one led to revolution, shame, and death; the other road led to Christlikeness, joy through suffering, and life.

The first road was taken by Jan Matthijs (pronounced mah-TICE), a lowly baker from Haarlem, but a man of keen mind, strong will, and leadership ability. Hearing that a major reform was in progress in Munster in Westphalia, Germany, he sent two representatives to the city.

January 1534. The next month Jan himself located in Munster. On February 25 he announced that all the "godless" (those resisting him) should be put to death. (He graciously allowed a period of "grace" during which the godless were free to make their exit from the city.) The ruler and bishop of the territory then ordered his army to put the city under a siege. At Easter time, 1534, Matthijs led his revolutionary followers in an attack on the bishop's army, and was promptly slain. But his place was quickly filled by Jan Bockelson, also known as Jan of Leiden. Jan II set up the Old Testament practice of polygamy, both for himself and for the men of his city "kingdom." In September 1534 he assumed the title of king, and had a "prophet" crown him as king. All during the winter of 1534-35 conditions in the city became increasingly worse. Famine and disease took their toll, and all the awful things which people do when starving took place. King Jan's kingdom fell the night of June 24-25, 1535. The next January King Jan, and two of his governmental colleagues, were put to death in a most gruesome manner. This attempt of professing Christians to create an ideal society, and to maintain it by force, came to a pitiful end.

The Way of Love

Mennonites are always quick to dissociate themselves from the Munster tragedy, and rightly so. Mennonites hold to separation of church and state, to nonresistance, to a suffering discipleship, and to love as their only "weapon." Yet it must be admitted that it was disciples of Jan Matthijs, the man who served as the first leader at Munster, who evangelized, baptized, and ordained Obbe Philips as well as his brother, Dirk Philips. This relationship was later to trouble Obbe, and was likely even a factor on Obbe's laying down of his ministry. And it was Obbe who probably baptized Menno Simons, and who ordained Menno to the office of elder (bishop), 1537.

Obbe is a leader who went down the other road: the

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Reconcilers?

path of nonresistant Christianity, of a suffering discipleship; a man who taught the basic principles which Menno Simons was soon proclaiming with great power and effectiveness. In the early months of 1534 Jan Matthijs was mulling over his radical concepts of bringing in the kingdom by political action, while Obbe was more determined than ever to be a nonpolitical teacher of God's Word and minister of the gospel.

Obbe and Dirk, and numerous other Dutch Anabaptist leaders, repudiated completely the political action of Jan Matthijs and Jan of Leiden. Menno even wrote his first book against King Jan of Munster. Menno held that only Christ is "King" of those who are in the church. And Christ's kingdom is one of peace and joy in the Holy Ghost, not one of armies, weapons of steel, and the taking of human life.

Although the nonresistant Swiss Brethren, Hutterites, and Mennists paid for their faith dearly (5,000 were martyred in cruel and inhuman ways), it was the nonresistant and nonpolitical Anabaptists who gave the loudest witness to the Prince of Peace and His gospel of love, of reconciliation with God and man, and of willingness to take up the cross of obedience to God.

Even the followers of the highly esteemed Dr. Balthasar Hubmaier, the so-called *Schwertler* (those willing to do military service), were soon extinct, while God in His sovereignty enabled the nonresistant *Stabler* (those rejecting the sword) to survive.

Who Was Right?

Was King Jan right in turning to the sword and to political action? Or was Obbe right in putting the sword into its sheath? Why did Christ take a "zealot" (Luke 6:15) and turn him away from trying to overthrow Rome, and direct him to become an apostle wholly devoted to building the church? Why is the New Testament utterly silent about the evils of a Roman army of occupation in Palestine? Why did not Paul found an antislavery society?

It was not because Christ and His apostles did not have hearts of compassion for those suffering injustice in a system which allowed or even contributed to such injustice. It was rather, I believe, because Christ and His Spirit-filled apostles (after Pentecost) saw as their central and all-embracing task the building of the New Humanity. This is a brotherhood of those redeemed by Christ, a fellowship of those who in repentance and faith take upon themselves the solemn obligation to seek to lead all men to the Savior and His body.

Depriving the unconverted of liquor through prohibition laws does not take the desire for strong drink from men. Abolishing racial injustice by law does not fill unconverted hearts with love for those of other races. Insisting that the government do more for the poor does not change the evil hearts of those who oppress the poor.

Something More Needed

The Great Commission of the Lord of the church is centered in *making disciples*. To the church has been entrusted the saving gospel of Jesus Christ. When a man is, through the Word and the Spirit, brought to repentance and faith, he will victoriously turn away from the consumption of strong drink, he will begin to show real love to the members of other races, he will begin to manifest compassion and love to the poor.

And when regenerated people labor faithfully to build the church, the values and standards they earnestly teach will tend to "spill over" onto the larger society, causing men of good will to champion the rights of all races and classes of men — the very rights which the church keeps insisting on as the obligations of those following the Prince of Peace.

When we read in detail the story of Jan Matthijs, no matter how unsympathetic we are because of where his program led, the plain fact remains that he was a deeply religious man. He did much Bible reading to his subjects. He may have meant well. But his course of direct political action to realize the ethic of the kingdom was a monumental failure.

We had better learn the lesson of Jan's error. All attempts to coerce men into following the Christian ethic can but lead to frustration and failure. Every attempt to set up a "theocracy," the rule of God as interpreted by prophets and enforced by magistrates, is a sad mistake. It would be possible to arouse various minorities to a readiness for full-scale political revolution — and unintentionally to bring about the violent crushing of such a revolution — followed by a major step away from the very values which we are earnestly concerned to attain.

Violent revolution is not the means Christ wants His disciples to use. He sends us out as sheep in the midst of wolves. We are to witness to all men of God's love, and of reconciliation with Him through the blood of the cross. We are to call upon all people to turn from sin to Christ. We are to proclaim the whole counsel of God, teaching men what it means to walk in Christ's way, to live in *agape* love.

But this can really be done only in the power of the Holy Spirit. Meanwhile Christians will feed the hungry, build houses for the poor, clothe the poor, and operate toward all men as the loving Savior taught and lived. But they (Christian disciples) will also follow Christ in leaving strictly political action to those not yet disciples of the "better way" of regeneration and holiness. — Used by permission of *Sword and Trumpet*.

"What Did Preaching Get You?"

By F. B. McAllister

After fifty-five years of it, and a questioning generation, I'm taking stock. But right now there is a more impelling reason.

Church boards and some divinity schools are crying aloud, "Let's quit rationalizing and dodging this thing and get down to brass tacks. The number and the caliber available for our churches, and preparing for the ministry, has been increasingly alarming." Though many in the know are discussing it, I, personally, think it high time for one who has served in the ministry for over a half century to add his word. This expression will also give me an opportunity, first of all, to tell of my gratitude for the good education its motivation provided.

Raised in anthracite coal fields, much of my childhood and youth was spent in the coal breakers and mines. The work began at eleven with a starting salary of 35 cents per day — nine hours. After a mine tragedy, a terrific sense of "call" sent me to an academy, to a university and then, to divinity school, graduating from all three.

Of course, I had no money for this and my parents could provide very little. Vacation employment — often back in the mines — and some pathetically small ministerial aids helped. Inexpressibly poor, but not realizing it, I know of no other profession that would have supplied the persistence and drive to complete my education. In no manner were the small grants and scholarships the continuing stimulant. That profession literally picked me out of the mines and, during the full flush of my ministry, placed me in *Who's Who*.

"Why Waste Your Life on 'Squares'?"

Quite the contrary, one of the chief compensations for a life in the ministry is that one comes into intimate contact with a broad sector of life. There is a great "team" out there who is working for the benefit of humanity, and the preacher is a respected and important part of that group. In it there are physicians, lawyers, politicians and statesmen, humanitarians, lawmen, social directors, philanthropists, and educators.

The minister is accepted and welcomed into the higher strata of society; while, at the same time, he serves and mingles with the desperately needy in segments of life in the slum areas. And within these ghettos also are found the "salt of the earth." To be in a professional service that serves society does not condemn one to live with dull or drab people. True, we have some of these whose lives we brighten, but we mingle with the keenest minds and most stimulating spirits in our communities. Nothing provincial about the people we are privileged to work and play with. We walk right in, sit right down, and make ourselves a part of everybody. We put our feet under the tables of millionaires and of truck drivers, and they all like to think of us as members of their families. Besides, we've found that there's nothing too bad about so-called "squares."

"Oh, they tolerate you because you have nothing to sell." On the contrary, time and again, my friendship has cost them plenty, and they love me for it. But they know that is *not* the purpose of my friendship. Most of these, who are in the higher echelons of life are, at heart, looking at life pretty much as we are.

"Well, How Much Does It Pay?"

Not too much in money, but there are other compensations which are tremendous. I started fifty-five years ago with \$1,500 and no parsonage; I retired recently never having received more than \$6,620 with parsonage. Lest this cause, which keeps many from the ministry, deter anyone I add you can get twice or three times that amount if you have the stuff and press for it. I simply felt I could get along on what they gave me and refused proposals for raise.

Lest I be thought of as a two-bit preacher, let me hurriedly also add that my final project involved raising a quarter of a million for a desperately needed unit for my work and had little difficulty in securing it.

However, there *are* compensations which many do not, and cannot, appreciate. Because of our helpfulness, some of us have had the privilege of being appreciated and loved by men considered giants in business and industry. These we think of as our sons also. And this I know: should I ever

have been pressed, their gifts would have embarrassed me. Do not think that our associations have been with the great and the good entirely. Let me cite another category.

I have always sought and have served in teeming downtown fields. One day I was called to officiate at the funeral of a notorious woman in our city. The large group attending were a strange, motley crowd. But among them, were two rugged almost fierce-looking men. As was my custom at funerals, I personally introduced myself to everyone present and, of course, met these two men and spoke to them tenderly, for they told me their mother was lying before us.

I made my service as tender and comforting as I might. And, when we visited at the gravesite with them and several others, I learned that they were underworld figures who literally controlled one of our great cities. They were terribly moved during the service. I talked to them and prayed with them as a father would his son. When we were about to separate, one of them sought to give me a staggering amount as an honorarium. He was explaining, "You know, we shouldn't be so emotional about this. Our mother never loved us. In fact, she hated us. We had a frightful upbringing. But I guess we have the same feeling now that an animal would have for its dead mother." When I told them that I wanted to follow through and write to them, one of them insisted that I come and spend a vacation in their city, "I'll put you up in the biggest hotel in the city. . . ."

When I explained that I probably wouldn't be comfortable with their friends they now protested, "Oh, believe us, no one will bother you — no one. You can have a wonderful time. . . . anything you want and *it will be on us!*" Of course we did not accept this earnestly presented opportunity, but I have described it to indicate that the minister who has a heart has innumerable expressions of gratitude which compensate him far more than any status-giving salary.

Would it distress some of you to know that I was a minister in an impressive church within a stone's throw of the Niagara River during the prohibition days and that I became acquainted with many "river runners," often through their mothers? One day, the chief of the scouts of that city said, "Mac, let's try to form a group of scouts in your church and appeal to these guys to send their kid brothers to join. I myself will take over the troop." I passed along the word. Not only did they fill the troop but these kid brothers were always present — the *big* brothers saw to that.

Let me explain here, lest there are those who do not know it: a minister never, *never* is a squealer. He may, however, dissuade offbeat persons from their way of life, but never betrays a confidence.

Oh, yes, a comfortable salary, but compensations that are worth values which the world cannot appreciate, but they are tremendous.

"But No Prestige, Eh?"

And there's plenty of that — if you wish it. If there's that something in us that craves to be a "big shot," then the ministry is not without its rewards here. A pastor may walk with the lowly, but he is at home with the mighty. And, he never will be forgotten by any of them. There is also such a thing as earthly immortality and that is surely not denied a minister. He unconsciously builds a monument for himself in thousands of hearts. He's accepted. He belongs.

Just look with me at one day.

On that day, I was called upon to offer the invocation at the United Mine Workers National Convention. As usual, I talked briefly with the chairman before the session began. He was John Lewis. He introduced me by telling the men present that I had worked in the mines. I prayed as the men stood reverently. If ever a man *knew* his audience, I knew these men and what entered into their lives. And, I knew now of their vastly increased incomes. But when I finished my earnest prayer, the men simply kept on standing. John Lewis threw his arms around me and actually wept. When the men had finally seated, Lewis leaned over and asked, "Doctor, will you sit beside me here on the platform . . . say, just for an hour . . . just sit beside me." That same afternoon, a vast holder in mine stock sat with me at lunch and wanted to know where he might construct a chapel that would do the most good and where he might permanently deposit his expensive collection of religious art painting.

The point that I'm trying to make is this: whoever thought the profession nowadays is for the birds? After fifty-five years, I am convinced that it is the greatest opportunity for a young man today.

"You Can't Get Any Fun Out of Life!"

Well, of course, it depends upon what one considers fun. I've had plenty of it. Which leads me to consider these so-called disciplines which a preacher must "endure." As for giving up this or that, I've never had to give up anything that wasn't good for me.

With the strength I had built up in my youth working in the mines, I had little difficulty in making first string varsity both in football and track in college. Bob Jim Thorpe and I knew that the other one was around. We lived training table all year around and came to accept it as the trainer's best hope for our top play. I've merely kept that up down through the years. I've given up nothing that I've

yearned for. I've gone big game hunting in the fall and traveling in the summer. I've not only belonged to service clubs but have allowed myself to become their president — and thereby let myself in for a lot of problems and work not too unlike my own. I've sat in on organizational disputes and have sweated out arbitrational meetings. I've headed up my local and state denominational work and have served on the policy-making boards in the highest echelons of my denomination. Any preacher can have the same privileges — or heartaches. Oh, a pastor is not denied prestige, and, he has the time of his life in his work.

Golf? Country clubs tell us preachers to use their links on Mondays to our hearts' content. If we find balls and call the owners, they laughingly reply, "Yes, we all lost plenty Sunday for they were pressing us behind, but when you preacher-fellows find our balls, just put them in your bags and we're honored to know or to think you might be using them." Baseball clubs send us free passes and are pleased when we attend. YMCAs and other associations also send us honorary memberships and chide us if we don't make use of them. They may make us pay by becoming a part of a membership drive — but that's all right too.

I tell you, this ministry business is the greatest ever. It's too bad that the word has gone out that we're wasting our lives in it. No, we're not hurting because of self-denial.

"Why Am I Living?" Never Occurs to Me

Our incentives for living are certainly the highest and best. The day is never long enough. To love little children, to build character and stamina in youth, to struggle along with and to help people in their maturing years, to be a part in the shaping of a better society and a more peaceful world, with the church as our beachhead, is a challenging purpose for living. I have never asked myself why I was born or what I am doing here. The pattern for my life is before me. That dangerous mood of introspection never seems pertinent or present. I am confident now at eighty that that decision to enter the ministry when sixteen was the most worthwhile and rewarding of any work I might have chosen. The ministry has been a mighty satisfying service and I wouldn't now change it for the world.

If a clean and serious young man, with no inherent streaks of prejudice or yens for offbeat behavior, who finds that he loves people, who can mingle with the poorest as well as with the richest, who would relish the challenge of working with a grand team of men and women, who probably would succeed as a doctor or a banker, who has a girl friend or a wife who would be honored to be "the loved mistress of the parsonage," who wouldn't object if his children attained *Who's Who* — as is true with many pastors' children — who is willing to discipline himself to secure a complete education, who won't envy the guy who has everything, who is willing to be loved by both young and old, then, my son, you may find yourself in line with the prophets and with Jesus Christ. — Reprinted by permission of the *Clergy Journal*

Our International Family

By Mrs. Robert Eby

Since 1967 when we invited our first international visitor to spend six months in our home, we have learned to know five young people from three countries as members of our family. Having an international house through the Mennonite Central Committee trainee program is an interesting, rewarding, frustrating, fulfilling, enlightening, and maturing experience.

The trainee program is planned to build bridges and create better understanding among people from many countries, races, and creeds. It does just that. We have discovered that trainees are interesting people, with problems in their lives just like we have. I, as a mother, have found much joy in helping these young people with their problems and in adjusting to their culture.

It is an education to share with them but more so to have them share with us the customs of their country. We find that it is good to learn to know and love others outside of our own family. It is especially good for our children to learn to accept them as another one of us.

Communication and just plain conversation is sometimes very hard but also very challenging. When the trainee arrives without much knowledge of English into our very foreign type of life, where do we begin? Once I began with two hours a day and a first grade reader. The story was "A Big Fat Cat." After we were finished our trainee went to his room and found the family cat on his bed. His very first English sentence was, "What's this? A big fat cat on my bed!" This brought the family running from all parts of the house!

There was one trainee who intrigued our boys with his knowledge of electricity. He spent hours working on the train table. There was one who taught me how to make a delicious dish of rice. He knew how much I liked it and often, even late at night, he would say, "Come on, Mom, let's have rice," and he and I would have rice for a midnight snack. Then there were two who gave us music. They had beautiful voices and played instruments. We really appreciated this, especially since we too are musically inclined. One of these also did some beautifully detailed carving, and before he left he carved me a lovely figure of a little boy. There was one who had a good knowledge of English when he came and a deep interest in spiritual things. Both of us enjoyed reading. With this one I shared my books, mostly devotional in nature. Afterward we had some very real and rewarding experiences in discussing them. Another had a wonderful personal relationship with the Lord. Most of them are still young and have not had an opportunity to establish a personal relationship with God and it's a joy to share with them and watch them grow.

Once I decided it might be best if we didn't take in a new trainee, but the children all voted, "Let's take another!"

I have not said very much about the problems one has. By this I don't mean to say that there aren't any. There are many. I am just saying that wherever one contacts people, there will be friction at times. It's how one deals with the problem that makes the difference as to whether or not it is used to become a growing experience.

The very best part of learning to know trainees comes after they go home, or on to their next placement, and we get a letter starting, "Dear Mom, I miss all of you," and signed, "With love."

This summer we had the wonderful privilege of visiting with two of our former trainees in their homes, and meeting their families. It was great to see them again.

Each trainee is different. Each has good and bad points. Perhaps this is what makes this experience so interesting. The months fly by quickly, we learn to love them and by the time they are ready to go we wish they could stay longer. However, we are always anxious to meet the new one. Though we have had difficulties and know we will have them again, we also know that there will be joys and surprises. There are problems and it takes communication to avoid misunderstandings, but it is worth it.

Persons interested in knowing more about the trainee program should contact MCC, 21 South 12th Street, Akron, Pa. 17501.

Foreigners

Among Foreigners

By Marlin Miller

In contrast to marked church growth in North America, organized religion has become increasingly less influential in European life during the first two thirds of the twentieth century. The destructiveness of two wars, middle-class mores suffocating the church, the shipwreck of political and missionary colonialism, and the confident advance of science and technology have all contributed to a polite skepticism, a native secularism, and a search for material security.


Nevertheless, Europe continues to be synonymous with an economic, scientific, and cultural power which, since the early fifties, has attracted more and more students from earlier colonial countries. Probably every European university has at least several students from the "third world." But the largest concentrations of such students are likely to be found in London, center of earlier English colonial power, and Paris, center of the Francophobe colonial control.

Marlin Miller and family are stationed in Savigny-sur-Orge, France, with Mennonite Board of Missions, Elkhart.

With the founding of the London Mennonite Center by Quintus Leathemans in the middle fifties, North American Mennonites began a service and witness outreach among international students in Europe. During the last fifteen years the London Center has provided a material and spiritual home for a limited but significant number of students from a broad variety of countries. Currently under leadership of the Menno Friesens, the London Center is seeking to continue and redefine its particular mandate in line with the pressing needs of the international student.

This year marks the beginning of a second ministry sponsored by North American Mennonites. Marlin Millers, with assistance from David Swartz, will be attempting to lay the foundations for a ministry of practical and verbal testimony in Paris among students from so-called developing countries.

The material, spiritual, and intellectual problems facing many such students are formidable. Although a majority of them have scholarships from governments or private resources, a significant number are without adequate financial means for simple housing and food, or they experience great difficulty in finding a room at a reasonable price. Many of these students, having attended mission schools in their own countries, are at least nominal Christians and church members. But the encounter with contemporary skepticism, a Western Christianity which blessed colonial domination, and the apparent lack of faithful Christian communities do not readily inspire a continued or deepened Christian commitment on the part of the students.

We are aware of our own limited resources in the face of such problems. But we continue in the hope that a vision and practice of the Christian faith—which includes conditionless service, the way of the cross, and a missionary community of committed disciples—can be a humble witness among a number of such students. 

Root of Evil?

Two hundred years ago Oliver Goldsmith wrote:

Ill fares the land, to hastening ills a prey.

Where wealth accumulates, and men decay.

The danger of unconsecrated money is one of the constant themes of Scripture. The Apostle James, who has much to say at this point, goes so far as to speak of riches apart from God as being a cancerous growth eating away at the life of their holders.

In spite of such cautions, most people today seem to share George Bernard Shaw's notion that "the *lack* of money is the root of all evil" instead of, as the Bible puts it, "The love of money is the root of all evil." — W. T. Purkiser, editor of *Herald of Holiness*.

How Can One Become Popular?

One of the best pieces of advice given in answer to this question is:

"If you want to be popular, live so that a blind person would like you." The point is that lasting popularity depends not on having good looks or other surface personality traits, but upon inner qualities that somehow communicate themselves to others. Such qualities include a friendly voice, a sense of humor, kindness, thoughtfulness of the other fellow's ego, sincere praise, gratitude, and encouragement.

Trust

**Thank God for sparrows!
Perching on snowdrifts,
finding the scattered seeds,
they chirp their satisfaction.**

**Our sovereign God keeps feeding them,
and they keep trusting.**

**Your cares are in the hands
of Him who notices the birds.**

— Adella Kanagy

Wit and Wisdom

A famous nutritionist says we are what we eat. Nuts must be a more common diet than we ever imagined.

A man's character is like a fence; it cannot be strengthened by whitewash.

You have reached the difficult age when you are too tired to work and too poor to quit.

If the safety pin had been invented this year instead of long ago, it would have six moving parts, two transistors, and require a serviceman twice a year.

Children seldom misquote you; they repeat what you shouldn't have said . . . word for word.

Politics is the art of making yourself popular with people

by giving them grants out of their own money.

To take a great weight off your mind, try discarding your halo.

The average man's idea of a good sermon is one that goes over his head and hits a neighbor.

A philosopher described man's lot in life thusly: "A man's life is 20 years of having his mother ask him where he is going, 40 years of having his wife ask the same question, and at the end, the mourners are wondering too."

A state trooper was cruising along a highway when suddenly a little elderly lady zoomed past at about 80 miles per hour. Pursuing her car and finally catching up he motioned her to the berm. Walking back to her car he asked for her driver's license.

"Young man," she shouted, "how can I show you my driver's license when you people keep taking it away from me?"

A young woman was mailing the old family Bible to her brother in a distant city. The postal clerk examined the heavy package carefully and inquired whether it contained anything breakable.

"Nothing but the Ten Commandments," was her quick reply.

Time-Proven Rules to Achieve Happiness

Glenville Kleiser, teacher, lecturer, author, and philosopher, wrote volumes on the science of happy living in which he summarized the essence to be unselfish service. The following are his twelve rules for achieving happiness:

Live a simple life. Be temperate in your habits. Avoid self-seeking.

Spend less than you earn. Keep out of debt. Avoid extravagance.

Think constructively. Train yourself to think clearly and accurately.

Resist the tendency to want things your own way. See another's point of view.

Be grateful. Begin the day with gratitude for your blessings.

Rule your moods. Cultivate a mental state of goodwill.

Give generously. There is no greater joy than to give happiness to others.

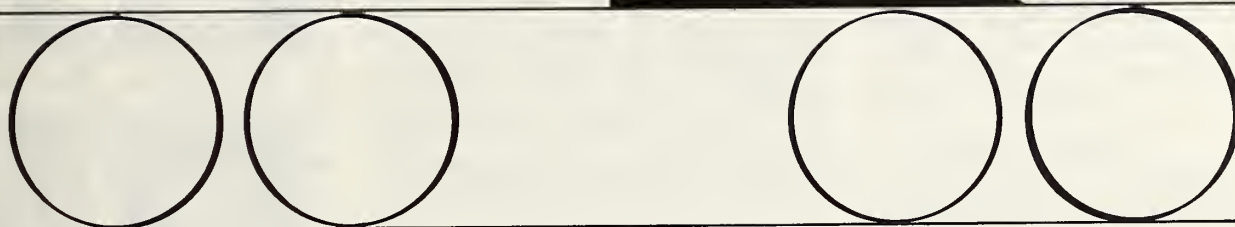
Work and pray with the right motives.

Be interested in others.

Live one day at a time. Concentrate on your immediate task.

Have a hobby.

Keep close to God. Enduring happiness depends primarily on closeness to God.



THE COMPASSION FUND IS GOING PLACES —

Book scholarships for minority persons attending Indiana University Medical School

Jeff- Vander-Lou organization, St. Louis; housing rehabilitation in the Bethesda Mennonite Church community

South Texas Youth Ministries: Alice and Premont

Special children and youth activities during summer 1970 sponsored by 13 Mennonite churches with minority representation

Janitorial and community services at First Mennonite Church, Brooklyn, N.Y.

Tallahatchie Cooperative in Mississippi assisting rural black farmers in cooperation with Mennonite Central Committee

and many other projects and locations.

The goal: \$6 per Mennonite Church member per year in above-budget gifts. We've started . . . but there's a long way to go.

MINORITY MINISTRIES - MBM - ELKHART, IN

Items and Comments

A law passed on June 4, 1970, by the Danish Parliament opens the possibility for every young man liable to military service to ask for two years civil work in developing countries as an alternative to military service.

The Danish private relief organization, Mellemfolkelig Samvirke (International Co-operation), established in 1944 on the initiative of AMK and which is now sending young Danish volunteers to work in developing countries, has been asked by the government to take over the administration of the law. The recruiting began September 1 and up to now about 1,500 have applied. (From War Resisters' International Newsletter, Dec. 12, 1970).

Ottawa Report is an independent commentary on Canadian political life from a Christian perspective. It is published and edited at Ste. 36, 46 Elgin St., Ottawa, Canada, by Ernie Dick and Ernie Regehr (mailing address: Box 762, Station B, Ottawa 4, Canada).

A pilot study conducted by the Chicago Traffic Court has shown it may be the "social or occasional drinkers"—and not the alcoholic as commonly believed—who are responsible for the majority of alcohol-related traffic accidents.

Latest National Safety Council statistics show that of the more than 107 million licensed drivers in the U.S., about 70 percent of them drink—at least occasionally. About half of the nation's 55,470 highway fatalities in 1970 were attributed to drinking drivers.

The Chicago study revealed that only 20 percent of persons convicted for driving under the influence of alcohol were "alcoholics."

The majority, 80 percent, were social or occasional drinkers. It was also indicated that almost all available funds and efforts are being directed toward the "problem" drinker-driver.

If Protestant seminaries are to survive, they must take their case to the people, says *Christian Century* magazine.

Schools preparing clergy are "drying on the vine" because of financial crises, neglect, apathy, and polarization, the ecumenical weekly (Jan. 27) said in an editorial. Economic pressures provide the most dramatic issue, it said.

Christian Century held out little hope that wealthy people, foundations, denominations, and alumni will provide the funds

needed to keep up with rising costs.

But it begged seminaries not to decide on priorities and reforms on the basis of money alone.

"Pretend no one has heard your story," the *Century* advised theological institutions trying to develop new programs. "Almost no one has. . . . Tell it . . . you may find that some people like what you are doing."

The *Century* pointed out that the church got along for 18 centuries without seminaries as they now exist but that without them it is hard to imagine where skilled leadership for the church could come from.

According to the editorial neither the "underground church" movement nor new "action training centers" for clergy have been able to produce leadership apart from established churches and seminaries.

Adults have overplayed the externals in their approach to youth, according to a Christian education specialist who addressed a Youth for Christ International staff convention.

"Parents have been too preoccupied with criticizing long hair and such, while youth workers often think you have to look like kids to get a hearing," said Dr. Howard Hendricks, chairman of the Christian Education Department at Dallas Theological Seminary.

"That's not true," said the balding, bespectacled 46-year-old professor.

"What the teenager really wants to know is am I for real? Do I accept him? He wants me to appreciate him, not necessarily look or act like him. We aren't primarily faced with a generation gap, but a communications or credibility gap."

The key to a hearing is "attitude not age," according to Dr. Hendricks. "What overwhelms me is that the kids are basically looking for a brush with reality. They want to see models of Christianity, to see whether the Christ we talk about really makes a difference in the way we live and act."

Dr. Hendricks said the church is too program-oriented and spends too much time in "entertainment" for today's youth.

"Many young people would rather study Scripture and discuss their problems in relation to the Bible," he said.

According to *The Reporter for Conscience*'s Sake, draft director Curtis Tarr scored draft counselors in House testimony recently. According to Tarr "The spread of draft counseling is certainly one of the

most alarming changes in America as it relates to the draft right now." He complained that many counselors and lawyers are aiding registrants to escape the draft "by emphasizing in the courts the non-legal nature with which we do our work."

Tarr's testimony appears to run strikingly counter to recent public announcements from Selective Service National Office which invite counselors to "join forces to insure that all young men are provided with complete, straightforward information on the draft."

Anyone desiring to keep informed on the draft, conscientious objection, job counseling etc., write to *The Reporter*, 550 Washington Bldg., 15th and New York Ave. N.W., Washington, D.C. 20005. One year subscription, \$2.00.

Reading a paperback is preferred by all ages over attending a movie, listening to records, playing golf, or engaging in any other sport according to a survey conducted by the Periodical and Book Assn. To meet the demand, the number of paperback titles published has increased from 15,000 to 80,000 in the past ten years.

A special fireproof packet containing microfilm copies of the Scriptures were deposited on the Fra Mauro highlands of the moon by astronaut Edgar D. Mitchell.

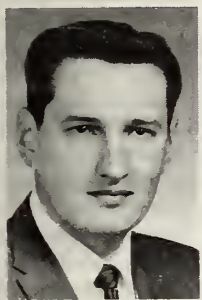
The packet, prepared by the American Bible Society, contained a complete Bible in the Revised Standard Version, sixteen different language versions of Genesis 1:1, and other Scripture selections.

Inscribed on the packet was the symbol of the United Bible Societies—the 50-member worldwide fellowship of national Bible societies in whose name the Scriptures were sent. It shows the Scriptures circling the globe.

"It won't take long for the rest of the world to catch up, and we'll find ourselves increasingly unable to compete for our share of the world's market," warned Secretary of Labor James D. Hodgson recently. He said that the U.S. productivity growth index has dropped well below that of competing nations since 1965. During the same period, Japan's productivity increased 13 percent, the Netherlands 10 percent, and for France, Germany, and Sweden approximately 6 percent.

CHURCH NEWS

College Board of Overseer Appointments



Howard L. Brenneman



Ivan Kauffmann



Samuel A. Spicher



Wallace Jantz

Hesston College Board of Overseers at the recent Board of Education annual meeting.

Howard L. Brenneman, Corporate Planning Manager and Assistant to the President of Hesston Corporation, has been a lifelong resident of Hesston. He attended Hesston Academy, Hesston College, and Bethel College, receiving the BA degree in 1963 from Bethel in business administration and sociology. He has been associated with Hesston Corporation, a farm machinery manufacturing firm, since 1958, and has risen to his present leadership position in the organization during this relatively short period.

Brenneman has been active in the Hesston Mennonite Church, as treasurer and chairman of the finance committee, and as management consultant for the church organization. He is a member of the Board of Directors of the Rocky Mountain Mennonite Camp.

Wallace Jantz, pastor of Emanuel Mennonite Church in La Junta, Colo., has had wide experience both as pastor and in church relations for Mennonite higher education institutions. His pastor positions have been in North Goshen, Ind., Perryton, Tex., and La Junta, Colo.

He has helped with student admissions counseling for Hesston College and with church relations for the Goshen Biblical Seminary. He has been a member of the Board of Directors and President of the Hesston College Alumni Association.

Brother Jantz served as moderator of Rocky Mountain Conference in 1963-64 and is currently in this office again. He serves also on the boards of directors of the La Junta Medical Center and of the Rocky Mountain Mennonite Camp.

Jantz's education included both the AA and the BRE degrees from Hesston College and the BD degree from Goshen College Biblical Seminary.

Samuel A. Spicher is owner of Samuel A. Spicher Business Management Practice of Phoenix, Ariz., dealing with real estate and the development of oil and gas resources, and managing a medical-surgical group of eight practitioners and sixteen related staff persons. He has had years of experience as auditor for public accounting firms, for the city of Phoenix, and for the Phoenix Sky Harbor Airport.

Brother Spicher attended Goshen College and the University of Iowa, receiving the BS degree in commerce from the latter school in 1950. He did additional graduate

study in accounting at Arizona State University.

Spicher has been active in the Trinity Mennonite Church, and has served as their treasurer and as member of the board of elders. He has been stewardship secretary for the Southwest Conference and is currently serving in his second term as conference treasurer. For ten years he represented the Southwest Conference on the Mennonite Board of Education.

What Can I Do to End the Draft?

"What can I do to end the draft?" is a question often asked of the Mennonite Central Committee Peace Section. The spring of 1971 is an especially critical time for such discussion. Hearings are again being held by congressional committees on the Armed Services. The 1967 Military Selective Service Act expires on June 30. President Nixon is on record as opposing the draft but has asked the Congress to extend the draft for two years until a voluntary army can be fully developed and hopefully the war in Indochina can be ended. Some Congressmen want the draft extended for four years. Senators Hatfield, Goldwater, McGovern, Percy, and Taft, among others, however, have sponsored legislation to end conscription this year.

The Mennonite Central Committee has testified against the draft since World War II. William Keeney, dean of Bethel College and chairman of the MCC Peace Section, presented such testimony to the Senate Committee on Feb. 9. Testimony to the House Committee will be given later.

The Mennonite and Brethren in Christ convictions on conscription and militarism are well known and respected. But if conscription is to end, it will take more than one small group voicing its convictions. Congregations might well discuss this issue and express themselves in their community and to their Congressmen and Senators. Letters of concern mean much to elected representatives.

Some persons may want to call personally on their elected representatives to express their concerns either at home or in Washington.

Various church agencies have organized "Wednesdays in Washington to End the Draft in 1971" to provide opportunity for church members to speak to their Congress-

Ivan Kauffmann, pastor of the Hopedale Mennonite Church in Illinois, was the one new person to be elected to the *Goshen College Board of Overseers* by the Mennonite Board of Education at its recent annual meeting.

He was chosen as an experienced churchman from the Illinois Conference. For the past twenty years he has served the Illinois Conference in various capacities, as Mission Board secretary, president, and field worker, and as conference moderator.

Brother Kauffmann has served also the Mennonite Board of Missions, as a member of its Overseas Missions Committee for eight years and as Acting Secretary of Information Services last year during a leave from his pastorate.

Kauffmann attended both college and seminary at Goshen College, receiving the BA degree in 1949 and the ThB degree in 1958.

The Goshen College Board of Overseers is composed of twelve members elected by the Mennonite Board of Education, chosen for their particular competencies in churchmanship, education, and business, and as representing the geographic areas of the church especially concerned with Goshen College.

Three new persons were named to the

men about conscription. The MCC Peace Section Washington Office, while not a cooperating agency in this endeavor, will assist any person who wishes to use this opportunity to communicate his convictions. Contact the MCC Peace Section office, 100 Maryland Ave., N.E., Washington, D.C. 20002. — John A. Lapp, executive secretary of MCC Peace Section.

Snyder Spearheads Church-Planting Efforts



Mario Snyder

Although born in Trenque Lauquen, Argentina, and a son of former Argentine missionaries Elvin and Mary Snyder (now living in Harrisonburg, Va.), Mario Snyder spent 13 years in North America before he felt a definite call to Christian service in South America. After completing high school in Canada, he received degrees from Goshen (Ind.) College and Biblical Seminary and went on to pastor the Second Mennonite Church (now Lawndale), a Spanish-speaking congregation in Chicago, Ill., from 1953 to 1960.

"Our family went to South America in 1960 at the invitation of the Argentine Mennonite Conference," said Snyder. "They told us to begin an evangelical witness in Villa Adelina, a suburb of Buenos Aires, and to follow the Holy Spirit's direction.

"Our early efforts were quite traditional," Snyder recalled during a recent interview at Mennonite Board of Missions headquarters in Elkhart, Ind. "We distributed literature door to door and held street meetings—sometimes at inopportune times. I remember my first public meeting when the visiting speaker failed to show up, so I attempted to fill in. What I expected to become a disaster later resulted in one lady in the audience becoming the first member of the Villa Adelina Church.

"On another occasion," Snyder said, "a Catholic procession marched past the town square where I was speaking, sweeping my audience along with it."

Almost three years passed before Snyder began experiencing major community breakthrough. "I called a community meeting to work at the problem of inadequate street lighting and paving," he said. "At that point people began to discover that we were concerned for their physical as well as their spiritual needs."

Today the Villa Adelina Church has around 50 members, with national leadership provided by Nestor Comas. The

congregation also began an outpost (Rafael Castillo) at the request of a German Mennonite family living in the area.

"I consider this the most effective method of church planting," Snyder said. "There should be at least one Christian family already established and building relationships in a given area and then work from there."

In January 1966 Snyder began pastoring an established congregation, Ramos Mejia, on the western edge of Buenos Aires. The church is largely comprised of middle-class/professional people who had migrated during the 1940s from the interior into the city.

Ramos Mejia, like Villa Adelina, became involved in an active church extension program. A group of believers first met in an abandoned streetcar, which developed into the outpost of Ramos Mejia. In August 1967 the Moron Chapel was built, and through the efforts of Snyder and lay leaders like Hector Ledesma and others, Moron became an independent congregation

in August 1969.

According to Snyder, leadership training is a primary need for the Mennonite Church in Argentina. As one effort in this area, the Montevideo (Uruguay) Seminary is sending professors to the churches in South America to offer eight weeks of intensive Bible study/practical courses. At Moron, Mrs. Snyder (the former Egda Schipani of Pehuajo, Argentina) has worked to develop and strengthen the Christian education program. Snyder also believes that the team ministry concept will grow in South American churches with an accompanying move away from the fully supported pastor.

When the Snyders return to Buenos Aires on Mar. 18, they will continue to work with the Moron congregation in the areas of evangelism, Christian education, leadership training, and begin plans for a day care center and youth recreation area—each intended, in Snyder's words, "to build legitimate bridges of understanding into the community."

Seminar Examines Christian Education

On Friday evening, Feb. 19, many Sunday school superintendents, teachers, and pastors were wondering why they had decided to invest the greater part of a weekend at a workshop/retreat at Camp Amigo, north of Sturgis, Mich. By noon on Feb. 21, that question had been answered for most.

The 58 persons registered for the Sunday School Superintendents' Seminar—sponsored by the Mennonite Commission for Christian Education (MCCE) of Mennonite General Conference—represented diverse geographic areas, congregational

settings, and levels of experience. Some came to share how their Sunday school had evolved into well-oiled machines; others to despair that they lacked the necessary parts to even begin operations.

As activities progressed, one fact soon became apparent: many Mennonite congregations are rapidly tiring of business as usual, of perpetuating meaningless ritual both in worship and in Christian education programs because "we've always done it this way." Many asked, "If change is necessary, and if it is built on a sturdy biblical base, what does one do when dissenting



Resource persons for the Feb. 19-21 Sunday School Superintendents' Seminar at Camp Amigo were (l. to r.): Levi Miller, James Horsch, Arnold Cressman, Scottsdale, Pa.; Evelyn Kreider, William Hooley, Goshen, Ind.; and J. J. Hostetler, Scottsdale.

forces cause new additions to topple?"

Arnold Cressman, MCCE field secretary, opened Saturday morning's activities by urging congregations to take a "holistic view of Christian education." That is, a congregation must first of all agree upon its mission or reason for existence. Once that is discovered, each program department within the church must discover its unique role in fulfilling that mission. Many departments presently see themselves in competition with or functioning completely separate from or unaware of others within the church. Cressman suggested that some committees might be dissolved in favor of a "congregational task force" responsible to formulate objectives for various program departments and then help them to meet those objectives.

Saturday afternoon resource personnel presented curriculum changes scheduled for the fall of 1971 when the Sunday school year will begin the first Sunday in September rather than in October. Questions were then raised on the use of curriculum materials: how to encourage student use of the quarterly, how writers are chosen, and what directives they are given. Various members of the audience expressed appreciation for the quality of Herald Press materials. Many felt that Sunday school classroom experiences are limited only to the extent that teachers and pupils allow them to be.

A four-member panel chaired by J. J. Hostetler shared administrative patterns they were finding useful in developing creativity and freedom of expression within the Sunday school. The group discovered that more and more congregations are experimenting with intergenerational approach-

es which promote increased sharing across the age spectrum. Other suggestions included: using recordings and audiovisuals, teaching as teams, involving primary and MYF groups in worship services, using married couples to teach primary grades, appointing teacher coordinators to select "discussion leaders" from among the class members, and conducting class field trips.

Saturday evening discussion included time for the total group to share additional ideas that had worked in their respective congregations. This session concluded with a period of affirmation in which individuals shared personal gifts/talents with others in small groups, encouraged each other in their Christian education responsibilities, and then concluded with prayer.

An integrated worship and Sunday school service highlighted the Sunday morning concluding session. Using an overhead projector, J. J. Hostetler preached a sermon based on the Sunday school lesson while a member of the audience illustrated the message on a chalkboard. The group then divided into "congregational clusters" to discuss the message and brought back practical applications for total group sharing. The program was climaxed with songs of celebration leading into a communion.

The Sunday School Superintendents' Seminar at Camp Amigo is over. It remains for 58 superintendents, their wives or husbands, a number of pastors and teachers to return to their home congregations and ask, "What are we doing in Christian education? What should we be doing? Are we willing to work together toward a more effective purposeful program in the future?"

— Jim Bishop.

supervision. Another member of Miss Graber's first graduating class is now studying toward a BS degree in nursing.

Miss Graber is proficient in the Nepali and Hindi languages, although curriculum courses must be taught in English. She will teach the midwifery course, conduct clinical supervision in the government maternity hospital, and supervise the Nurses' Hostel at Shanta Bhawan.

Future Has Promise for Church and GC

"We're on the edge of discoveries about students and the church, youth and their elders, African tribe and the city," Paul M. Gingrich, a self-called "rookie" in public relations, told a GC audience on Feb. 17.

Gingrich, who has lived in Africa for 15 of the past 16 years and is acting director of church relations this year, spoke on "What Will People in the Church Think?" Fresh from a weekend in Franconia to celebrate church school day, he spoke in a no-nonsense manner about sensitive church feelings regarding the college.

"We at GC can hardly take a vote on an issue and settle the problem forever. Our college community reaches beyond this campus, and a vote can be representative only if the larger community is included. According to our 'Standards for the Guidance of Our Life Together,' I have a responsibility to my brother and I am bound to care for him. But it must not be overlooked that I also have a responsibility to my brother beyond this campus."

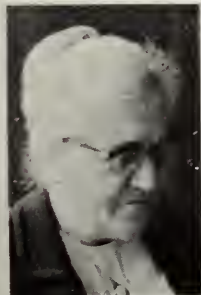
Students Visit Churches

Gingrich reported, "An amazing amount of general rumor about college students has no ground in fact. Only through church visits by student teams from the Peace Society, the Ebony Voices, and others are deep suspicions being slowly erased.

"The Standards for the Guidance of Our Life Together' is misunderstood by many," Gingrich said. "Many hold to the idea that unless there is physical hurt, there can be no discipline. Further, there is the belief that decisions and programs are administered by command. Constructive work has to be done to explain that 'rule by king' is not sanctioned in the Old Testament, as many believe. God's rule was done through His community, set up as a self-disciplining body. Each member of that body was responsible for his brother and his care."

Gingrich cautioned the college on becoming isolated, stuck up, proud, and arrogant. "Even though time, talents, and travel are required, there must be conversation, sharing, and fellowship with the people of the church. Some resentments toward the college date to 1936. Some claim that we have laughed at them for their naivete, and feelings have been hurt. 'What do people in the church think?' To be sure,

Lena Graber Returns to Nepal



Lena Graber

Miss Lena Graber, 140 W. Dinehart, Elkhart, Ind., leaves for Nepal on Mar. 23 for a one-year term as educational director of the Shanta Bhawan Hospital School of Nursing in Katmandu, capital city of Nepal. The present director, Miss Hisa Asaoka of Bridgeport, Conn.,

returns to the United States for a one-year study furlough. Miss Graber and Miss Asaoka serve with the United Mission to Nepal supported by 27 member mission boards and societies engaged in education and health activities in Nepal. Miss Graber is sponsored by Mennonite Board of Missions, Elkhart, and Miss Asaoka is sponsored by World Mission Prayer League, U.S.A.

Miss Graber served 11 years in Nepal developing and supervising the nurses' training program. She served as director

of Nursing Service from 1957 to 1961, and as director of Nursing Education from the inception of the Nursing School in 1962 until 1967. Before 1950 there were only six Nepalese nurses in Nepal. Direction and aid to organizing medical services throughout the country was given by the World Health Organization.

Forty student nurses are in training at the 150-bed Shanta Bhawan Hospital, and approximately 80 at His Majesty's Government Hospital. The training term is 3 1/2 years. To receive the registered nurse certification, students are required to take the one-year midwifery course in addition to the basic nurses' training.

Two Nepalese nurses, Miss Mona Gurung and Miss Bishnu Tamang, received extended nursing experience at Goshen (Ind.) General Hospital, and Wichita Falls (Tex.) Hospital, from July 1969 to July 1970. Miss Gurung is now supervisor of the surgical wards and does some clinical supervision for students at Shanta Bhawan. Miss Tamang is operating-room supervisor and also teaches OR

it's a dangerous question. But if we don't ask, it likely is suicidal."

From childhood Gingrich recalled his mother reminding him, "What will people think if your ears aren't clean, or if you don't wear the proper clothes? I became bitter because it seemed public pressure was the only basis for action. I felt the world wouldn't be a bad place if it weren't for the people."

Translated to current times, "It's possible to use what people will think as a club for actions."

People Do Believe in Youth

But in triphammer style, he added, "Or what people think can be used with sensitivity to discover identity. What the people think and what God thinks are not too different. I'm amazed at how much people want to believe in youth and Goshen College. It is unbelievable how much positive, constructive feeling there is in the church toward the college and youth. We can be thankful fathers and mothers care enough about their sons and daughters to call from 1,000 miles away to ask about them. What people in the church think of us depends more on what we think of them than we will ever guess."

"The dynamics between college and church are so much like the Africa I have grown to love. The young independent African leaves his tribe for the city to help his nation achieve its self-awareness and destiny. When he returns to his native village, he no longer dresses, smells, nor

talks like his kinsmen. He has married a young woman from another tribe. He has learned vast amounts of knowledge. He has learned to communicate in the great world beyond. But he has forgotten the language of his tribal village. He has become an outsider and lost the most basic kinship roots.

"Goshen College in many ways is to the Mennonite community what the city is to the African tribe. The college is an agent of change but it is also entrusted to teach the tribal ways to the young. But when the young person returns home, he asks the wrong questions and has answers to questions his elders hadn't asked. When he says some of the tribal lore is wrong and the ways of the fathers are not correct, he meets not only hostility but open resistance. So his visits to the village become less frequent. The village fathers count him lost to the tribe. But the loss is not taken lightly. There must be an object for their anger. The city, in our case the college, becomes the object for that vented anger and mistrust.

"But newly independent Africans are asking good questions about values and relationships. So are GC students. The new Africans are coming up with some amazing innovations. So is Goshen College. And from our Mennonite community I sense a willingness to forgive and to accept. That is most heartening. We stand on the exciting threshold of bridges being built between the young and the elders, the college and the church."

Filmstrips Promote Minority Awareness

A filmstrip series designed to help children understand the culture and struggles of minority group peers has been added to the audiovisual library at Mennonite Board of Missions, Elkhart, Ind. Produced by the Society for Visual Education, Chicago, Ill., *Children of the Inner City* consists of six programs of 15 minutes each, including sound track on record and script.

"Jose, Puerto Rican Boy" provides insight into the joys and frustrations of city life as Jose and his family move into an urban setting and learn the necessary adjustments. After he has earned enough money to do so, the father joins the family a year later.

Customs and practices of an urbanized Japanese family, including an introduction to Buddhism, are featured in "Cynthia, Japanese-American Girl."

"Gail Ann, Kentucky Mountain Girl": when Gail Ann's family moves from Appalachia to the city after the coal mines shut down, the father has trouble securing work because he is unskilled. The filmstrip captures the father's dignity and perseverance (he eventually finds work) and records

Kentucky customs in the process.

"Fred, American Black Boy," who wants to become an airline pilot, is given a tour of a jet by a black copilot. The viewer learns about Fred's home and community, family, friends, and his ambitions.

"Ernesto, Mexican-American Boy" follows Ernesto and his family as they move to the city and eventually become American citizens while attempting to retain their Spanish background.

Indian customs form the backdrop for the story of "Eddie, American Indian Boy" as his family moves off the reservation and into the city.

Each filmstrip graphically pictures those factors leading to the family's decision to move to the city and their efforts to retain cultural identity while participating in the larger society.

Programs from *Children of the Inner City* series — especially recommended for Sunday school and Bible school use — are available rent-free from Audiovisuals, Box 370, Elkhart, Ind. 46514. Filmstrips should be ordered by individual title rather than as a series.

Announce Summer Service Opportunities



Leon Stauffer, VS-CPS Director of Eastern Mennonite Board of Missions, announced plans for 11 1971 Summer Volunteer Service (SVS) projects involving 56 young volunteers. From Camp Deer Park in New York to Berea Church, Atlanta, Ga., volunteers will work in inner-city day care centers, remedial education, camping and recreation programs, and a homemakers' club.

Stauffer said, "Summer Voluntary Service emphasizes group living, new cultural encounters, and reviewing Christian faith. Competent leaders will direct the activities of each project."

One of the 11 projects, this year as in 1970, will be a day camp for inner-city children sponsored by the Fox Street Mennonite Church, New York City, and staffed by SVS volunteers.

Gerlach Authors Book

A former Eastern Mennonite College professor's book on experiences in a Russian concentration camp following World War II has just come off the press.

Horst Gerlach of Weierhof, West Germany, and a visiting professor of history at EMC during the 1969-70 academic year, chronicled his experiences in a 239-page autobiographical book, *Nightmare in Red*.

He wrote in the opening chapter that his experiences are "as clear to me as if everything had taken place just yesterday. Even today, many years later, these impressions stand out vividly. The stark tragedy of my experiences plagues me yet."

Myron S. Augsburg, president of EMC, commented in the foreword, "This book is a contribution from one who is committed to radical discipleship in following Jesus Christ,

but who is neither radical nor reactionary as he interprets the Christian's place in history."

Gerlach was reared in Nazi Germany (Neuendorf-Hoehe, East Prussia) before advancing Russian soldiers captured him when he was 15 years old. After gaining his release, he came to the United States and took his BA from EMC in 1955. He holds the MA and PhD in history from Heidelberg University, Germany.

Nightmare in Red, published by Creation House, Inc., of Carol Stream, Ill., is available at the EMC Bookstore at \$4.95 in hardback. The book contains four drawings by Jan Gleysteen, an artist with the Mennonite Publishing House, Scottdale, Pa.

"Manohar" Means Beautiful

Manohar has served God in evangelism, through the help of the Bihar Mennonite Mission, for about 12 years. Those in North America who give for missions have helped to support him.

People have responded to God's love as witnessed to by Manohar. However, he has been told on occasion that this faith works for him because he is paid by foreigners, but that will not work for the listener.

Two years ago a local authority called Manohar and questioned him about the amount of his salary. When Manohar inquired why he was asking these questions the authority told him that the laws of India now demand that he should quit "preaching." He also said that if the Christian preachers did not stop, then all the people would become Christians. Manohar answered that the gospel will continue, regardless of what is done to stop it.

About this time Manohar was chosen by a small group of believers to be ordained as their pastor. With an advance of pay he has bought land and is becoming a self-supporting pastor. He now can witness through natural contacts as he farms. He can visit the homes of his members, encouraging them and telling them what kind

of people God wants them to be. As a self-supporting pastor he can also freely share his faith with non-Christians. — Miriam Beachy, missionary in Bihar, India, with Mennonite Board of Missions, Elkhart.

Gift Assets Double in 1970

Mennonite Foundation gift assets nearly doubled during 1970. Funds managed by the Foundation and designated for eventual distribution to many church boards and agencies increased 96 percent. The total at the end of 1970 was \$2,470,000, as compared with \$1,259,000 at the end of 1969.

Estimates suggest that another million dollars may have been designated for church causes in wills written and revised during the year, as a result of Foundation estate-planning services.

Growth in gift assets during 1970 occurred in new Charitable Remainder Trust

Agreements, Gift Annuities, Gift Deposit Accounts, and Investment Management Accounts. Much of this growth was in the form of real estate, securities, and other property.

Services have been expanded to include a "Congregation in-Depth" program, a procedure for handling closely held corporate stock, and seminars on deferred giving for church institutions.

Staff partners Harold Dyck, Harry Martens, and John Rudy are discovering a growing number of opportunities to help Mennonites with their Christian estate planning, for the benefit of their families and for the work of the church.

The Mennonite Foundation, as an inter-Mennonite "church trust department," is dedicated to mobilizing substantial resources for use in church programs as soon as possible. The offices of the Foundation are located at 111 Marilyn Avenue, Goshen, Ind. 46526.

FIELD NOTES

Births, Marriages, and Obituaries should be sent in promptly to *Gospel Herald*. It will be of great help also to follow the formula used in *Gospel Herald*.

Stanley C. Shenk, professor of Bible at Goshen College, will be leading a Menno Travel Service tour to the Holy Land and Rome, Dec. 19-29.

John L. Ruth appeared on the Jan. 21

program titled *Where It's At*, Channel 29 TV, Philadelphia, to present the forthcoming Christopher Dock Bicentennial celebrations at Lansdale, Pa. John Ruth appeared in authentic Colonial Mennonite costume, and an early selection of scenes from the movie *The Quiet in the Land* were shown. The shooting of scenes for this movie will be completed by mid-June; the film is scheduled to premiere in October. The Christopher Dock Bicentennial itself, the movie *The Quiet in the Land*, and the *Martyrs Mirror Oratorio* have already received broad coverage in the southeastern Pennsylvania press and news media.

The Mennonite Central Committee Self-Help program with its central office in Ephrata, Pa., will be under the new direction of Miss Janet Ellen Yoder, Shipshewana, Ind., beginning in mid-April. Miss Yoder is well qualified for the position. She has a BA in business commerce from Goshen College and is presently serving with MCC in Brussels, Belgium, in the business office of the Protestant Missions.

John and Naomi Lederach will be leading a Personal Encounter Retreat at Laurelville Church Center, Mar. 26-28. Emphasis will be on personal relationships. Marriage relationships will be included, but the weekend program will not be limited to that specific. Write for more information to Laurelville Church Center, R. 5, Mount Pleasant, Pa. 15666, or call 412 423-2056.

Special meetings: **George R. Brunk**, Harrisonburg, Va., at Fairview, Albany, Ore., Mar. 19-21. **Victor Dorsch**, missionary from Somalia, at Poole, Ont., Apr. 7-11. **Etril Leinbach**, Valparaiso, Ind., at Howard-Miami, Kokomo, Ind., Apr. 18-25. **John M. Drescher**, Scottdale, Pa., at

Calendar

Annual School for Ministers, Hesston College, Hesston, Kan., Mar. 9-11.

Ohio and Eastern Conference Sessions, Berlin, Ohio, Mar. 11-14.

Eastern Mennonite Board of Missions and Charities Annual Meeting, Mount Joy, Pa., Mar. 17, 18.

Association of Mennonite Hospitals and Homes, Denver, Colo., Mar. 15-18.

Lancaster Conference Spring Session, Mt. Joy Mennonite Church, Mt. Joy, Pa., Mar. 16.

Annual Spring Meeting of Rocky Mountain Conference, Glennon Heights Church, Denver, Colo., Apr. 30 to May 2.

Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.

Mission 71, Eureka College Campus, Eureka, Ill., June 28 — July 4.

Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.

Indiana-Michigan Conference annual sessions, July 29 — Aug. 1.

Last General Conference sessions and Constitutional Convention, Kitchener, Ont., Aug. 16-19.

Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.

Allegheny Mission Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 23, 26.

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.



Manohar Khakha, a Mennonite pastor in Bihar, India, talks to Dharmdas Ekka and family. Manohar supports himself and his family by farming.

Martins, Orrville, Ohio, Apr. 24, 25.

New members by baptism: one at Beech, Louisville, Ohio; six at Sycamore Grove, Garden City, Mo.; three at Salem, Ore.; seventeen at Neffsville, Pa.; twelve at Albany, Ore.

Change of address: D. D. Miller from 909 College Ave., to Greencroft Villa, 2000 S. 15th, Goshen, Ind. 46526. J. D. and Mary Landis to 1104 Bartran Curve, Mobile, Ala. 36605. George and Ida Beare to 123 East "G" St., Upland, Calif. 91786.

Young Single Adult Retreat: The week-end of Mar. 19-21, the young single adults of the Rocky Mountain area will initiate an informal weekend retreat of folk music, sharing, and winter sports to be held at Rocky Mountain Camp. This includes all VS-ers and college-age people. Theme of the retreat will be "Radical Christian Discipleship." Input will include Cherchez-Vivre plus a number of together people sharing with us the implications of a contemporary Christian life-style. If interested, write Richard Miller, 302 Walter, S.E., Albuquerque, N.M. 87102.

Kenneth and Elizabeth Nissley were commissioned on Feb. 21 at Landis Valley Mennonite Church for their second term of missionary service under Eastern Board in the Somali Democratic Republic. Ivan B. Leaman gave the message and Lloyd Eby gave the commissioning charge. The Nissleys left the States on Feb. 23.

George and Lois Zimmerman left the United States on Feb. 28 for their third term of missionary service in Honduras. A farewell service was held on Feb. 21 at the Slate Hill Mennonite Church. William Smith from Honduras United Brethren in Christ Church gave the message. A second farewell service was held on Feb. 28 at the Delaware Mennonite Church.

Betty Erb was released from the Lewis-town, Pa., hospital on Feb. 24 and is making good progress at the home of her brother, Martin Erb, in Belleville, Pa. The doctor gave Betty permission to travel to Goshen for the India Missionary Fellowship planned for the evening of Apr. 12.

Mrs. Glenn Musselman, Jundiai, Brazil, writes: "Regina came home on Feb. 5 after a checkup at the Lane Clinic. From November 15 until February 5 Regina has been in the hospital with the exception of a 24-hour-stay at home on Christmas Day and three weeks of intensive nursing care at the Ken Schwartzentruber home in Campinas. Dr. Lane allowed her to go to school on Feb. 18 to take an entrance exam for a school near here. He also gave his approval of her going to a youth camp in Paulinia Feb. 20-23. We thank you all so very much for your loving, prayerful thoughts of us—most of all our heavenly Father for restoring Regina's health to the point that she can be with us again."

The Harvey Graber family, on three months' furlough in North America, re-

turned to Brazil by air on Mar. 8.

Mrs. Marvin Miller reports from Obihiro, Japan: "Not Regina, translated into Japanese by Takio Tanase, has been distributed at church and the praises are really pouring in. Copies are selling well, and the last Sunday of this month a reading circle-discussion night is planned to share our impressions. Yorifumi Yaguchi's collection of poetry about his wife's life and death, *Resurrection*, has been well received and the three copies that were distributed to the congregation haven't been passed around fast enough, so we got permission to mimeograph the collection so that we all can have a copy for discussion."

Readers Say

Submissions to Readers Say column should comment on printed articles.

There was something very interesting in "As I See It" by Paul Conrad Baer in the Jan. 26 issue of *Gospel Herald*. I quote the first paragraph: "A youth group director recently told me with tears streaming down his face, 'Nothing I ever do ever gains approval by the church elders! They stifle all my creative ideas!'" I have seen the same reaction in every one of the small, the childish, the immature children that have been under my care through the years when I have had to stifle some of their "creative ideas."

"... When I was a child I talked ... thought ... reasoned as a child does. But when I became a man (woman) I have put away the childish things, ways."

Will someone please publish in the *Gospel Herald* the scriptural basis of the present teaching and practice of parents deferring to their children, school administrators to their students, and church elders to the young people, etc? — Mrs. LaVern Miller, Nampa, Idaho.

I was interested in the article, "All in the Name of God," in the Feb. 16 issue. I agree with the author as far as he goes. I was disappointed that he accepts Senator George McGovern's mistaken definition of the Christian gospel as "a call for us to feed the hungry." Rather we are to preach the gospel of Jesus Christ crucified as a sacrifice for the sins of men. Certainly we are to be concerned about the physical welfare of our fellowmen, but it doesn't make sense to merely make them comfortable as they go blindly on to eternal destruction, as the Bible clearly teaches they will do unless they accept God's provision for them. — C. L. Kauffman, Barberton, Ohio.

The one great distinction between the Mennonite church service and other church services is the very beautiful a cappella congregational hymn singing. Therefore, I was sad to read in your periodical about a trend toward a very low sense of music. Are the Mennonites now more interested in being similar than in being distinctively separated unto God? Are modern Mennonites more anxious to be popular than to be Christian? If there must be a "generation gap," shouldn't you moderns be going higher rather than lower? Why turn to the lowest ebb in the history of music in the church and use it to justify an even lower standard for your church to follow? Should not the church seek the highest expression and should it not be following Christ? Although I am not a Mennonite, I do share the basic truth inherent in the original Mennonite doctrine. — Maryfrances Cassel, Mt. Joy, Pa.

Thanks so much for your editorial (Feb. 2) "Concerning the Small Congregation." It is frustrating to the leaders and teachers of a small congregation of less than fifty members to receive suggestions for programs and appeals for funds on the same basis as the larger congregation of 200 members or more. It is impossible to use many of these suggestions and most of them have to be adjusted in some way. When most of the leaders and teachers have not had any special training it is harder for them to understand how to make the adjustments, and perhaps give up in discouragement.

I have often wondered why our educational programs have not put more emphasis on training persons for leadership in smaller groups. Young people from small congregations go away from home for education (perhaps a larger percentage to church schools and from larger congregations) and do not come back home to serve because so much stress has been put on the "larger" opportunity in some other place. Some would be glad to serve in smaller groups if they were given the encouragement to feel that such service was acceptable and effective.

For many small congregations there is not much possibility for growth in numbers. In our own small town of 1,500 there are seven churches and two "sects" so it is only being realistic to say that none of them will increase in numbers very fast. But each group feels a need of continuing and anything that can be done to help a small group feel that they are really an effective part of the church would be very encouraging. Without this help many small congregations will feel they can not continue.

Recently in church literature there has been some emphasis on small prayer groups and house fellowships. In a sense, this is what our small congregations are. Most small congregations have a feeling of togetherness that is not present in the larger congregations. But there has been enough emphasis in the past on growth in numbers and supporting the larger programs that it will take quite a bit of help to overcome the feeling of frustration and ineffectiveness that has become part of the small congregation.

Thanks again for the excellent way in which *Gospel Herald* keeps us informed of what the Mennonite Church is doing and thinking. Many times specific articles speak to our needs and are very helpful. May the Lord give you guidance as you continue this area of service. — Mrs. Harry Gascho, Cass Lake, Minn.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Becker, Oscar and Miriam (Shank), Hanover, Pa., first child, Pamela Lynn, Dec. 2, 1970.

Bixler, Vernice and Ruth (Sommers), Orrville, Ohio, fourth daughter, Jolene Fay, Feb. 2, 1971.

Cabrera, Joseph and Pamela (Hensley), Souderton, Pa., third child, second son, Ricardo, Dec. 8, 1970.

Frey, Kenneth and Neva (Stutzman), Wellman, Iowa, first child, Chadwick Ryan, Nov. 23, 1970.

Frederick, John and Dorothy (Erb), Elma, N.Y., second living child, John Daryl, Feb. 8, 1971.

Ganger, Paul and Lydia (Weirich), Goshen, Ind., fourth son, Donald Ray, Jan. 22, 1971.

Glick, John R. and Velda (Miller), Minot, N.D., fifth living child, third living daughter, Melanie Dawn, born May 29, 1970; received for adoption, Feb. 11, 1971.

Herr, David and Orpha (Bauman), Andover, N.Y., sixth child, third daughter, Lori Joy, born July 12, 1968; adopted Nov. 9, 1970.

Hurst, Luke and Pearl (Mast), Penn Laird, Va., fifth child, third son, Steven Paul, Jan. 29, 1971.

Kauffman, Clayton and Maxine (Miller), Pigeon, Mich., second child, first daughter, Tricia Lynn,

born Oct. 30, 1970; received for adoption, Dec. 16, 1970.

Martin, Warren and Dorothy (Kennedy), Green-castle, Pa., first child, Selena Ann, Dec. 31, 1970. **May, David and Kathy (Hostetler), Goshen, Ind.,** first child, Jody Ray, Feb. 3, 1971.

Miller, L. Dale and Karol (Wilson), Washington, Iowa, second daughter, Lisa Lynette, Jan. 19, 1971.

Miller, Willis A. and Janet M. (Hartzler), Millersburg, Ind., second child, first son, Scott Eugene, Dec. 8, 1970.

Wenger, David and Judith (Noll), Millersville, Pa., first child, Marc David, Feb. 14, 1971.

Wenger, Robert D. and Orpha (Rohrer), Harrisonburg, Va., first child, Brent Dwayne, Jan. 7, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Albrecht — Tom. — Peter Albrecht, Flanagan, Ill., Waldo cong., and Rosalie Tom, Annawan, Ill., by James Dunn, Jan. 31, 1971.

Beals — Geiser. — John Earl Beals, Orrville, Ohio, Presbyterian Church, and Stella Geiser, Apple Creek, Ohio, Kidron cong., by Reuben Hofstetter, Feb. 14, 1971.

Bishop — Mininger. — Bruce Bishop, Blooming Glen (Pa.) cong., and Alice Mininger, Souderton (Pa.) cong., by Richard C. Detweiler, Feb. 20, 1971.

Burkholder — Lehman. — Edward Burkholder, White Cloud, Mich., White Cloud cong., and Carol Lehman, Kidron, Ohio, Sonnenberg cong., by Bill Detweiler, Dec. 19, 1970.

Hess — Metzler. — David L. Hess, Drumore, Pa., Rawlinsville cong., and Miriam J. Metzler, Manheim, Pa., Gantz cong., by H. Howard Witmer, Jan. 2, 1971.

King — Yoder. — Darrel King, West Liberty, Ohio, Maple Grove cong., Belleville, Pa., and Sara Yoder, West Liberty, Ohio, Oak Grove cong., by Eldon King, Nov. 7, 1970.

Miller — Penner. — Weldon Miller, Weatherford, Okla., Pleasant View cong., and Phyllis Penner, Balko, Okla., Mennonite Brethren Church, by J. W. Gossen, Dec. 19, 1970.

Myers — Wagoner. — Gerald D. Myers, Perkaspie, Pa., Blooming Glen cong., and Darlene Wagoner, East Bangor, Pa., Methodist Church, by David F. Derstine, Jr., Feb. 13, 1971.

Nissley — Sauder. — Marvin L. Nissley, Mount Joy, Pa., and Linda M. Sauder, Manheim, Pa., both from Erisman cong., by H. Howard Witmer, Feb. 13, 1971.

Weyant — Grine. — Barry Lee Weyant, New Paris, Pa., and Connie Lou Grine, Schellsburg, Pa., both of the Pleasant View cong., by Charles R. Shetler, Oct. 25, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Clemmer, Laaden M., son of Hiram and Emma (Moyer) Clemmer, was born in Franconia Twp., Pa., Dec. 15, 1886; died at the Grand View Hospital, Sellersville, Pa., Feb. 7, 1971; aged 84 y. 1 m. 23 d. He was married to Elizabeth F. Schueck, who survives. Also surviving are 2 sons (Walter S. and Lake S.), one daughter (Rhoda — Mrs. George H. Gaugler), 10 grandchildren, 3 great-grandchildren, and one sister (Emma). He was a member of the Franconia Mennonite Church, where funeral services were held Feb. 12, in charge of Leroy Godshall, Floyd Hackman,

and Curtis Bergey; interment in the adjoining cemetery.

Garges, Mamie T., daughter of John T. and Mary (Tyson) Landes, was born at Skippack, Pa., Oct. 1, 1891; died of a stroke at Harleysville, Pa., Feb. 9, 1971; aged 79 y. 4 m. 8 d. On May 17, 1913, she was married to Abram Z. Garges, who preceded her in death, May 1962. Surviving are 2 daughters (Viola — Mrs. Willis C. Nice and Marian Garges), 2 sons (Harry and Abram Garges), 12 grandchildren, 11 great-grandchildren, 3 brothers (Jacob T., John T., and Christian T.), and 6 sisters (Stella, Florence, Martha, Bertha — Mrs. Frank Reinford, Alice — Mrs. Robert Nase, and Anna — Mrs. Eli Stoltzfus). One son, Harold, preceded her in death. She was a member of the Upper Skippack Mennonite Church, where funeral services were held Feb. 13, in charge of Charles A. Ness; interment in the Upper Skippack Cemetery.

Gehman, Alice B., daughter of Christian and Lizzie (Bergey) Souder, was born in Franconia Twp., Pa., Sept. 20, 1880; died at the home of her daughter, Mrs. Ellis B. Halteman, Feb. 7, 1971; aged 90 y. 4 m. 18 d. She was married to Sylvanus C. Gehman, who preceded her in death in 1932. Surviving are the following children (Naomi — Mrs. Ellis Halteman, Pearl — Mrs. Linford Kratz, Wilbur, and Laverne), 8 grandchildren, 17 great-grandchildren, 2 brothers (Elvin and Wilmer), and 2 sisters (Mrs. Lizzie Erb and Mrs. Horace Bergey). She was a member of the Franconia Mennonite Church, where funeral services were held Feb. 11, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Hartman, Daniel Jacob, son of Jacob D. and Eurie (Showalter) Hartman, was born at Harrisonburg, Va., Mar. 4, 1899; died of a heart

attack at his home at Harrisonburg, Va., Oct. 23, 1970; aged 71 y. 7 m. 19 d. On Dec. 23, 1919, he was married to Lena Good, who survives. Also surviving are 3 sons (Dwight, Raymond, and Ewell), 4 daughters (Geraldine — Mrs. Myron Ebersole, Mrs. Brownie Bumbaugh, Mrs. Sheldon Wenger, and Rhea), 21 grandchildren, and one brother (Walter E.). One son (Ralph) and one brother (Carl) preceded him in death. Funeral services were held at the Park View Mennonite Church Oct. 25, with Harold Eshleman, G. Irvin Lehman, and Ira E. Miller officiating; interment in the Weavers Church Cemetery.

Heiser, Simon A., son of Christian and Elizabeth (Zehr) Heiser, was born at Allentown, Ill., Sept. 16, 1886; died at Maple Lawn Homes, Eureka, Ill., of congestive heart failure, Feb. 5, 1971; aged 84 y. 4 m. 20 d. On Dec. 29, 1910, he was married to Barbara Reeser, who survives. Also surviving are 4 daughters (Margaret, Dorothy — Mrs. Otis Nafziger, Esther — Mrs. Joe Roth, and Lorene — Mrs. John Reimer), 9 grandchildren, 11 great-grandchildren, and one brother (Ben Heiser). One infant son (Robert Dale) preceded him in death. He was a member of the Roanoke Mennonite Church, where funeral services were held Feb. 7, in charge of Percy Gerig and Robert Harnish; interment at Mt. Zion, Deer Creek, Ill.

Kaltreider, Howard, was born Mar. 2, 1883; died Feb. 2, 1971; aged 87 y. 11 m. He was married to Claudia Landis, who preceded him in death in 1965. Surviving are 2 sons (Clarence and Raymond), 2 daughters (Mrs. Naomi Black and Mrs. Marion Herr), 4 brothers, and 2 sisters. Funeral services were held at the Stony Brook Mennonite Church, York, Pa., in charge of B. L. Bucher and Richard Danner.

A SUPPLEMENT TO THE APRIL—JUNE YOUTH/ADULT UNIFORM LESSONS:



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Faith and Life Publication

Martin, John E., son of Eldon and Anna (Newcomer) Martin, was born Nov. 14, 1949; died in an automobile accident on his way home from I-W work in Washington, Jan. 21, 1971; aged 21 y. 2 m. 7 d. Surviving are 2 sisters (Rita—Mrs. Larry Steffee and Elva), 2 brothers (Jerry and Joel), and his paternal grandparents (Clarence and Esther Martin). Funeral services were conducted at the Stony Brook Mennonite Church, York, Pa., in charge of B. L. Bucher and Ralph Miller.

Murray, Elmer F., son of the late John Franklin and Barbara (Neff) Murray, was born near Shipshewana, Ind., June 12, 1889; died in the Genesee Memorial Hospital, Batavia, N.Y., from complications resulting from a broken hip, Feb. 11, 1971; aged 81 y. 7 m. 30 d. On Nov. 24, 1911, he was married to Lydia Ann Hooley, who survives. Also surviving are 14 children (Gerald, Joella—Mrs. Crist Troyer, Elmer, Jr., Gladys—Mrs. Elmer Peebles, Grace—Mrs. A. B. Nelson, Ruth—Mrs. Daniel Mawhinney, Blanche—Mrs. Ralph Hartzler, Franklin, Joseph, Doris—Mrs. G. H. Klingelsmith, Orpha—Mrs. Ray Miller, John, Paul, and Shirley—Mrs. Floyd Miller), 42 grandchildren, 13 great-grandchildren, 3 sisters (Mrs. Anna Pyser, Mrs. Zoa Hagerty, and Mrs. Mary Ford). Two brothers, James and Clarence, preceded him in death. Funeral services were held at the Clarence Center Mennonite Church, in charge of Howard S. Bauman and D. Edward Diener; interment in the Good Cemetery, Clarence, N.Y.

Rediger, Mary, daughter of Ben and Lena (Schlegel), Kremer, was born at Milford, Neb., July 13, 1894; died suddenly at the Hand County Memorial Hospital, Miller, S.D., Feb. 10, 1971; aged 76 y. 6 m. 28 d. On Jan. 8, 1914, she was married to William Rediger, who preceded her in death July 15, 1968. She is survived by 2 daughters (Mrs. Roy Stutzman and Mrs. Wayne Miller), 5 sons (Millerd, Maurice, Wayne, Dale, and Harley), 32 grandchildren, 19 great-grandchildren, one sister (Mrs. Warren Eicher), and 3 brothers (Will, Earl, and Clarence Kremer). Funeral services were held Feb. 13, with Val Swartzendruber officiating; interment in the Miller, S.D., Cemetery.

Saltzman, Daniel, son of Henry and Katharine (Steider) Saltzman, was born at Milford, Neb., Aug. 29, 1889; died of kidney and heart failure at Shenk's Nursing Home, Wellman, Iowa, Feb. 7, 1971; aged 81 y. 5 m. 9 d. On Dec. 25, 1912, he was married to Helen Sutter, who survives. Also surviving are 3 sons (Elmer, Wilfred, and Joseph), 2 daughters (Mary—Mrs. Mervin Lamoroux and Vera—Mrs. Eber Diener), 18 grandchildren, 15 great-grandchildren, 3 brothers (William, Jesse, and Alvin), and 2 sisters (Mrs. Elizabeth Kennel and Mrs. Mary Steckley). One son, Harold, preceded him in death. He was a member of the Wellman Mennonite Church, where funeral services were held Feb. 10, in charge of Ron Kennel and Max Yoder; interment in the Wellman Cemetery.

Schlabach, Noah N., son of the late Noah J. and Mary Ann (Hershberger) Schlabach, was born in Holmes County, Ohio, May 30, 1900; died in his sleep at his home in Sugarcreek, Ohio, Oct. 19, 1970; aged 70 y. 4 m. 19 d. He was married to Mattie Slabaugh, who preceded him in death in 1952. He was later married to Erdene Hochstetler, who survives. Also surviving are one daughter (Arlene—Mrs. David Lehman), 3 sons (Robert N., Willis N., and Ivan N.), five stepsons (Lynn, Donald, Jay, Ken, and Stan Hochstetler), 8 grandchildren, 11 step-grandchildren, 4 sisters, and 2 brothers. Three sisters and 4 brothers preceded him in death. He was a member of the Farmerstown Mennonite Church. Funeral services were held at the Walnut Creek Mennonite Church Oct. 21, in charge of Homer Kandel and Paul R. Miller; interment in the Farmerstown Church Cemetery.

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Cover photo: The Via Dolorosa—the Way of Sorrows in Jerusalem, showing the Arch of Ecce Homo—"Behold the Man".

Israeli Government Tourist Office.

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

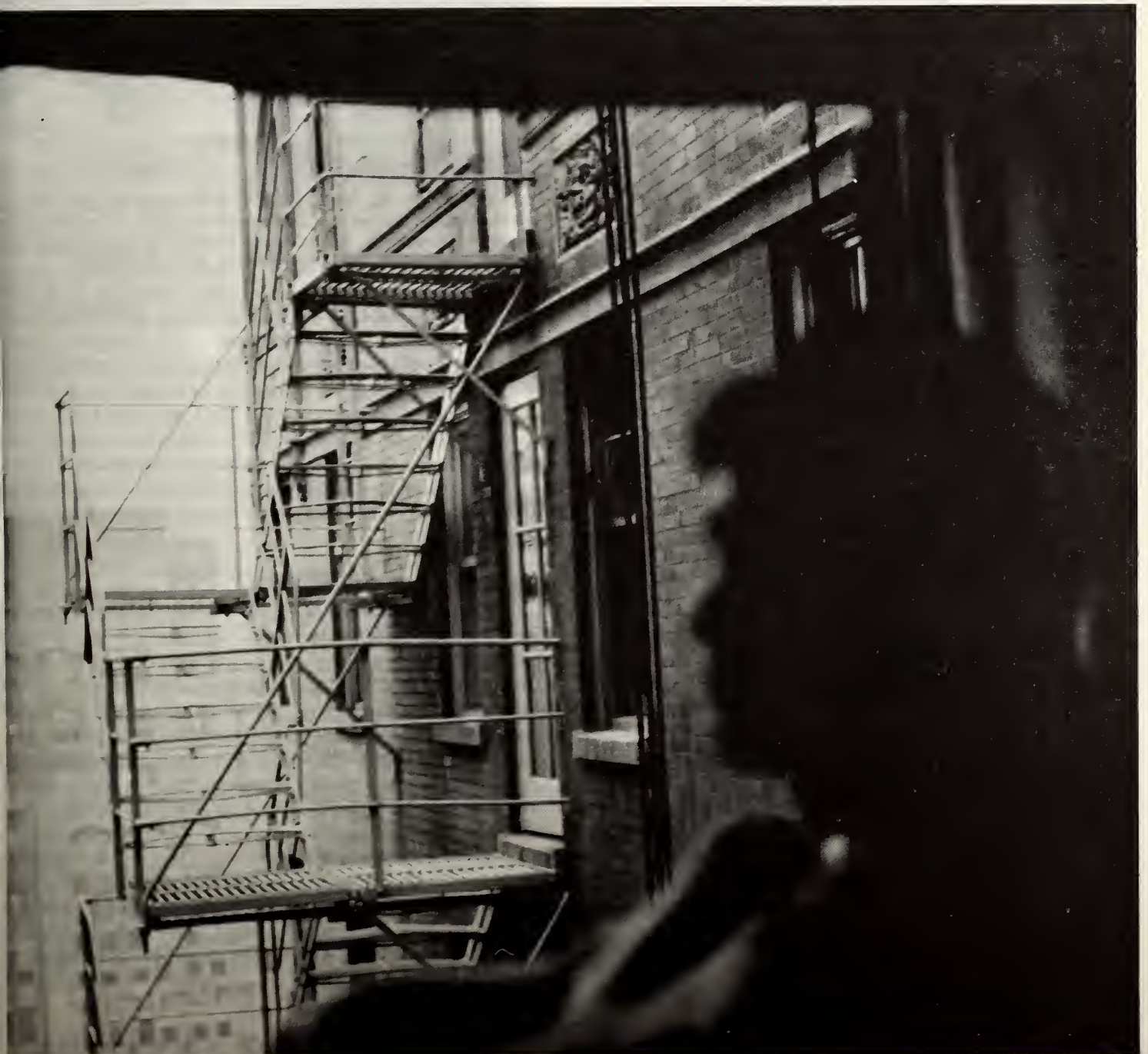
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, March 16, 1971

Volume LXIV, Number 11



Compassion in Action

By Simon G. Gingerich

A young mother took her critically sick child to a clinic in a large city. The girl at the desk said the doctors were all busy. The mother went to the desk three times to beg for help. She was told she would have to wait. Finally the child died in her arms. A few minutes later three doctors arrived. But the child was dead.

This is not to criticize or condemn doctors or medical clinics. But if one is poor and in addition is black or a member of some other minority group, this kind of thing can happen all too frequently. Somehow I know God cares. I feel Christian compassion crying out against this and all injustices because of race.

A Mennonite pastor's daughter became violently ill after eating her lunch in the cafeteria of a large city school. Someone had put LSD in her food. A month later she remained a patient in a mental hospital. Again, I believe God cares. I feel Christian compassion crying out against the drug traffic.

A poorly dressed woman stood up in a meeting at a city church: "We haven't had any heat or water in our house for four weeks. My three children and I go across the street to the bathroom. Please, Reverend, can't you help me get a better house?" Again, I believe God cares. I feel Christian compassion crying out against poverty and poor housing.

Compassion Fund Origin

The Compassion Fund began in June 1969 when a resolution was passed in Kalona, Iowa, during the annual meeting of the Mennonite Board of Missions, Elkhart. This decision was confirmed in August 1969 at Turner, Ore., when Mennonite General Conference took an action supporting the resolution made at Kalona:

"We commit ourselves . . . to greatly increased ministries among minority groups in urban areas. We understand that this may mean a diversion of as well as additional allocation of both funds and staff to accomplish this task . . . we should consider a goal of raising two million dollars during the next four years for an enlarged program. . . ."

The Turner action called for \$6.00 per member per year for five years. This project became known as the Compassion Fund when it occurred to Mission Board persons that these offerings should be the sincere responses of persons who



John Powell (left), executive secretary of the Minority Ministries Council, confers with the Compassion Fund Disbursement Committee: Larry Cruz, Lawndale, Chicago, Ill.; Hubert Brown, Goshen, Ind.; Mario Bustos, Milwaukee, Wis. Absent: Algerine Henderson, South Bend, Ind.

care about the injustices, the degradation, and the poverty that have oppressed minority persons.

Gifts to the Compassion Fund have come from individuals and from congregations. Some gifts have been large, \$1,000 or more. Many have been small. As I write on February 3, the accumulated total is slightly more than \$107,000. In addition to this amount that has been forwarded to Elkhart, some Compassion Fund contributions have been collected and used by congregations and district mission boards for local projects.

Disbursement of Funds

The Minority Ministries Council is responsible for the disbursement of Compassion Funds. Guidelines were drawn up by John Powell, executive secretary of the Minority Ministries Council. The guidelines were discussed and approved by both the executive committee of the Minority Ministries Council and the executive committee of Mennonite Board of Missions.

Local minority churches and/or other organizations seeking assistance from the Compassion Fund submit requests in writing to the Minority Ministries office for consideration. The applications are reviewed by Larry Cruz, Hubert Brown, Mario Bustos, and Algerine Henderson — a committee appointed by the Minority Ministries Council. This committee determines the priorities and approves grants to projects subject to Mennonite Board of Missions' executive committee approval. John Powell then orders the forwarding of funds.

Simon G. Gingerich is secretary for Home Missions at Mennonite Board of Missions, Elkhart, Indiana

Specific Projects

One of the first projects to be funded was six months' support for Ted Chapa, a member of the Chapel of the Lord congregation at Premont, Texas. Mennonite churches of South Texas asked help to support a full-time youth worker. Ted finished two years of Voluntary Service at Frontier Village in Colorado in January 1970. He served the South Texas churches as a full-time youth worker until late summer when he enrolled at Hesston College to prepare for the ministry. Compassion Funds made it possible for Ted to serve effectively, gain some experience, and save some money for his college expenses.

Another earlier request came from First Mennonite Church of Brooklyn for funds to support a church janitor. Mrs. Luz Cubilette was active in the congregation. Her husband was in Costa Rica waiting for clearance to immigrate to the United States. If Brother Cubilette could be given work as the janitor of the church, this would clear the requirement for steady employment and make possible his immigration.

First Mennonite Church needed a janitor. They applied for Compassion Funds to pay the salary for a year. This was granted and Brother Cubilette was given employment. With the coming of Brother and Sister Cubilette, both of whom are Bible school graduates, the congregation has enjoyed unusual renewal and growth. The janitor service is not only well done, but more important ministries are also being carried out by the Cubilette family: teacher training classes, parish visitation, children's Bible classes, adult Bible teaching, etc. The Compassion Fund made the extra resources available and added incentive to the growth and the life of this inner-city congregation. The two projects together received a total of \$5,100.

Last summer Compassion Funds provided special youth and children's activities at the following Mennonite churches: House of Friendship, New York; Spencer Chapel, Ohio; Walnut Park and Friendship Center, Oregon; Rehoboth, Ill.; Carlsbad, N.M.; Lawndale, Ill.; Chicago Team Ministry, Ill.; Milwaukee, Wis.; Calvary, Los Angeles, Calif.; Iglesia Mennonite, New York, N.Y.; Chapel of the Lord, Tex.; and Alice, Tex. These summer programs received \$26,700 from the fund.

Jeff-Vander-Lou organization of St. Louis is deeply involved in rehabilitation of houses in the Bethesda Church community. Hubert Schwartzentruber, the pastor, has played a key role in the development of this project. Jeff-Vander-Lou applied for and received approval for funds to support several full-time building tradesmen to give direction to Mennonite Disaster Service men and serve as foremen for the rebuilding operations. To date \$6,000 has been sent to St. Louis.

Six hundred dollars was used to assist several minority persons who are enrolled at Indiana University Medical School.

Three other projects were funded a total of \$15,700.


One of these is a marketing cooperative developing in Mississippi to assist rural black farmers. The Mennonite Central Committee has a relationship to this project. In South Bend, Ind., two self-help programs have been developed by and for Mexican-Americans who work as migrant farm workers. Lupe Gonzales, a member of the North Main Street Mennonite Church, Nappanee, Ind., is giving overall direction to these programs.

Field services of the Minority Ministries Council, amounting to about \$20,000, have been paid from the Compassion Fund. Additional projects have been approved and will be funded shortly. The Minority Ministries office has received many more requests than they can fund.

Appreciation and Confession

I am deeply grateful to the Mennonite Church and to each individual in the church who has contributed to the Compassion Fund. This has contributed immeasurably to the support of the Home Mission program.

I am grateful, too, for what I have learned about myself and about my black and brown brothers because of the responsible way the Minority Ministries Council is handling the administration of the Fund. It is reassuring to me to observe how carefully the Minority Ministries Council has weighed the priorities and how responsibly they have made decisions for the disbursement of these funds.

But what about me? What is it about me that I need to be reassured or that I should be impressed by this responsible management of funds? I confess my sins of racial pride, and I ask humbly for the forgiveness of my black and brown brethren who read this. I need your love, your patience, and your prayers. 

Greater Love Hath No Man

I have a little boy,
just three and full of love.
When a salesman came,
my son ran and grabbed his hand.
The salesman,
knowing affectation but not affection,
jerked his hand away.
"What's he going to do?"
The hurt in my throat
made it hard to answer.
"He . . . he was going to kiss your hand."
My son stood in bewildered rejection.
Did something delicate and fragile —
at that moment —
begin to be twisted into the shape of the salesman?

— Robert Hale

To Supplement the Lesson . . .

During April, May, and June the Uniform lessons on the youth/adult level will include eleven lessons entitled "The Prophets of Righteousness." April 18 will be an introductory lesson on the prophets followed by two lessons from Amos, two from Hosea, four from Isaiah, and two from Micah. As supplementary material to study these four prophets, you will find *The Prophets' Report on Religion in North America*, by Peter J. Ediger, stimulating. Ediger's book is a paraphrase of the message of these four men of God made applicable to today's world. He identifies persons and issues facing us today.

The Word of the Lord which came to Hosea of the Twentieth Century A.D., son of Hosea of the Eighth Century B.C., in the days of Nixon and Agnew, President and Vice-President of the United States, and Trudeau, Prime Minister of Canada.

You may be annoyed or even disturbed as you read this book. You may read it and react strongly or you may read it and be unmoved. Perchance you may even laugh if off. Or you may be led to examine your life-style and repent where-in you have missed the mark.

To use this book as supplementary reading to the Uniform lessons on the prophets, read the sections as follows:

on Amos for April 25 and May 2

on Hosea for May 9 and 16

on Isaiah for May 23, 30, June 6 and 13

on Micah for June 20 and 27

This is a provocative book that will bring "new life" to your class discussions. We recommend it only for the mature. Available from Mennonite Publishing House, Scottdale, Pa. 15683, or Provident Bookstores for \$1.25.

Another possibility to supplement the April-June youth/adult Uniform lessons would be to use filmstrips. Cathedral Films has a series which includes these four prophets. There is one introductory filmstrip, two on Isaiah, and one each for Micah, Hosea, and Amos. They are recommended as instructional and discussional tools for youth/adults and are available from Provident Bookstore, 40 E. King St., Lancaster, Pa. 17602, or Provident Bookstore, 117 King St. W., Kitchener, Ontario. The price complete with guide and record is \$47.56. Color. Allow three weeks for delivery.

The secret of utilizing helpful supplementary material is to plan well in advance. Act now!

David Cressman

Congregational Literature Division

Mennonite Publishing House

Scottdale, Pa.

**Thank You, God,
For the inner release,
The abandonment,
And power
Which comes when I lose
All I have
(reputation, mammon, fear)
To follow You.**

IN A WORD

Acceptance

By Turner N. Clinard

After four years it still shakes me up — the delirious joy of the girls at the college post office showing their bids from the sororities *and* the tear-filled eyes in strained faces that tell so clearly which girls have been rejected.

We have no greater need than the need to be accepted.

We were not made self-sufficient. The greatest success we attain is doubly sweetened by the congratulations of our fellows; but the tiniest failure becomes catastrophe for him who must bear it alone. Virginia Malcom's favorite quotation from *Alice in Wonderland* is: "Two can stay younger than one."

If we could isolate the one factor most responsible for driving people into crime, it would probably be the lack of acceptance. The lone wolf is not so by choice; because of rejection he becomes vengeful.

Therefore the greatest news in the world is Christ's word that God accepts us. Men reject, but God accepts. Jesus on the cross says to the rejected man, "To day shalt thou be with me in paradise."

This is the glory of the church, that it accepts all for whom Christ died. Its role is acceptance for Jesus' sake. The Christian, a sinner saved by grace, becomes an "accepter." The most joyous sound to fall upon human ears is this: "You are accepted!" for "neither do I condemn you; go and sin no more."

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What I Wrote to Your Pastor

I come to you with serious concern. I take a risk in what I ask, but I believe I should. No one enjoys being nudged into self-assessment, but those are usually the times of fruitful decision and action.

This summer it will be two years since our Mission Board and General Conference invited our brotherhood to join in a demonstration of compassion toward (feeling with) the deprived people of our minority groups. The context for this demonstration includes simultaneous growth of wealth and poverty in our continent, multiformed decay of our inner cities, the lack of strong pillars over which bridges of reconciliation might be built, the escapes to which sheer desperation will turn as life appears to have less and less meaning.

Our reflections on these current problems usually leave us quite innocent. We tell ourselves that we have gotten ahead in spite of handicaps. We have taken initiative. We have worked for all we've accumulated. We've used our heads and followed the right formulas. Anyone else is free to succeed in the same ways we have.

Do you know what it means to live behind a dark skin (not as a result of sunbathing or a tan lotion); behind the broken-English, "strange" accent, and "odd" habits of a different culture; behind the barriers of a host of discriminations which infect the attitudes and warp the spirit from childhood? Do you know what it means to live in a country where shop windows and mass media, churches as well as schools, often wear the hallmarks of status and possession while you are judged to disqualify at every point?

Stand where they live who must spend their lives in a dark tenement, in a dark city, seeing only a dark future. Stand in the welfare line, in the unemployment line, in the marginal school district, in the condemned housing block, in the miserable apartment or shack. It's not very conducive to patience, hope, and least of all, love. As we stand at these painful spots, a familiar voice can be heard: "I was hungry . . . I was thirsty . . . I was lonely . . . I was naked . . . I was in prison. . . ." A very compassionate man said that long ago. And He keeps on saying it because He can never forget the frightful price He paid to change it all. He did it because He felt with mankind in all its miseries.

We are far behind in the significant goal of \$500,000 a year for four years we set for ourselves in the summer of 1969. Is it because our brotherhood has become poor? Wrong! Is it because we have not been adequately informed of the needs and opportunities? Perhaps! Or, is it because we are more skilled in rationalizing than we are in caring? I pray this may not be!

How goes it with your congregation! Have you been able to get the urgent message under the skin, through the heart,

right into the inner vault where securities are locked and shareable resources are protected? Or does a web of mistrust, untruth, unlove, self-security, and unconcern seal you off from the realisms of history and our times, surrounding you like some national guard or state militia of the spirit?

Unless and until we can mobilize a far more substantial Compassion Fund for our Minority Ministries Council, we will not even have proven a disposition to act from a safe distance through our money, much less a readiness to become personally involved as the aggressive reconcilers Christ expects us to be.

Noble and Spirit-derived vision by our Mission Board and General Conference is legitimate and should be expected. However, vision fades and dies unless it becomes incarnate in our members at the local congregation level. Here is where the frontier of the church is realized, or else we have neither church nor frontier.

Through this direct reminder as well as through releases in church information media, we are daring to invite you and your people to assess the extent of your response to the Compassion Fund. You are confronted with many askings, I know. This one asks again for generous response to the needs of others, not our own. It asks that, by God's grace, we do it without a smirk of grudging or condescension.

As you carry this torch among your people, your only comfort might be that you are following Christ. But follow Him we will! Will we not? — John H. Mosemann, President of Mennonite Board of Missions and Charities.

The Scandal of the Cross

"Jesus decided on the cross rather than on a revolution. Nowadays the choice of revolution has become familiar and its results well known. But the suggestion of a cross is still treated with contempt and scorn. What is the sense of mentioning such an old-fashioned device as a cross? Jesus was deserted by the masses of His people. Today most people dismiss Him just as lightly.

"A cross! Can a cross possibly compete with a revolution? Someone may ask, If we really desire to serve mankind, why would we not exert ourselves directly for the emancipation of slaves, or for housing improvement, or for educational betterment, or for the relief of orphans? Why did Jesus do otherwise and embrace the cross of His own volition? Were not all His efforts vain?" — Toyohiko Kagawa.

The Why of Our Lostness

By Levi Keidel

Today we are incessantly bombarded with an awareness of our crises: the arms race, starvation, race relations, pollution. These threats to our physical environment are compounded by a crisis of the intellect. Relativistic ethics have so fogged man's sense of values that he has lost any common reference point for measuring good and evil. So some say, "Our direction has been wrong; we must go backward to go forward." Others say, "How do you know which way is forward?"

While a discordant cacophony of conflicting voices tells us which way to go, others are asking, "Why are we so lost?"

Old Testament prophets made it abundantly clear that God's blessing upon a people is inextricably interwoven with social justice. But from whence spring man's deeds which either bless or curse society?

Jesus said, "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mk. 7:21-23).

Deeds spring from thoughts; and thoughts spring from the fountain of the deep inner man. Today's world is simply the cumulative result of interrelated wrong deeds of human history. The answer is not in trying to improve our deeds. The root of our dilemma is not physical or intellectual. It is spiritual. Trying to resolve our ills by creating a better physical or intellectual environment without first dealing with the deeper problems of the inner man is like trying to cure a diseased tree by picking off its rotten apples.

Levi Keidel, former literature missionary to Africa, lives in Elbing, Kansas.

Once a man came to Jesus for counsel. This man enjoyed the most affluent social comforts of the day. His intellectual achievements were enviable. Jesus told him bluntly, "You can have no part in building My kingdom until you are born again. What is born of flesh is flesh, and what is born of spirit is spirit. Unless you are born of water and of the Spirit, you cannot enter the kingdom of God" (Jn. 3:1-5 paraphrased).

The Fountainhead

This brings us to the heart of our problem; because here we find the fountainhead of man's total dilemma, we will be focusing our attention upon it. Man's innermost being has a dual nature. For the sake of visualization, it might be described as a circle divided by a horizontal line. The top semicircle might be called man's spiritual nature, the "spirit realm," or the "new man." The bottom semicircle would be called man's fleshly nature, the "flesh realm," or the natural or "old man."

These two natures are at perpetual war with each other (Gal. 5:17); and from Jesus' remarks about what comes from the heart, it is clear which nature controls the once-born man. Paul expands this catalog of sins found in the natural man in Colossians 3:5-9. Jesus said to once-born men who put great stock in their fleshly achievements, "You are of your father the devil" (Jn. 8:44).

What Springs Out

If we think Scripture is too harsh in its evaluation of natural once-born man, we may further learn from observation. When a person's normal inhibitions are removed by alcohol or drugs, what springs from the inner man? Expressions of unimagined beauty and purity? Hardly. Rather there spring forth the extremes of ugliness and impurity.

For what purpose are men and women in contemporary society using their newfound freedom of expression? To strive for hitherto unachieved levels of artistic expression which lift and ennoble the spirit of man? No. Rather, to lift up for public view the extreme perversion of what God created as beautiful.

In our scientific humanistic age this is very unpopular truth. The old man, the natural man, the fleshly nature that always has been and still is a part of every one of us, is a veritable cesspool which, when liberated, becomes a fountain spouting a bitter stream of all sinful things.

To answer those who would deal lightly with the nature of sin, we need only look at Gethsemane. Here the nature of sin jumps into bold ugly relief. When the Gospel writers tried to describe how Jesus reacted when He squarely faced the imminent bearing in His own body the consequences of

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum 400 words.

sin, they seemed at loss to find adequate words: . . . "terrible misery . . . horror and dismay . . . distress came upon Him. He prayed that He might be spared that time of agony. He prayed with greater vehemence . . . His perspiration became as clots of blood . . . He said, 'My heart is crushed with anguish to the point of death'" (New Testament from twenty-six Translations).


The Law Reveals Sin

To awaken man to his terrible plight, God gave the law. "Law was introduced in order to increase wrongdoing. . . . I had not known sin but by the law; for I had not known lust, except the law had said, 'Thou shalt not covet.' I myself was once alive apart from law; but when the commandment came, sin sprang to life, and I died. If you live after the flesh, you shall die. The wages of sin is death" (Rom. 5:20; 7:1 ff.; 8:13; 6:23).

No, Nicodemus, you're not yet ready to take part in building society. Man *was* placed upon earth to bless, to heal, to build, to redeem. Your resources are great. Your purposes are good. But you are still living only in the "flesh realm"; your "spirit realm" is yet "dead in trespasses and sins." How can you please God when you haven't even become a member of His kingdom?

Nicodemus is representative of man. His problem is the problem of us all. We are not qualified to fill the role God has for us in society until we have dealt ruthlessly with the fleshly nature of our inner man. Famous psychiatrist Carl G. Jung once wrote, "If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption" (from *The Undiscovered Self*).

Ignorance and neglect of these truths are the reasons for our lostness. But the story does not end here. Sun peeping through broken sky makes the clouds look more threatening, but also promises that the storm will pass. "God's act of grace is out of all proportion to Adam's wrongdoing. For if the wrongdoing of that one man brought death upon so many, its effect is vastly exceeded by the grace of God and the gift of . . . Jesus Christ" (Rom. 5:15, NEB).^{*}

This is God's provision, society's way out, and man's only hope. 

My heart's desire and prayer to God for the church is that it might wake up so that it might raise up on one elbow, peer over the edge of its bed, and see where it is, that it might see the world it lives in — the world that is literally going to pot, the world that will go to any means to gain its own ends, the world that holds comfort and convenience to be of greatest importance, the world that is ready to take advantage of a person on the basis of his race, color, religion, or anything else that may set him apart, just in order to have a better life herself . . . the world that many in the church claim to be part of, and that they defend in word and in deed — that the church might then truly see itself to be what it is, find that it is not what it ought to be, and set about to become God's chosen people on the earth.

The purpose of the church is not to serve as a fellowship for people of a common heritage, nor a social club, nor a stepping-stone to higher society, nor is it an excuse to gather together once or twice a week to sit piously — dressed in "Sunday clothes" to listen to a man stand up and say nice things, pious things. (Be sure not to bring up any problems or anything that might be controversial because our pursuit is happiness, contentment, and goodwill and people aren't full of happiness, contentment, and goodwill when they are confronted with problems — especially controversial ones.)

The church is called of God to be His representative on earth, to be a ". . . chosen race, the King's priests, the holy nation, God's own people, chosen to proclaim the wonderful acts of God. . . ." It is called to be the conscience of society, not only a prophetic voice, but to become involved with people from all parts of society, sharing not only theological insights but goods also; not just giving but having a readiness to accept what others have to offer such as insights, goods, assistance, culture, etc. (that is to practice what it preaches). This involvement with people must be a relationship of love, making enemies brothers, breaking down class barriers, stripping people of their self-righteousness, and making men ready to even risk or give up their property for another (whether friend or enemy).

To be part of the church requires me to put God first — not first after I am settled down and comfortable, for if I am comfortable I know that I am not "offering myself as a living sacrifice to God." Being one of God's people opens one's life to much criticism by many in the present "church."

"Happy are those whose greatest desire is to do what God requires: God will satisfy them fully!" Let us examine our priorities. We all desire to do what God requires. Not all have this as their greatest desire. It is time we take God seriously, time that we respond to His call, put Him first, and truly become the "Sons of God." — David Donaldson, Detroit, Mich.

Always drive as if your family were in the other car.

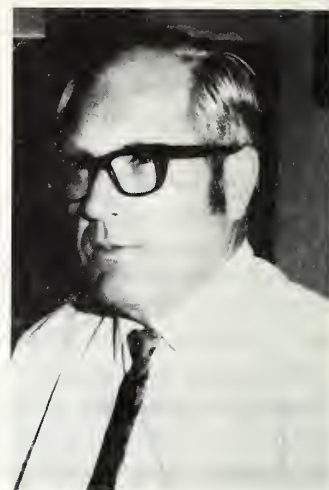
. . .

Breathe deeply of life; it is the Creator's gift to you.—A. Bert Lehman.

^{*}The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970.

Why We Say What We Do

By Boyd Nelson



Boyd Nelson

The question often comes, "With all the money we are giving for Mennonite missions, why don't we hear more what our workers are doing? Why don't we hear about how many people are being saved?" One can give excuses or simply cop out in response to that question, but a responsible mission agency must face the question squarely. From my perspective as secretary for Information Services at Mennonite Board of Missions, I personally could respond.

With some justification I can say that some human failure or weakness is involved — on all levels of communication about missions: on the field, at our Elkhart offices, in our church publications, in our congregations, or between persons. I would be incorrect and false to say or imply that we deliberately try to cover up or refuse to report.

For Mennonite Board of Missions I can accurately and honestly say that certain considerations do affect both the ways we communicate and the content of our communication.

One hardly needs to point out, in light of the criticism we experience for our much saying, that we try to use every means possible to share our story with supporting churches and persons. We *want* to communicate responsibly. We are happy when people watch our audiovisuals, read our folders or reports and stories in church publications, or dialogue with us. We expend a great deal of effort in these ways because we take our brotherhood seriously. We feel that we owe them an accounting of our stewardship.

Integrity Has Priority

That accounting, we tell ourselves first of all, must have integrity. We must report in ways which harmonize with the way we carry out our work. If our mission is carefully planned in light of a biblical theology, our reporting must reflect the operational patterns which are built on these understandings. An example: In almost every area in which we work, we are cooperating with conferences and congregations of our own brotherhood or with other Christians and community organizations.

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These cooperators also have sizable investments in the programs. For us to interpret the results as accruing from our efforts alone would be dishonest and unfair to them. When we interpret operations and results as conjointly derived and supported, the reporting naturally may not carry uniquely Board or Mennonite perspective, out of deference to our partners and in keeping with our relationships with them.

Our brotherhood and team concepts compel cooperative relationships, and cooperative relationships require the same kind of reporting.

In cases where a new church has arisen overseas or at home, we most often find that it has come about because people have discovered new and meaningful relationships, new dignity, new identity. To speak of them in ways which demean or dehumanize them would defeat the purpose of the mission or congregation, and again would not have a vital integrity of relationship between the reporting and what is being reported.

A Concern for Persons

This moves us to another concern in our interpretation — the concern for persons. Because we represent Christ (who came specifically because He appreciated and was concerned for people), in our Board efforts we also want to take people seriously, to respect them as creatures of God — albeit perhaps with needs and problems as all of us have — and accord them dignity and respect.

Publicity can dehumanize, depersonalize, or exploit people to feather the nest of the agency. It can manipulate the people to whom it is directed. It may often appeal to sub-Christian motives, such as making people feel superior to the "poor people" whose lives and problems are being exploited to the agency's advantage.

If we are genuinely concerned for persons — either as a Board or as a church or as individual Christians — we will not exploit the plight of the poor or unfortunate to our advantage. Nor will we manipulate our brotherhood in ways which affect negatively their spiritual growth and Christian understandings and commitment.

This does not mean that we will eliminate all sharing of persons. Personal sharing is the essence of witness, but such sharing will be done in ways which do not violate the personhood of either those who give or those who receive the witness.

A Concern for the Church

We arrive at our third consideration: a concern for the church. Mission boards are dedicated to building the church of Jesus Christ. In building the church, they must concern themselves both about the numbers of persons and their individual and social growth and maturation in Christ. The concern for persons becomes instrumental in concern for the brotherhood.

In some cases the brotherhood in question is overseas; at other times it is at home. In some situations it may be a "mission" or a "service" or "institution." In all cases it will be a kind of congregation. Sometimes the congregation we are concerned about will be an established one, sometimes a "mission." In all cases whatever the conscious focus of our attention, we will be concerned that we are building the church — a group of believers.

Content and Delivery

This consideration involves some tricky elements. Let me illustrate one of the toughest. Every message (communication), we are told, involves two elements. These are called by various names, but one may be called the "report," and the other the "command."

The "report" element concerns itself with the information or the message we consciously desire to get across. The "command" element comes through without our being aware of it. This is communicated by the tone of voice, the combinations of the words, the gestures, or some other part of the communication act. The same words, expressed in different ways or with different gestures, may communicate opposite meanings.

This means that we must be concerned not only with the content of our message but also with the manner in which we share it. We would submit our Board communication to careful scrutiny so that both dimensions of our message communicate the same kind of thing, and both dimensions contribute to building up the church, persons, in Jesus Christ.

It means too, that we will be concerned with building up both supporting and receiving congregations in the faith. It means that we will conduct our communication in ways which support and do not compete with other agencies and structures of church life.

When Not to Publicize


As we build in faith and toward faith, we do achieve some success. Our fourth consideration involves the problem of success in places where the gospel and Christian faith are not welcome. Christ's church is being built by the Spirit, and it is emerging in places where we dare not publicize the ways in which people are coming to faith. Christians in some of those places are subject to severe persecution,

legal prosecution, and even in rare cases, death. We would be irresponsible and even immoral if we were to expose them to persecution just to satisfy our needs for publicity.

A report in the November 23, *Newsweek* illustrates this fact. A story about Hungary describes the relatively relaxed way Hungarian people are going about their life in a communist country. One Hungarian told a Western reporter: "What kind of trouble are you trying to get us into, reporting the liberal regime we have (and thus bringing us to the attention of Soviet Russia)?" This same kind of pattern exists in a number of lands (not nearly all of them communist) in relation to the Christian church. Christians there ought to have the freedom to give their own witness at the times and places in which they are led by the Spirit, and not at the behest of a foreign mission agency.

Assuming the Servant Role

My final consideration would insist that our reporting and interpretation conform to God's will. We have told ourselves that our model of Christian living is the model of the Christian servant. We give ourselves that others might live. We decrease that others might increase. We would consciously want to function in ways which free us from the control of our own egos. "There is much that can be done if we don't care who gets the credit," is an old, but hard, saying.

Our programs function in ways which attempt to fulfill that dictum. Our publicity must also function in the same way, if we are to be true to the Spirit, to our workers, to our partners in the gospel, and to those who cooperate with us all around the world. Our brotherhood must understand this and believe in the servanthood stance, and support it if we are to continue. 

Wit and Wisdom

A certain Anglican bishop had all the graces except the grace to resign. When once a class appeared for confirmation he ordained them as deacons and deaconesses. When an old man with a bald head presented himself for baptism, the old bishop, whose eyes were now dim, laid his hands on the man's head and pronounced him "a good and well-laid cornerstone." Wherein lieth a parable.

As his car went into a skid, the new driver immediately thought back to the question about skidding on his written driving test. "But all I could remember," he groaned, "was that the right answer was (b)." . . .

A Georgia housewife told a driver's license examiner she didn't want to take the whole test, just enough to take the children to school each morning! . . .

I believe I have found the missing link between animal and civilized man. It is us. — Dr. Konrad Lorenz.

The Church:

Teacher and Supporter

of Mental Health

By Daniel R. Shenk

All of our institutions such as churches, schools, society, and the family tend to contribute to mental or emotional health or illness. Of particular interest to us, as Mennonites, might be the question of how the teachings, beliefs, and traditions of our church encourage healthy or unhealthy attitudes and behavior.

Some months ago, approximately forty or fifty Mennonite and Brethren in Christ ministers and church leaders met with Mennonite mental health professionals at Brook Lane Psychiatric Center in Hagerstown, Maryland, to explore Mennonite personality patterns in terms of their relative health or illness. The conference was sponsored by the Church Relations Committee of the Brook Lane Board of Directors.

Mennonite Personality Patterns

Paul Peachey, a Mennonite professor of sociology at Catholic University of America spoke first on the need to distinguish as clearly as possible between the spiritual and cultural dimensions of the Mennonite identity. In his words, "The Mennonite sense of belonging together is the product, not only of religious experience, but of the shared experience of a distinct people, identifiable without reference to 'spiritual' properties."

Also speaking on the subject of "Mennonite personality patterns" was Robert Showalter, a Mennonite psychiatrist from Harrisonburg, Virginia, who very clearly illustrated the need for our church to place more emphasis on encouraging development of the individual, with attention to his particular needs, rather than attempting to fit persons into a corporate mold.

In speaking of the Mennonite Church, Showalter says, "corporate identity formation seems to far outweigh the need and hence the possibility for the development of personal ego identity." Personally, I hope that the Mennonite Church is working and will continue to work toward encouraging freer expression of the individual, with less need to teach

him to "say the right words" and express only "the right kinds of feelings."

Repression and Results

At this point, it may be helpful to give an example of the repression which has existed in our church and to describe the results of this. Our church, as well as many other churches, schools, and families have taught the denial and repression of angry feelings, as being unacceptable. Both New Testament Christianity and present-day psychiatry have pointed out the sickness of "letting the sun go down on your wrath."

Those of us working in the field of psychiatry find that one of our primary tasks is to teach persons to express the feelings which they've "bottled up" inside themselves. As a result of learning this expression, people find they can then have much healthier, freer, more living relationships with those closest to them.

When a person cannot express his anger openly and directly, he will tend to express it indirectly toward others in the form of "hostile messages from smiling faces," causing discomfort and mistrust in the relationship, or will redirect the anger toward himself, become depressed, lose interest in himself and others, and begin to withdraw from his surroundings, and ultimately life itself.

Probably the form of redirecting anger which is most common in our church is that of gossip, which practically always is a sign of unhealthy behavior on our part and certainly is a barrier to a loving relationship. In other words, I'm saying that I believe healthy relationships and Christlike love can occur only when the persons involved express feelings directly to each other. If we are unwilling to use this kind of yardstick, it is evident that the number of healthy relationships in our churches is probably in the minority.

In summarizing the results of our tendency to repress "unacceptable" feelings, Showalter says, "from a clinical standpoint, the following personality traits can be listed as occurring with statistically significant frequency among Mennonites and members of similar closely allied religious groups: (1) A marked degree of covert hostility, although

Daniel R. Shenk is a psychiatric social worker at Brook Lane Psychiatric Center.

overtly passive and calm. (2) A masochistic attitude, i.e. primitive self-denial, (3) frequent use of paranoid attitudes, (4) frequent psychosomatic symptoms, (5) frequent depressive feelings of inadequacy and worthlessness, (6) conflicts over sexual identity and behavior."


Mennonite Strengths

Although the conference gave primary attention to problems found in the Mennonite personality patterns, there were also frequent references to the strengths felt within the Mennonite Church and culture. Our emphasis on service and helping others was seen to be perhaps our most obvious strength and one which we felt certainly should be recognized and encouraged.

Myron Ebersole, Mennonite chaplain at Lancaster General Hospital, Lancaster, Pa., described a characteristic in the following quote which would also be seen by many persons as a strength. "The Mennonite culture, despite its weaknesses, has developed a high proportion of competent persons, an example of which may be recognized in the degree of 'leap-frogging' from the agricultural community into professional and business leadership in urbanized culture."

In the final session of the conference, Robert W. Wohlfort, a Missouri Synod Lutheran minister, from the Pastoral Counseling Center in Washington, D.C., spoke on the subject "A Faith That Heals." Referring to this title he said, "In reality, I am talking about a mutual adventure in which I have faith that in my relationship with another person, healing can take place."

In further description of his position on approach, he said, "The time I spend with a person is important. It is an hour of my life, and it is an hour of the person's life. This hour has been given to me in trust. The person I am with is in trust to me. He is valuable. He is a creation of God. For him also, Jesus lived, died, and was resurrected. For him also I might be of help in assisting him in releasing more of his creativity. But he must want it, even as I must want to be with him. I hold to a faith that it is only in our *relationship* that healing can come about."

One of the goals of this conference was to open up some channels for better communication between Mennonite mental health professionals and our churches. One possible outcome might be congregational workshops to discuss some of the problems raised in this paper. 

Answers, Answers, But Who Is Right?

By Roy S. Koch

What's wrong with the church? Can she ever be a live option to people of our generation again? Shall we write her off as an institution that has had it?

Any fool can ask questions, but good answers come hard.

Some are sure the need of the hour, yes of this decade, is a new infusion of intellectual openness and insight. "We have been provincial, orthodox, and anti-intellectual much too long. Let's wake up," say these proponents of progress. So the scientific attitude is espoused. Large doses of know-how, human organization, and "get with it" activism are administered.

Others pay tribute to personal feelings of religion but are contemptuous of the institutional church. "Away with sacred buildings, antiquated creeds, and rational worship. Man, let's live it up; let's *feel* something." So here come the rock festivals, protests, experimentation with drugs, rugged individualism, a new liberty in sex, and a sharp break with all the values of the past.


Another group, vocal and concerned, are certain that the only answer for our time is a strict adherence to the Bible and all things in it, together with the outward marks of nonconformist attire and a life that measures up completely to God's unchanging Word. All deviation is sin and merits

the displeasure and judgment of God.

The panaceas on the medicine shelf are abundant. Shall we take our pick among nostrums of equal value?

For my part, I feel that the only real answer for our time is a new openness to the wind of the Holy Spirit. "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). It has pleased God in our time to break out of all our systems and institutions and bring revival where we had thought it impossible for Him to bless. The Holy Spirit blows today in the most staid denominations as well as in groups that border closely on the heretical and in all levels between.

We cannot codify the wind of the Spirit in our creeds, nor can we institutionalize Him in our churches. He is free. He insists on breaking out where He wills. If God wants to break forth with healings, prophesyings, and tongues among the Roman Catholics and Episcopalians and Mennonites, who am I to withstand God?

We should put ourselves in the way of the Spirit's working and stop instructing God on how and when and where He may work. Let Him supercharge the mind of the intellectual; let Him sanctify the feelings of the individualist; and let Him mellow the loyalty of the biblicist so that with one mouth we may all glorify Jesus Christ as our Savior and Lord. 

And the Minister Fainted

Mr. John Doe was recently promoted by his company and transferred to another city. John and his wife Mary knew about the promotion and transfer a couple of weeks ahead of time, and one weekend traveled to the new city to look for a home.

While reading the want ads they found a house for rent that seemed to be exactly what they wanted, and called the owner who agreed to meet them at the house a short time later. The house proved to be all they had hoped for, so Mr. Doe asked how much the rent would be. The owner told him that it would be x number of dollars a month, payable on the first.

Mr. Doe said, "That's fine except for one thing. I just don't believe in making an agreement that I will pay you any certain amount, or at any certain time. I will probably pay you more than you are asking, but I don't want to agree to any certain amount." The owner said, "That's fine. You all just move in and pay when you can."

Next John and Mary went down to the utility office. The Light and Power Company at first wanted a meter deposit of x number of dollars until Mr. Doe explained that he did not believe in agreeing to pay his bill the first of every month, and that he would not make a deposit to guarantee

that he would. He assured them, however, that he would pay them some amount from time to time as he felt "inclined" to do so. This was perfectly agreeable with the company so they turned on the power and installed a meter.

Mr. and Mrs. Doe then went to the supermarket and explained their beliefs to the manager who told them just to come in any time and load their basket, and they could pay later.

The first weekend after John and Mary moved to town they attended the church of their choice, and at the close of the service they moved their membership. It just happened that it was "Pledge Sunday." The minister told them that since they were new members, they probably would not want to make a pledge at that time but would need some time to think it over. Whereupon Mr. Doe grabbed the card and immediately filled it out.

As he handed it back to the minister he said, "If there is anything I believe in, it is in making a definite financial commitment to the church. How could you expect the church to operate if it didn't have some idea of what its income was going to be!"

And the minister fainted. — Neill Hudson, Mountain Home, Arkansas, in the *Cumberland Presbyterian*.

My Testimony Is ...

For thirteen years Cleodis Boyd attempted to pass a civil service test in order that he might obtain a more secure job in the post office at Fort Wayne, Indiana, as a mail carrier. Since 1953 he had been employed as a mail handler. He was disadvantaged due to lack of education, having never attended high school. Apparently he was also disadvantaged due to race, he is black. However, Cleodis and his family are Christians, being members of the Fairhaven Mennonite Church in Fort Wayne, Indiana.

As Cleodis and his family attended church services, they heard preaching and teaching concerning tithing. They were challenged by the pastor to respond to a greater stewardship commitment through tithing. After due consideration and with limited income, a growing family, and uncertainty of employment, they decided to begin tithing. In the interview with his former pastor, S. Jay Hostetler, he said, "My wife and I have always worked together on these things because she works also, so I consulted her about it and we talked over this. We felt that this was the thing to do, when reading the Scripture, we felt this was right and we just had to do it together. Both of us tithe."

Soon after this decision had been made, another oppor-

tunity to take the civil service test was scheduled. Cleodis said, "Then I finally started tithing and took the test again and for some reason I found, I suppose through the grace of God, that I was able to pass the test this time." He obtained a higher classification and more security in a better job as a mail carrier.

Pastor Hostetler inquired about his financial progress since that time. Brother Boyd responded, "I can't say we are getting rich, but I have been doing better than before. So I figure this in my regular budget the way I pay my bills or do anything else."

"What's your wife's testimony about tithing? Does she think that you are suffering because of tithing?" asked the pastor. "Oh, no, she is with me in church when I put the check in on Sunday morning."

He went on further to say, "Through tithing I think we bring ourselves under the commandment of the Bible and the teaching of the Scripture, and when we can discipline ourselves here then there are other areas that I have learned to discipline myself in also, which before I couldn't bring myself to do." — Stewardship Dept. of Mennonite General Conference, Scottdale, Pa.

Goshen Biblical Seminary is . . .

A school preparing persons for church service

- 199 GBS alumni are in pastoral ministries
- 62 GBS alumni are in overseas missionary service
- 108 GBS alumni are in denominational leadership and teaching ministries
- 149 GBS alumni* are relating their faith in various "lay" professions and congregational activities
- 52 GBS alumni* are women serving in various home, church, and missionary ministries

**Over one fourth of GBS alumni have come to seminary for only a year or two to improve their effectiveness as Christians for "lay" ministries in the congregation and community.*

A resource to congregations

For example, in the past six months
GBS professor Paul M. Miller served 24 congregations, conferences, and groups giving 58 messages, lectures, and discussion inputs.
GBS professor J. C. Wenger served 15 congregations and conferences, giving 47 messages and lectures.
GBS professor Howard Charles met with several congregations to help them work through questions of theology and discipline.
GBS dean Ross T. Bender served as associate pastor of the Plains Mennonite Church, Lansdale, Pennsylvania, and spoke in numerous teaching missions in the Franconia Conference.

A resource to the Mennonite Church

GBS faculty serve on five committees of Mennonite General Conference, five committees of the Mennonite Board of Missions (Elkhart), the Publication Board, and the Mennonite World Conference Presidium.
GBS faculty have participated in the various study conferences called in recent years to define and communicate our Mennonite theological position and witness.
GBS faculty are conducting research in the biblical, historical, and contemporary dimensions of the Mennonite concepts of evangelism, the church, Scripture, and discipleship.
GBS faculty are sharing and interpreting the Anabaptist-Mennonite understanding of the biblical faith with the larger Christian communities.
GBS President-Elect John H. Yoder is serving in a teaching mission among churches and seminaries in Argentina, Uruguay, and Paraguay.

Goshen Biblical Seminary is more than a school.

It is a community of persons committed to serve Christ and the church.

How to Get Ahead in Life

By Clyde D. Fulmer

A magazine of scientific studies reported findings on the pecking order of the hen. In a flock of chickens, reportedly, one hen may peck every other hen and she does! Hen number two may peck every other hen except number one. Hen number three may peck every hen in the flock with the exception of the first two. Consequently, at the bottom of the list, one hen is pecked by everyone else but cannot peck another.

Obviously, the farm hen thinks the meaning and aim of life is to get ahead of all others. In the brutal pecking order, she climbs the ladder of chicken success. Meanwhile, the human being puts the chicken on his lunch platter and feels infinitely superior to the lowly bird.

The human pecking order cannot be hid when Americans worship an ideology of "getting ahead." To "pick on someone your size" really means to pick on someone smaller and establish domination over another in possessions, prestige, or power. The advertising world suggests we move from the city to the suburbs, have more costly clothes, and drive a more powerful automobile. "Keeping up with the Joneses" simply means getting ahead of them.


The pecking order of the hen is openly observant in the relationships of management and labor. Who will get ahead and lower the other? In an election year, observe the pecking order of the politicians. On the international scene, war is another process to determine which nation can safely peck on others in years to come.

Jesus Christ, the Master of men, thought this problem to be of considerable importance. In Mark 9 and 10, Jesus used seventy verses to gather illustrations in teaching His disciples we are not to peck our way to the top or lord it over others. In summary Jesus taught, "If any one would be first, he must be last of all and servant of all." He further indicated even the Son of Man came not to be served but to serve, not to live His own life but to give that life as a ransom for many.

How does one get ahead in life? In the ideal of the Master it is a life of love, compassion, and service to others. Men are not items to be pecked at in order to get ahead. Men are not mere statistics or objects or hindrances to one's way of life. Rather, Jesus Christ saw people as individuals, each with a name, each with his own fears and hopes, each one weary and in need of help.

One gets ahead in life by attempting to use a God-given imagination to attempt to see how another feels — to

put yourself in his shoes. In the pecking order of society, Jesus' establishment of the golden rule is scarcely noted even within the confines of the sacred worship hour.

The Apostle Paul in getting ahead in life simply stated he counted "everything but loss" for Christ. He graduated from the passive to the active motion of life. Small children are loved before they can love; they are served before they are able to serve. But in graduating to the active and in getting ahead in life, we must begin the loving, serving, and acting toward and upon all men. Jesus Christ left His eternal formula with us upon saying, "By this all men will know that you are my disciples, if you have love for one another." 

No Patience Without Trial

By Christian E. Charles

A telephone operator one day turned to another and said, "That's a patient man; I gave him the wrong number four times and he kindly said, 'Try again.' I wonder who he is?" The other girl replied, "I know him, he's my minister." Then said the first girl, "I'm going to hear him preach."

Patience is love on the anvil bearing blow after blow of suffering. Patience is moral strength. It is that virtue which enables us to remain calm and quiet no matter what the circumstances may be. It is that virtue which helps us to bear the everyday trials and annoyances of life quietly and with a composure which is past human understanding.

It bears and forbears. It enables us to wait if things do not happen, just when we expect them to happen. It causes us to hope on, instead of throwing up our hands and giving up in despair. Patient waiting is often the highest way of doing God's will.

Patience is an unwearying grace. To wait is often harder than to work. Patience is no timesaver. It is faithful whether observed or unobserved. It has the strength of Atlas and the tenderness of a child. It has a fire department to extinguish the fires of wrath, malice, and envy.

Patience achieves more than force. It governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, restrains the hand, and endures persecutions. Who does not want to be patient? But how we hate it when our patience is tried. For most of us patience is not a natural endowment.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602



Simplicity in the dress of Swiss Anabaptists, forebears of the "plain Dutch" and today's Mennonites, is explored in Gingerich's newest book, "Mennonite Attire Through Four Centuries." Reinhard's painting of about 1824 shows them in attractive but fairly simple costumes, a contrast to the clothes of kings and nobility who dressed more luxuriously and conspicuously.

Mennonite Attire Through Four Centuries. The first book by a competent scholar on a comprehensive study of the history of Mennonite costume was published in December by the Pennsylvania German Society, of Breinigsville, Pa.

The 192-page "Mennonite Attire Through Four Centuries" was written by Melvin Gingerich, former professor of history at Goshen College and recent retiree from the post of archivist of the Mennonite Church. It is a lucid account of how the Mennonites, often considered as "plain Dutch," succeeded and in some instances failed in their striving for simplicity in dress.

Gingerich was born and raised a Mennonite and is a staunch believer of that faith. With sympathy and kindness he treats the movement by church leaders during the first half of the twentieth century to require clergy and laity alike to don "regulation garb." It was an unprecedented move in the brotherhood which was not without failure. Only the more conservative groups today still require the high collar sack coat on the men and the cape dresses and bonnets for women, Gingerich points out. Evidence of that influence is still visible today in some of the towns and factories where the "plain Dutch" live and work, and in some of their churches.

Like a genealogist intent on ferreting out bygone forebears, Gingerich traces method-

ically the changes in "plain Dutch" fashions and styles over 400 years. Faithfully, in example after example, generation after generation, he shows how the "plain Dutch" modified current styles to conform to their ideals of simplicity, as well as for practical convenience and economy.

He visited numerous public and private museums at home and abroad, interviewed nonagenarians, consulted references on fashion and clothing design, and submitted his manuscript to knowledgeable church authorities before allowing it to go into print. Carefully documented with footnotes and seventy reproductions of oil paintings, pen and ink sketches, watercolored lithographs, and old portrait photographs the work provides through its pictures missing links in styles that words can hardly describe.

Those who recall a saintly grandma in faded white apron and shawl, or a great-uncle with a wide-brimmed "Quaker" hat, or Amish men in broadfall trousers may well be fascinated to read more about these styles and nuances of them.

Fringes, lace, pleats, bows, neckties, bow ties, hooks and eyes, buckles, beards, moustaches — each had serious significance in its time when the "plain Dutch" were struggling for what was simple, modest, and according to good stewardship. Ostentation in clothing was deplored but control of it often meant detailed rules and regulations regarding what one could wear. Legalisms, unlike the principles of modesty, humility, and simplicity, often had no biblical basis.

Gingerich, author of four earlier books and many scholarly articles in encyclopedias, professional journals, and denominational magazines, has also devoted significant periods of his life to the cause of peace and understanding between nations. His recent book is a contribution to the understanding of some of the beliefs of the "plain Dutch" and what many would consider dress oddities.

Handsomely bound, the book is covered in typical polka-dot Pennsylvania German style cloth, complete with headbands. It sells for \$10.00.

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Metamorphosis, \$3.98; **Jesus, the Rebel**, \$3.98; **Friends**, \$4.98; Koinonia Records, 617 Custer Street, Evanston, Ill. 60202.

Three new records produced by Koinonia Records, Evanston, Illinois, are, in this reviewer's mind, the best yet in portraying Clarence Jordan and his vision of Christian brotherhood and commitment. Previous records such as "The Great Banquet,"

"The Rich Man and Lazarus," and "Judas," along with his *Cotton Patch Version of the Gospels* and *Cotton Patch Version of Paul's Epistles* are well known by now and loved by many.

Two of these recent records, **Metamorphosis** and **Jesus, the Rebel** contain four messages delivered by Jordan three years before his death. They are winning and potent, messages which are much needed today. His messages on "Love Your Enemies" and "Jesus and Possessions" are worth the price of the records since they strike to the very center of the gospel message.

The third record, **Friends**, is music that has grown out of and is performed by, volunteers who gathered for a summer of life at Koinonia Farm in Georgia. Guitar, banjo, flute, vocalist, and lyrics provide excellent variety, again with moving messages concerning Christian reality and relationships in peace and war. Koinonia Partners, RR No. 2, Americus, Georgia 31709.

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Christ the Controversialist, by John R. W. Stott. Inter-Varsity Press. 1970. 214 pp. \$2.50.

John R. W. Stott is an outstanding leader of the evangelical wing of the English Church. Billy Graham has enthusiastically called him Britain's greatest theologian. In this book Stott is at his best in thorough biblicism, clear thinking, and a deeply spiritual tone.

The book contrasts the beliefs and practices of the Pharisees with the teachings and the living of Jesus Christ. There are introductory essays on "A Defense of Theological Definition" and "A Plea for Evangelical Christianity." Then there are eight chapters contrasting Pharisaism and Christianity on these issues: natural or supernatural, tradition or Scripture, Scripture as end or means, salvation by merit or mercy, morality as outward or inward, worship of the lips or the heart, withdrawal or involvement in responsibility, and ambition for God's glory or our own. A postscript follows on Jesus as Teacher and Lord.

Stott is always clear; the reader knows exactly what he means. And this reviewer was in almost total agreement with that meaning. There are many applications to current situations. It is a book greatly needed in our day of religious uncertainty. It is heartily recommended for personal study and group discussions. Excellent for the church library. — Paul Erb.

Items and Comments

Secretary of the Lord's Day Alliance of New Jersey, Samuel A. Jeanes, said: "The case against alcohol must be publicized. Americans must be shocked by the facts . . . the bare facts of the toll that alcohol is taking upon human life. Drugs are deadly but alcohol is deadlier. And alcoholism is the number one health problem of the nation. Alcoholism is caused, not by a virus, not by a germ, not by an infection . . . it is caused by drinking alcohol. Dr. Daniel X. Freedman, the Director of the American Psychiatric Association's task force on drug abuse is quoted by the *American Druggist* magazine of November 30, 1970, as saying, "America's major drug problem is alcohol, not marijuana, amphetamines, nor LSD." As proof he points out that there are between seven to nine million alcoholics in the United States and that alcohol caused 30,000 deaths on the highways of America each year. And Virginia Payette in a syndicated column reported that half of all first admissions to mental institutions can be associated with the use of beverage alcohol as can also 40 percent of all arrests. She also said that \$9 billion in individual and industrial losses find their cause in alcohol consumption.

The government report admits that alcohol causes 800,000 accidents on the highways and accounts for economic losses estimated at \$7 to \$8 billion dollars a year. If we do not like our tax money spent to promote "reasonable drinking" some letters ought to be going to Capitol Hill in protest.

A Lutheran minister has warned that the final outcome of the church-related college, now "fighting for its life," will depend on how authorities answer this question: Just what is the real purpose of the church college?

The Rev. C. George Fry, an American Lutheran Church (ALC) pastor and assistant professor at the denomination's Capital University in Columbus, Ohio, emphasized that church colleges definitely have a vital role in our society—but this function is not now being fulfilled.

"Promoting religion is the primary function of a church college," he said. "If this purpose is minimized or compromised the institution is reduced to mediocrity."

In his article appearing in the Feb. 12 issue of *Christianity Today*, Mr. Fry scored two of the most common defenses made for the support of church colleges.

The popular defenses are that church colleges deserve support because they are

committed to a liberal arts education and they are "person-centered."

The Lutheran minister charged that neither of these reasons provide a substantial case for religious schools because secular colleges fulfill these needs just as well, or better.

With every alcoholic drink a person takes, he may be destroying a few brain cells—cells which are irreparable. This applies to the social drinker as well as the alcoholic.

This was the startling conclusion drawn by a team of medical researchers in South Carolina who studied the effects of alcohol on the brain. The study was conducted by Dr. Melvin H. Knisely, professor of anatomy at the Medical University of South Carolina, and two associates.

Results of this research have now been made the subject of a 26-minute color film by Narcotic Education, Inc., a nonprofit organization in Washington, D.C.

The study, originally published in 1969 in the medical periodical, *Microvascular Research*, crushed the widespread theory that drinking in moderation can be harmless.

Shelton College, a Bible school headed by radio preacher Dr. Carl McIntire, has lost its academic accreditation. The New Jersey Board of Higher Education took away the Cape May school's degree-granting privileges after deliberations lasting several months.

The state board charged that the school had "substantial academic deficiencies . . . coupled with a lack of institutional integrity and administrative competency."

The state board contended that Shelton's catalog listed courses that were not offered; that it offered nonapproved courses, that its library had few books, and that its faculty members were underpaid and undertrained.

Last year an academic dean was ousted because it was discovered that he had falsified claims for a bachelor, master, and doctorate degrees, and actually had no accredited degree.

Dr. W. A. Criswell of Dallas, immediate past president of the Southern Baptist Convention, said that it is "manifest hypocrisy" for a church to reject membership applicants because they are black.

"That's not God's word," he declared. "When we become Christians, we are all brothers and sisters. To say your skin

doesn't quite come up to the pigmentation of mine and those in our services is ridiculous, impossible, and our people are getting away with it."

Dr. Criswell, outspoken pastor of the 15,000-member First Baptist church of Dallas, said there has been an unbelievable change in his own attitudes concerning race relations.

"I used to be not happy about colored people thinking about joining our churches," he admitted at a press conference. "I was ignorant, unchristian. I needed to learn about the Lord. I needed to grow in grace."

Dr. Criswell emphasized: "You are not living the word of God when you say to a (black) fellow, 'Now God loves you and God died for you and we want you to be saved . . . but I don't want you in my church, my congregation, my fellowship.'"

Four of five religiously oriented bodies appearing before a Senate committee in Washington, D.C., called for an end to the military draft. The fifth expressed gratitude to Congress for the provisions for conscientious objection allowed in the present Selective Service System.

Conscription is "wrong, oppressive, and unjust except when it is actually needed in a specific international emergency to protect the nation from imminent and direct peril," according to testimony presented by the National Council of Churches at a Senate Armed Services Committee hearing.

Others testifying included the United Presbyterian Church, the United Methodist Church, the Seventh-day Adventist Church, and the Joint Washington Office for Social Concern.

"We question whether the nation has actually been in such circumstances since World War II," the NCC testimony continued, "and we therefore feel that conscription has been relied upon too much to furnish a large citizen army cheaply."

After Agnew viciously attacked American youth recently at a \$1,000 a plate GOP money-raising dinner, Nicholas Johnson of the Federal Communications Commission pointed out that Agnew's audience was made up of the very men who manufacture weapons, drugs, and liquor, sitting alongside publishing, film, and TV tycoons who profiteer on sex movies and sex literature which play up all sex activities, prostitutes, and homosexuals as if this were "the game."

CHURCH NEWS

Questions Answered on the Draft

1. What is the strongest argument against draft extension in 1971?

Perhaps the strongest argument this year stems from Congressional frustration over the war. Congress has been unable to exercise its constitutional control over the war-making power. It was not asked for a declaration of war in Vietnam. The dubious Gulf of Tonkin resolution served that purpose, though no one realized it at the time. Most members of Congress aren't willing to cut off appropriations once the troops are in the field. Hence, one of the ways to prevent future Vietnams is to vote against the draft and require the President to come back to Congress to reinstate it if he needs more manpower to carry on foreign adventures.

2. Won't draft repeal increase the danger of a professional military elite?

No. Two thirds of the men in the U.S. armed forces (more than two million men), including all those at command and decision-making levels, are already true volunteers. The draft merely gives this already existing professional military elite an additional tool to carry out its goals. It is ridiculous to think draftees can check militaristic policies. This must be done by asserting civilian control over the military through the Congress, President, and Secretary of Defense. Only after an unpopular war has been going on for years can draftees' protests have any effect through noncooperation. And then the young soldiers may be required to pay a very high price in terms of prison or exile for the failure of their civilian superiors to exercise their rightful obligations.

Historically, aggressive and militaristic powers have had the draft. In fact, the existence of the draft is one indication of a nation's willingness to put its policies and its youth in the hands of the military establishment — an evidence of the extent to which the civilian sector has been militarized.

3. Isn't there a danger a volunteer army will be "all black"?

Hardly. Black reenlistments in the Army have fallen precipitously, from 22.3 percent of men reenlisting in the Army in 1965 to 11.8 percent in 1969. Blacks now account for 9.5 percent of all servicemen though they are 12.5 of the total population.

Almost all black leaders support draft repeal, including Representatives Shirley Chisholm, N.Y., and John Conyers, Mich.;

Mrs. Martin Luther King, Ralph Abernathy, and Roy Wilkins.

4. Won't the poor flock to a volunteer army with higher pay scales?

Not likely. A volunteer army is expected to have about the same proportion of poor as now. Military standards already exclude the lowest 15-20 percent of the population measured by aptitude test scores. Existing Army pay is already above what one third of white youth and one half of black youth now receive. These poor young men, if they are interested in military service, are already attracted by the pay. Pay increases for first-termers would make military service more appealing to them but it would also attract young men in the middle of the social spectrum.

In any event, equity demands higher pay for first-termers. The Pentagon and Congress have used the draft as a crutch for years to obtain cheap manpower. From 1948 to 1964, pay for first-termers rose only 4 percent while pay of those with more than two years service rose almost 50 percent. Now the draftee receives only about two thirds what he could receive in comparable civilian or government jobs.

Funds for a military pay increase should come from other sectors of the military budget so there will be no increase in total military spending.

5. Could the Indochina war be carried on without the draft?

It's very unlikely that U.S. ground combat activities could be carried on without draftees. According to Senator Stennis on Feb. 4, only 15 percent of those in Army rifle companies in Vietnam are true volunteers; 66 percent are draftees; and 19 percent are draft-motivated. Certainly the draftees are bearing the brunt of the casualties. Though draftees make up only 11 percent of those in the military forces, they constitute 25 percent of the troops in Vietnam. They suffered 40 percent of the combat deaths in 1969 and 46 percent in the first three months of 1970.

Ending the draft would help stop U.S. ground combat activity, but it wouldn't end the terrific destruction caused by U.S. airpower or the paying of South Vietnamese, Thai, and South Korean troops to carry on the war. Thus, passage of a McGovern-Hatfield type amendment cutting off all U.S. funds for the war after Dec. 31, 1971, is also essential.

6. Why not extend the draft for one year

or two years instead of ending it June 30, 1971?

The draft should be ended this year while the people are reminded daily of its inequities and injustices. Many fear that if it is extended, public interest will wane, "zero draft calls" will have been achieved, and Congress can be persuaded to give the President another two- or four-year extension, thus paving the way for future Presidential wars like Vietnam.

Furthermore, any draft extension will only continue and increase the existing disillusionment, frustration, and anger among America's youth.

The President has many ways to avoid the draft — accelerating reductions in military manpower, increasing pay and incentives, stepping up recruiting, using more civilians, and avoiding waste.

The United States still has more than a million men overseas. Some reductions are being made in Asia, but not in Europe. There is strong Congressional pressure to reduce the 300,000 U.S. troops stationed in Europe 25 years after World War II at a cost of some \$14 billion annually. Further, the United States will still have more than a quarter of a million troops in Vietnam, when all withdrawals announced so far by President Nixon will have been completed this spring.

7. Why abolish the entire Selective Service System on Dec. 31, 1971, as proposed in S. J. Res. 20 by Senators Hatfield, McGovern, Church, Proxmire, Cranston?

If the Congress merely votes against extending the President's authority to induct beyond June 30, the whole Selective Service apparatus will remain in effect. Last year the Congress appropriated \$82,000,000 for the Selective Service System. This money could be devoted to peaceful purposes instead. Furthermore, the requirement for registration of 18-year-olds and the whole complex bureaucratic process of classification and appeals will continue unless the law is repealed.

The time has come to dismantle the whole conscription system as antithetical to American history and tradition. Fundamentally, it is involuntary servitude, and is inconsistent with the concept of voluntarism as the keystone in a democratic society.

If the United States were actively pursuing the goals of world disarmament, the development of international institutions for the peaceful settlement of disputes, and raising living standards in the developing world, there would be no need for more than 2.5 million men under arms, one million overseas, and 2,270 military installations abroad (not including Vietnam) of which 340 are designated as "major." — Friends Committee on National Legislation, 245 Second Street, N.E., Washington, D.C. 20002.

New Program by Historical Society



Myron Dietz

The Lancaster Mennonite Conference Historical Society will sponsor "A Study of the Mennonites," a series of illustrated lectures and classes every Tuesday and Thursday evening at seven from Mar. 23 to Apr. 29. Sessions will be held at the historical society building.

No charge will be made for this course, which is open to the public, particularly to summer tour guides, as well as to members of local Mennonite groups. For acceptance interested persons should apply to the Mennonite Historical Society, 2215 Mill Stream Rd., Lancaster, Pa. 17602.

Myron Dietz, church history teacher and assistant principal at Lancaster Mennonite High School, will serve as the main teacher for European history. In addition, plans call for 13 guest lecturers to represent varied aspects of Mennonite culture, life, and thought.

Featured speakers include Grant M. Stoltzfus, professor of church history at Eastern Mennonite College, on the Amish division and early settlement in America; John L. Ruth, professor of English at Eastern Baptist College, European heritage; Clarence Y. Fretz, principal of Paradise Mennonite School, Hagerstown, Md., on Mennonite attire; Martin E. Ressler, Quarryville, Mennonite hymnology; Ira D. Landis, Lancaster Mennonite Conference historian, history and genealogy; and Amos W. Weaver on Reformed Mennonites.

Other scheduled topics include Pennsylvania German customs, Russian Mennonites, Beachy Amish, Old Order River Brethren, Holdeman Mennonites, and other small related groups by such authorities as Peter Dyck, Laban Brechbill, and Clarence Kulp.

This is part of the effort of the Lancaster Mennonite Conference Historical Society, to serve the community as well as the Mennonite Church and to foster a greater degree of understanding of and among the religious groups of Lancaster County. The classes are designed to help laymen, students, tour guides, teachers, and others to appreciate this heritage.

Restoration Project Progresses

In an effort to preserve the dignity of the restoration project, the Hans Herr House Restoration Committee officially launched its \$200,000 fund drive with a meeting at the Lancaster County Historical Society on Feb. 23. The campaign is being organized and conducted entirely by volunteers.

Frank M. McCorkel of Bird in Hand, Pennsylvania, is serving as campaign chairman. President of Aggregates Equip-

ment, Inc., Leola, Pa., he is also Lancaster County controller.

According to Mr. McCorkel, the principal thrust of the drive is to acquire a large number of sustaining memberships in the \$250-or-less categories. He commented further, "We are aiming to involve as many people as possible." The names of those contributing \$500 to \$1,000 will be listed on a Group Sponsors Plaque near the house while Memorial Plaques will be

erected by those contributing \$1,000 or more. Solicitation is being organized among local professions, industries, citizens' groups, and geographical areas.

Contributions from interested individuals across the Mennonite Church are also welcomed. Pledges are being accepted for contributions, which are tax-deductible. Campaign leaders are optimistic about completing the drive in a relatively limited period of time. Initial financial needs within the restoration schedule call for about \$90,000, according to architect John D. Milner.

The Hans Herr House Restoration Committee is a Lancaster community group chosen by interested individuals to manage restoration activities for the house, raise funds, furnish the house, and landscape the grounds. Jacob Herr of Lancaster's L. B. Herr & Son serves as chairman.

The activities of this group are coordinated with the Lancaster Mennonite Conference Historical Society through a historical society committee of H. Elvin Herr, chairman; Earl B. Groff, John G. Landis, Elmer F. Kennel, and Chester C. Graybill.

The current fund drive represents a major thrust in the effort to restore one of the finest extant examples of early eighteenth-century Germanic architecture. The house's massive sandstone walls, tiny windows, steeply pitched roof, and immense fireplace provide tangible links with European building traditions carried to the new country by the Swiss and German Mennonite pioneers. It is hoped that the religious fervor and courageous spirit of the early settlers will be revived in those who become involved in the project.

Copies of the booklet containing a monograph by J. C. Wenger on Hans Herr and the house as well as a reproduction of the famed Andrew Wyeth watercolor are still available at \$3.00 from the Hans Herr House Restoration Committee, 2215 Mill Stream Road, Lancaster, Pa., 17602. (Pennsylvania residents add eighteen cents sales tax.)

In another aspect of this project Ira D. Landis, Lancaster Conference historian, has been named editor to update the 1908 Theodore Herr genealogy of Hans Herr and his descendants. Family data from all known relatives is currently being gathered.

Report Is Available

Interested persons may secure a copy of the Report of the Joint Conference on Church Organization. This report includes the Plan for Mennonite Church Organization as revised and modified by the Joint Conference held at Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22, 1970. The report outlines the organizational patterns which are emerging for the relationship of the congregation to intermediate and churchwide organization.

The new regional concept is described



Franklin and Marshall College students doing archaeological work at the Hans Herr house.

and the new outline for churchwide agencies including the General Board and the General Assembly.

Copies of the report may be secured by writing to Paul N. Kraybill, Executive Secretary, Study Commission on Church Organization, Box 128, Salunga, Pa. 17538.

GC Will Host HS Seniors April 2, 3

High school seniors and recent graduates are welcome to specially planned events at Goshen College the weekend of Apr. 2, 3.

Known as Campus Open House, the activities include chances to learn more about college life, courses, laboratories, playing fields, profs, the Study-Service Trimester, religious program, residence halls, and current students. A Special Events Concert Friday evening will precede a get-together at the college cabin. Eleven interest groups and a convocation are scheduled for Saturday morning.

Hospitality, meals, and overnight accommodations will be provided by the school. There is no expense charged to guests.

Reservations are now being accepted. More information is available from Admissions Counselor, Goshen College, Goshen, Ind. 46526.

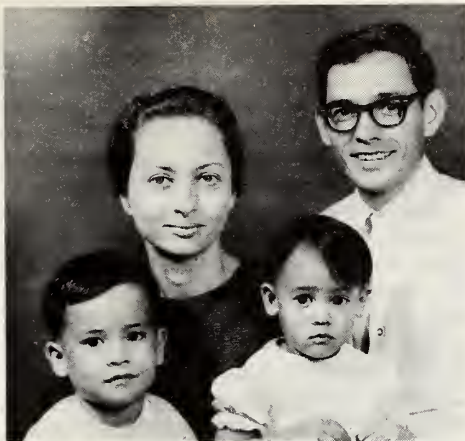
Eastern Board Begins Work in Philippines

One day in 1967 Francisco Arreola from Santa Maria, the Philippines, sent one of his children to the store for a package which eventually opened the way in January 1971 for missionaries James and Rachel Metzler to go to the Philippines for Eastern Mennonite Board of Missions.

Francisco Arreola accepted Christ in Manila, the Philippines, in 1961. He sought a satisfying fellowship with other Christians. Unable to find any, he and several other Christians baptized each other and started a Christian fellowship which has grown to 100 members scattered in five locations in northwestern Philippines; 35 persons attend the largest congregation at Santa Maria.

In 1967 one of Francisco Arreola's children brought home a package wrapped in a copy of *The Way*, a Herald Press evangelistic leaflet. Arreola read *The Way*; he found an article about justification from the Book of Romans particularly helpful in understanding a question that he was struggling with at the time. Arreola was eagerly searching the Scriptures to find deeper personal satisfaction and a greater understanding of truth.

Arreola wrote to Harry Lefever whose address appeared on the back of *The Way*. Lefever is a pastor at the Mellinger Mennonite Church, Lancaster, Pa. Their corre-



James Metzler family

spondence led to contacts with Eastern Board's Overseas Office. James Stauffer of Eastern Board's Vietnam Mission was delegated to make periodic visits to Arreola; together they had fruitful times of Bible study and fellowship.

In January 1971 Eastern Board missionaries James and Rachel Metzler transferred from Saigon, Vietnam, to Manila, the Philippines, where they will establish a radio correspondence course ministry using Mennonite Broadcast's *Way to Life* program. They will relate to Arreola and his group in Santa Maria by teaching in their leadership-training program and possibly underwriting the cost of a radio program for which Arreola would be the speaker in the Illocono language.

Paul Kraybill, associate overseas secretary, said, "James Metzler is eager to help Brother Arreola but he is also very eager to respect him as a local leader who has been called of the Lord and by his own people to be their leader. We want to be helpful to Brother Arreola through fellowship, counsel, and by being a Christian brother to him; we do not want to take over his program and make it ours."

Throughout the Philippines there are many small independent Christian groups such as the congregation led by Francisco Arreola. Many of these groups are weak, poor, and struggling and yet they represent a great potential for evangelizing their country.

James and Rachel Metzler will be engaged in a radio Bible correspondence ministry. But they will be available to aid independent groups in more effective ministries to their own people. The Metzlers will provide Bible teaching and leadership training.

The population of the Philippines is approximately 37,000,000, with a population increase of 1,000,000 per year. The country is largely Roman Catholic with a Protestant community of approximately 3 percent. In 1966 there were 372 Christian groups registered with the government; one third have ties abroad, the remainder were indigenous.

English is widely spoken since the United States exercised sovereignty over the Philippines from 1899 to 1946 when independence was achieved.

The Philippines today is a troubled nation caught in inflationary pressures, political turmoil, student unrest, and a growing uneasiness about its privileged relations with the United States. In 1974 the treaty with the United States will expire, relations will be regularized, and U.S. interests will no longer benefit from special privileges and concessions.

Japanese Nurse Serves in Vietnam

Miss Teruko Yano, an attractive young nurse from Kobe, Japan, recently began a term of service through the Mennonite Central Committee with Vietnam Christian Service (VNCS).

Miss Yano has completed three years of nurse's training and an additional year of special training in midwifery. After her graduation, she worked at the Palmore Christian Hospital in Kobe before seeking a service assignment outside Japan. She says that her countrymen have received much help and support from Europe and America, and now she would like to help raise the medical standards and services of neighboring nations.

An active member of the Japan Christian Medical Association and the Hyuga Christ Mennonite Church, Miss Yano was recruited by the Mennonite Central Committee for her present assignment.

After two months of language study in Saigon, Miss Yano went to the coastal city of Nhatrang where she serves in the Evangelical Clinic, a cooperative project of the Evangelical Church in Vietnam and MCC.

Miss Yano is the third Japanese national to join the VNCS effort. Mr. Yoshihiro Ichikawa serves on a community development team in Tamky, and Mr. Akiie Ninomiya acts as the hospital coordinator at the Evangelical Clinic in Pleiku.

VNCS is a cooperative agency sponsored jointly by Church World Service, Lutheran World Relief, and MCC, working through an international staff for the relief, rehabilitation, and reconciliation of the war-weary Vietnamese people.



Miss Teruko Yano, RN, a Japanese nurse working with VNCS at the Evangelical Clinic at Nhatrang, Vietnam.

MDS Investigates Hurricanes in Mississippi

The unofficial death toll from northern Mississippi tornadoes has reached 91. An exploratory team of Mennonite Disaster Service officers from Indiana, MDS Region II, is en route to the devastated towns to determine how MDS can best serve the stricken area.

The new Louisiana-Mississippi MDS unit, formed after the big MDS operation following the devastation of Hurricane Camille on the Gulf Coast in 1969, requires help in meeting the unusual need raised by this series of deadly tornadoes. MDS men from Indiana, Illinois, Ohio, and Pennsylvania are standing by ready to help if called on.

MDS has a long experience of responding to tornadoes in Mississippi, usually through the Region II MDS organization. In 1966, 14 homes were rebuilt in north-central Mississippi near Forest. In 1968, Titus Bender led a group in the rebuilding of several homes in Hazlehurst, south of Jackson. In 1966, MDS helped to rebuild quite a number of Negro churches destroyed by bombs and fire.

MDS director of Region II, Chris Graber, Eureka, Ill., is presently recuperating from surgery. Ora Yoder, Shipshewana, Ind., his assistant director, is coordinating the present investigations in Mississippi.

Moravian Church Forms Peace Fellowship

The Moravian Church, one of the oldest churches in North America, decided at a meeting of the Northern Synod in August 1970 to form a Moravian Peace Fellowship.

Many denominations, including Episcopal, Roman Catholic, Methodist, and others, have similar groups. The unique factor about this venture is that it is officially sanctioned by denominational authority. Also unique is the fact that the Moravians were a peace-oriented church both during their early 15th-century and their 18th-century revival.

John A. Lapp and Walton Hackman of the Mennonite Central Committee Peace Section staff have had extended conversations with representatives of the newly formed body. The founding committee is trying to determine the role it should seek in the church—whether it should be a fellowship within the church or an agency of the church, whether it should focus on ministering to the church or to the larger world. The current plans are to focus on the educational task.

Mennonites have lived next to and among Moravians in Europe and North America. The present headquarters of their 60,000-member denomination is in Bethlehem, Pa.

Opportunities Offered Students

From the narrow streets of French Quebec to the caves of Palestine, Eastern Mennonite College seminars will expose students to five different cultures this summer.

Designed for persons who have an elementary knowledge of French and wish to delve deeper, a seminar in Quebec will run for the first time this summer June 12 to Aug. 7.

The seminarians will live with French families, working mornings for COBEC (a Canadian welfare-type program) in day care centers, convalescent homes, and community recreation programs.

Students will spend afternoons in classes and study. On weekends they will explore the many historical sites, museums, and monuments.

Emery Yoder, instructor in French at EMC and leader of the seminar, said that the study of language on college campuses is diminishing because of the effectiveness of seminars. Modern language majors particularly are encouraged to attend this eight-week seminar. It will provide the credit for two courses (7 semester hours).

Tuition costs amount to \$400 for the entire eight weeks. The morning service projects will cover room and board expenses although travel and personal expenses will be extra.

"I hope that the seminar will not be merely an academic adventure," said Yoder. "We should all be made more aware of our neighbors to the north."

After returning from making arrangements in Quebec last summer, Yoder noted that the Canadians were very impressed with the fact that students would be coming to work as well as study.

Mexico City will be the site of a three-week summer seminar June 7-25 on "Hispanic Culture" directed by Samuel E. Miller, associate professor of Spanish, and Samuel J. Espinoza, assistant instructor in Spanish and a native of Mexico.

A weekend of orientation will precede morning classes and lectures by Mexican speakers while the group resides on the campus of the Mexico City Evangelistic Institute.

Students will spend afternoons in study and in carrying out a term project. They will participate in field trips to the national university, art centers, and archaeological ruins. The seminar credit is equivalent to 3 1/2 semester hours.

On weekends students will have opportunity to relate to Mennonite and other evangelical churches of the area.

The cost of the course is \$200. This includes tuition, room, and board while studying in Mexico City, June 7-25. This does not include transportation costs to and from and while in Mexico and personal expenses.

G. Irvin Lehman, professor of Old Testa-

ment at Eastern Mennonite Seminary, will lead a tour of Europe and the Bible Lands July 22 to Aug. 26. Although participants may earn 5 1/4 semester hours of college or seminary credit for extra reading and writing, the main purpose of the tour according to Lehman is "to guide participants in informal study of biblical history and Christianity, as well as situations in the Middle East and Europe today."

The tour itinerary sets July 22 as the leaving date from New York. The following five days will be spent in Athens and Cairo. On July 28 the tour group will leave for Amman, Jordan. The next two days will be spent in touring Amman and the surrounding areas with arrival in Damascus set for the evening of July 31.

After touring Damascus and Beirut the group will spend five days in Jerusalem.

From Jerusalem the tour will progress through Tiberias to Istanbul, Turkey, and from there to Rome and Geneva.

After touring through Switzerland, Germany, Holland, and England the group will arrive in New York on Aug. 26.

Interested persons may write to Lehman for additional information.

EMC's sociology department is sponsoring seminars in New York City and Appalachia.

The New York Seminar will run from June 16 to Aug. 24. After one week of orientation, students will be involved in nine weeks of social service work in city and church agencies. The seminar also includes tours, lectures, literature, and cultural events.

Summer earnings should cover both living and tuition costs of \$284. Credit for two courses (7 semester hours) is possible.

Dale Stoltzfus, program director for the Mennonite Christian Leadership Foundation in New York, will direct the seminar. Dr. George W. Webber, president of New York Theological Seminary, and John W. Eby, chairman of the sociology department at EMC, will provide additional input.

The Appalachia Seminar, June 7 to Aug. 13, is a ten-week work-study experience in eastern Kentucky for students who have completed their first year of college.

For six semester hours of college credit, students will enter service assignments with local community organizations besides studying the sociological, economic, political, religious, and historical characteristics of the Appalachia area.

The cost for the program, which will be directed by an Eastern Mennonite College faculty member, is \$284. A field service director is responsible for the service assignments and student housing.

The Council of Mennonite Colleges (CMC) of which EMC is a member will hold summer seminars in El Salvador and Colombia. In addition CMC also sponsors academic year abroad programs in Colombia, Kenya,

Japan, France, and Germany.

For further information on any of the programs persons may write Ira E. Miller, dean, at Eastern Mennonite College.

Retirement Plan Reports Given

The Mennonite Retirement Plan reports a modest gain for 1970, in spite of a recession and a chaotic stock market. The gain was 3.05 percent. This gain was extended to 10 percent during January 1971.

The number of persons participating in the Plan increased 8 percent during 1970 and assets were up 27 percent. At the end of the year 1,450 ministers, missionaries, teachers, and other persons were enrolled.

The investment program, aimed at long-term growth of capital and income, utilizes a balanced portfolio consisting of 65 percent of the assets in common stocks and 35 percent in bonds.

During the year various sources of professional investment counsel were added, in a continuing effort to achieve good investment performance. But even more important were the attempts to bring investment philosophy and guidelines into closer harmony with a growing sensitiveness to Christian ethics and biblical principles.

The Mennonite Retirement Plan is one of the services administered by Mennonite Mutual Aid, 111 Marilyn Ave., Goshen, Ind. 46526. Correspondence concerning the Plan may be addressed to John H. Rudy, Director of Financial Services.

Mennonite Missionaries Consult on East Africa

Near the end of 1970, a Mennonite consultation on East Africa was held in Nairobi, Kenya. Harold Stauffer, Eastern Board's overseas secretary, and his associate, Paul Kraybill, met with seven Mennonite missionaries from the four countries Eastern Board is in — Ethiopia, Somalia, Kenya, and Tanzania.

They reviewed the mission effort in East Africa and developments in the American Mennonite Church. They considered how expatriate Christians in East Africa can witness for Christ most effectively in the future.

One of the trends noted was that Africans are providing competent leadership for the church. Missionaries should no longer expect to take top-level administrative posts.

Missionaries in East Africa can no longer focus their efforts on education and medicine; the government is taking over these activities. Those attending the consultation listed the following priorities: nurture, development, evangelism, administration, church assistance, and non-Mennonite relationships.

The old approach to missions was a service approach; missionaries must now talk of service through community interaction. The consultation report said, "The missionary era in the traditional sense is over. The church is today asking for Christian technicians who will identify with the aspirations of the churches they serve. The term 'missionary' has a bad connotation and is used less and less. A flexible mentality is needed; Christian involvement under national leadership which carries a warm personal faith is needed. Mission will need to find new ministries as government takes over projects. But a new mentality is needed; the right attitude can even work in the old structures. People need to give a com-

mitment commensurate to the old commitment but with a new mentality."

One future need for effective ministry is for expatriate Christians to develop study specialties in development, Islam, and ideological trends. In these specialties, the missionaries need to be ready to share with all churches.

Nathan Hege, a missionary in Ethiopia, said, "The question can be raised, 'Did we probe deeply enough?' For perhaps unconsciously we took for granted many of the premises and ideologies assumed by the 'Christian,' affluent West. An attempt to examine ourselves in terms that Africans may use will need to wait for another meeting."

FIELD NOTES

Gospel Herald recently crossed the 24,000 subscription mark. This is encouraging. If your congregation is not on the Every Home Plan for *Gospel Herald* why not take advantage of the special rate? The new year begins May 1. Write immediately for information.

One-Day Spring Women's Retreat will be held at the Souderton Mennonite Church, Souderton, Pa., Apr. 22. Ella May Miller will be the retreat leader. Nursery facilities and child care service will be provided.

Elaine Breckbill, R. 1, Bethel, Pa., left the United States on Mar. 1 for three years of missionary service in Musoma,

Tanzania, under the Eastern Mennonite Board of Missions, Salunga, Pa. A commissioning service was held at the Krall Mennonite Church on Jan. 31. Glen Sell was the speaker; Clarence E. Lutz was in charge of the commissioning.

Teacher Placement Service sponsored by the Association of Mennonite Elementary Schools to help: Boards, principals recruit needed personnel; teachers locate desirable positions. Secretary of Teacher Placement, Kay Predmore, Principal, Penn View Christian School, 420 Cowpath Road, Souderton, Pa. 18964.

Writers' Fellowship of the Lancaster, Pa., area will meet at 1:30 p.m. at Mennonite Information Center, Mar. 21. Come with or without a manuscript.

Glen R. Brubaker arrived in Philadelphia, Mar. 5, after two years and eight months of missionary service in Shirati, Tanzania, under Eastern Mennonite Board of Missions, Salunga, Pa. Brubaker's furlough address is 1075 Gypsy Hill Road, Lancaster, Pa. 17602.

Hans Niessen, Mennonite minister from Paraguay, was the speaker for the annual Bible conference in the Rosswinkel Mennonite Church, Luxembourg, Feb. 26-28. The Esch and Dudelage congregations canceled their regular services during this time so the members could attend the conference.

J. J. Hostetler, Stewardship Secretary, spoke at Maple Grove Mennonite Church, Belleville, Pa., Mar. 7, for Spring Missionary Day services.

P. J. Malagar, secretary coordinator for the First Asian Mennonite Conference, has confirmed Oct. 12-18, 1971, as the date for the conference. The meetings will be held at the Sunderganj Mennonite Church, Dhamtari, M.P., India.

Sunday, Mar. 7, was designated as a day of prayer for the Mennonite and Brethren in Christ churches throughout Asia. Special

Calendar

Eastern Mennonite Board of Missions and Charities Annual Meeting, Mount Joy, Pa., Mar. 17, 18.

Association of Mennonite Hospitals and Homes, Denver, Colo., Mar. 15-18.

Lancaster Conference Spring Session, Mt. Joy Mennonite Church, Mt. Joy, Pa., Mar. 16.

Annual Spring Meeting of Rocky Mountain Conference, Glennon Heights Church, Denver, Colo., Apr. 30 to May 2.

Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.

La Junta Mennonite School of Nursing Homecoming, La Junta, Colo.; June 25-27.

Mission 71, Eureka College Campus, Eureka, Ill., June 28—July 4.

Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.

Indiana-Michigan Conference annual sessions, July 29—Aug. 1.

Last General Conference sessions and Constitutional Convention, Kitchener, Ont., Aug. 16-19.

Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.

Allegheny Mission Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

offerings were solicited in the Asian churches for the work of the conference. The Council of Mission Board Secretaries (COMBS) and Mennonite Central Committee will provide financial assistance for the conference.

James R. Bomberger, professor of English and director of freshman English at Eastern Mennonite College, will teach English composition and literature at Cuttington College in Suakoko, Liberia, this next school year. Administered by Methodists and Episcopalians, Cuttington College is about 25 years old and at present has an enrollment of about 300.

The lectureship grant which includes transportation and housing for the Bomberger family—plus a “sizable stipend” was made under the Mutual Educational and Cultural Exchange Act of 1961. The stated purpose of the Act is to enable the U.S. government “to increase mutual understanding between the people of the United States and people of other countries by means of educational and cultural exchange.”

Special meetings: **Norman Derstine**, Harrisonburg, Va., at Arthur, Ill., Mar. 17-21. **Olen Nofziger**, Wauseon, Ohio, at Pike, Elida, Ohio, Mar. 22-28. **Abner G. Miller**, Pocomoke City, Md., at Locust Grove, Burr Oak, Mich., Mar. 23-28. **Harold Fly**, Schwenksville, Pa., at Petoskey, Mich., Apr. 4-11. **Ed Stoltzfus**, Goshen, Ind., at Bethel, Ashley, Mich., Apr. 9-11. **Isaac Risser**, Harrisonburg, Va., at Lincoln University, Pa., Mar. 28 to Apr. 4.

New members by baptism: two at Wayside Chapel, Pedro, Ohio; thirteen at Kalona, Iowa; three at Beth-El, Colorado Springs, Colo.; one at Good Shepherd, Bronx, N.Y.

Wanted: approximately 75 copies of *Life Songs* No. 2. Write to Paul M. Zehr, First Mennonite Church, 2701 Thirteenth Street South, St. Petersburg, Fla. 33705.

La Junta Mennonite School of Nursing alumnae are planning a Homecoming at La Junta, Colo., June 25-27. Plans include class reunion day on Friday, Alumnae Day on Saturday, and Church and Community Day on Sunday. All alumnae, VS-ers, former hospital and school employees, and friends are invited to come and see the new La Junta Medical Center and visit old friends.

The Association of Mennonite Social Workers' annual meeting will be held at Goshen College, Goshen, Ind., Mar. 19, 20. Lester Glick, D.S.W., from Syracuse University will be the featured speaker as the discussion sessions open on Saturday morning in the Goshen College Fellowship meeting rooms. Glick will discuss recent trends in the field of undergraduate education for social work. Howard Kauffman, Goshen College, will present a brief review of “Emerging Social Service Programs in New African Nations,” in the session on

Saturday morning.

Heralds of Hope, Inc., Willow Street, Pa., recently obtained exclusive five-year rights to produce and market all audio materials of the Jerusalem Conference on Biblical Prophecy to be held June 15-18 in Jerusalem. J. Otis Yoder, president, said *Heralds of Hope* will supervise the recording of the whole conference.

Bluffton College and Mennonite Central Committee will co-sponsor a Cincinnati Inter-City Seminar June 14 to Aug. 20, 1971. This announcement follows a planning trip to Cincinnati on Mar. 1, 2, by Carl Smucker, associate professor of social work, Bluffton College, and H. A. Penner, MCC Summer Service director. They are to meet with Don Linscheid, MCC program director there. This marks the third year that such a seminar has been in operation.

Otto Jost, director of the Mennonite Central Committee Regional Office at Reedley, Calif., and Norman Wingert, former director of the same office, spent two weeks from Jan. 26 to Feb. 8 visiting churches in Idaho and Oregon to interpret the work of MCC to the people in the pews. They spoke and presented slide-tape programs on “Relief Sale 1970” and “Spiritual Ministries in Relief Work” in 13 congregational and church school settings.

C. Nelson Hostetter, West Liberty, Ohio, in a speech delivered to the Mennonite Disaster Service All-Unit Meeting in Calgary, Alta., accepted the position of full-time coordinator of MDS, effective Sept. 1, 1971.

Hostetter has been coordinator of the western Ohio MDS unit since 1962. He is very much involved in local civic and church activities in West Liberty and is a member of the Oak Grove Mennonite Church where he serves as congregational relief director. He attended Messiah Junior College, graduated from Goshen College and Pittsburgh Institute of Mortuary Science. In World War II he was in Civilian Public Service.

The Mennonite Voluntary Service (MVS) Council, meeting Feb. 6, at Frankfurt, Germany, decided to terminate the activities of MVS, but not to completely dissolve the legal organization.

MVS grew out of the voluntary service work of the Mennonite Central Committee in Europe in building houses after World War II. From 1948 to 1951 MCC operated an average of four short-term summer work camps a year in seven countries. A total of 1,537 volunteers participated in these camps. In 1950, MCC formed a council for the summer work camps. Representatives were appointed to this council from the various European conferences and from MCC. The council then became an independent organization known as “Mennonitischer Freiwilligendienst,” or Mennonite Voluntary Service.

Nearly 800 persons attended the eighth annual Tri-County Relief Sale Kickoff Banquet held at Twin Valley High School Morgantown, Pa., Feb. 27. The dinner and worship service were in preparation for the Tri-County Sale which will be held at the Twin Slope Farmers' Market, Morgantown, Apr. 24.

Fifteen sales were held in 1970 across the United States and Canada which netted \$335,165 for relief programs. Other relief sales scheduled at this time for 1971 are: Peoria, Ill., Mar. 13; Reedley, Calif., Apr. 3; Hutchinson, Kan., Apr. 17; Ontario, May 29; and Saskatoon, Sask., June 19. Other areas will soon be reporting the dates of their sales to Akron.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Thanks for printing “The Search for the Roots of Campus Unrest” by John Alexander (Feb. 9, 1971). I know Dr. Alexander personally and have a great deal of appreciation for his work. I also believe that what he says in this article is basically true. However, his evaluation of causes according to their relative importance in creating student unrest—surfcial, underlying, basic, and root causes—leaves unanswered some very basic questions and for some students raises additional knotty problems. Some noncampus readers may draw erroneous conclusions which are contrary to Brother Alexander's own intentions.

All of us will agree that the root cause for evil in our world and consequently man's restlessness is his alienation from God. It does not follow, as some readers might assume, that all campus unrest is therefore sinful, or that unrest on campus is true only for non-Christians. If that were so should we, in case the church were so fortunate as to convert all college and university students, assume that all protest against war, racism, and the failures and irrelevance at the university would then cease? I doubt that Brother Alexander would want us to draw that conclusion any more than he would propose that becoming Christian would cause someone to stop protesting fornication or drunkenness. There are many people in our society, some in our own churches, who believe that it is unchristian to protest the war, but Christian to protest the other immoralities.

The facts of the case are that many who become Christian are even more agitated about the war than they were before becoming Christian. If the new Christians or even Christians of longer standing are not “nonresistant Christians” like most readers of the *Gospel Herald* claim to be, they might just as easily join with the violent or nearly violent activists to bring about “righteousness” (that is to stop the war) as others who claim to be Christian will join the war efforts to bring about “righteousness” (that is to free the world from atheist communism).

I believe that the current unrest and upheaval of campus is directly related to the ills of our very sick society. It would, therefore, be true that the unrest would likely continue on campus even if the war in Vietnam would cease, simply because there are other evils in our world which demand that something be done about them. However, the war is a major and immediate cause for the current situation. This can easily be documented by noting the difference between university students and campuses in Canada as contrasted to those in the United States. My

work has acquainted me with both. There is less unrest and certainly much less upheaval on the Canadian campuses. That is not because there are more Canadian students who are Christian, but because Canada is not openly engaged in a war like the one in Vietnam. Furthermore, the campus turbulence of the '60s in the U.S.A. coincides with the prosecution of the same war. This is in sharp contrast to the silent '50s when there was no such war. The silent '50s did not have more Christians on campus than did the turbulent '60s. If that were the deciding factor then the most turbulent time for our colleges should have been 150 years ago when less than 10 percent of the student body openly claimed to be Christian.

Brother Alexander identifies three levels of response — the radical activist, the law abiding activist, and the inactivist. Faculty and students, as well as administrators, are found on all three levels. You will also find committed, dedicated Christians on all three levels as well. We might question the Christian maturity of both those whose activities border on violence as well as those who are totally inactive.

The Christian also is characterized by unrest. His unrest has a different dimension and quality than those who do not have peace with God and consequently a relative peace with themselves and with their neighbors. The Christian's unrest is caused by the fact that he cannot live comfortably when there is evil all around him and his fellowmen are suffering because of injustice, brutality, exploitation, etc. God forbid that we should sin by being comfortable or silent in that kind of world. — Virgil J. Brenneman, Goshen, Ind.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Buckwalter — Christman. — Daniel E. Buckwalter, Lititz, Pa., Hess cong., and Helen Faye Christman, Rexville, N.Y., West Union cong., by Carl E. Christman, Feb. 13, 1971.

Godshall — Landis. — Philip Ray Godshall, Souderton, Pa., and Deborah Lynn Landis by Richard C. Detweiler, Feb. 26, 1971.

Hoffman — White. — Stanley Hoffman, Hesston, Kan., and Colleen White, Hesston, Kan., Whitestone cong., by John Lederach and Peter B. Wiebe, Feb. 20, 1971.

Kanagy — Bultink. — Wilfred Kanagy, West Liberty, Ohio, Oak Grove cong., and Charlene Bultink, Bedford, Ohio, Friendship cong., by Marion Bontrager, Dec. 19, 1970.

Inlow — Yoder. — Steven Inlow, Hicksville, Ohio, Church of Christ, and Evelyn Yoder, Hicksville, Ohio, Central cong., by Henry P. Dyck, Feb. 20, 1971.

Larrew — Widmer. — Orval Larrew, Blaine cong., Blaine, Ore., and Ellen Widmer, Salem cong., Salem, Ore., by John E. Heyerly, Dec. 19, 1970.

Lehman — Logan. — Elmer Lehman and Hilda Logan, First Mennonite cong., New Bremen, N.Y., by Abram Clemens, Dec. 24, 1970.

Lehman — Yeager. — G. Irvin Lehman, Harrisonburg, Va., Park View cong., and Verna Mae Yeager, Harrisonburg, Va., Parkesburg, Pa., cong., by Harold G. Eshleman, Feb. 24, 1971.

Rutschman — Byler. — David Rutschman and Marjory Byler, both of Montevideo, Uruguay, by B. Frank Byler, Feb. 6, 1971.

Wagler — Steckly. — Clare Wagler, New Hamburg, Ont., and Judith Steckly, Wellesley, Ont., both of the Hillcrest cong., by Henry Yantzi, Dec. 19, 1970.

Widrick — Robbins. — Kenneth Widrick, Conservative Mennonite cong., Croghan, N.Y., and

Penelope Robbins by Abram Clemens, Dec. 1, 1970.

Zehr — Widrick. — John Zehr, Conservative Mennonite cong., Woodville, N.Y., and Cynthia Widrick, First Mennonite cong., New Bremen, N.Y., by Abram Clemens, Dec. 5, 1970.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Amstutz, Gordon and Lorene (Falb), Apple Creek, Ohio, second child, first son, Blaine Leroy, Feb. 12, 1971.

Atkinson, James and Judy (Hostetler), Wooster, Ohio, first child, James Dale, Jan. 19, 1971.

Bence, Dale and Kathy (Kinzey), Schellsburg, Pa., first child, James Dale, Feb. 18, 1971.

Charles, James and Charlotte (Martin), Ronks, Pa., second child, first son, James Michael, Feb. 25, 1971.

Christner, Frank D. and Sarah (Miller), Shelbyville, Ill., ninth child, second daughter, Gloria Grace, Feb. 13, 1971.

Delagrange, Richard and Joan (Kurtz), Woodburn, Ind., third child, second son, Allan D., Feb. 1, 1971.

Farr, Kenneth and Renetta (Yoder), Salem, Ore., second daughter, Connie Dorene, Nov. 11, 1970.

Frederick, John and Dorothy (Erb), Elma, N.Y., second living child, first living son, John Daryl, Feb. 8, 1971.

Grieser, Daniel J., and Norma J. (Zook), Lake Odessa, Mich., second son, Jonathan Alan, Feb. 5, 1971.

Hartzler, Frank R. and Audrey (Yoder), Freeman, S.D., third child, first daughter, Neysa Gail, Jan. 9, 1971.

Hook, Arlis and Wanda (Woods), Hesston, Kan., second child, first son, Brian Ray, Feb. 13, 1971.

Kauffman, Steve and Arlene (Schweitzer), Oxbow, Ore., second child, first daughter, Sandra Denise, Dec. 18, 1970.

Klaus, Ronald and Diane (Nofsinger), fifth child, second daughter, Denise Susan, Feb. 20, 1971.

Landis, David D. and Sharon (Clemmer), Vernfield, Pa., second child, first daughter, Karyn Sue, Feb. 15, 1971.

Lehman, Lester and Grace (Thompson), Hollsopple, Pa., third daughter, Sheri Sue, Feb. 2, 1971.

Rittenhouse, Abram and Ruth (Beyer), Harrisonburg, Va., third child, second son, Stephen Kirk, Nov. 25, 1970.

Schrock, Marion and Verna (Rohrer), Monmouth, Ore., second child, first daughter, Kristin Michelle, Dec. 12, 1970.

Troyer, Donald and Michelle (Engel), Chicago, Ill., first child, Deonna Kay, Feb. 13, 1971.

Troyer, Verlin and Karen (Garber), Goshen, Ind., second child, first son, Vaughn Wayne, Sept. 28, 1970.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Fox, Clarence S., son of the late John S. and Lizzie (Stahl) Fox, was born Nov. 29, 1904; died Jan. 26, 1971; aged 66 y. 1 m. 27 d. He was married to Sallie Horning, who survives. Also surviving are 6 children (Lloyd H., Willis H., Grace — Mrs. David Burkholder, Erma — Mrs. Henry Garman, Eugene H., and Marlin H.), 21 grandchildren, 4 sisters (Mabel — Mrs. Harry Keiffer, Katie — Mrs. Enock Brubaker, Emma, and Anna — Mrs. Ezra Stauffer), and 2 brothers (Edwin S. and Harvey S.). He was a member of the Red Run Mennonite Church. Funeral services were held at the Bowmansville Mennonite Church Jan. 28, in charge of H. Arthur Good, Luke Weaver and J. Paul Graybill.

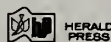
Heath, Harry E., was born in Monroe County, Mich., Sept. 24, 1894; died at the Goshen General Hospital, Goshen, Ind., Feb. 17, 1971; aged 76 y. 4 m. 23 d. In August 1915 he was married to Minnie Schroeder, who preceded him in death in 1920. On Oct. 17, 1932, he was married to Alice Counts, who survives. Also surviving are 2 daughters (Mrs. Carl Ditmer and Mrs. Harriet Robinson), 2 grandchildren, 3 brothers, and 2

ECOLOGY OF THE AIRWAVES

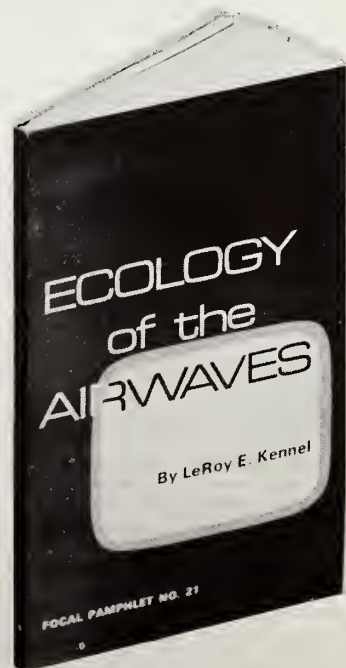
by LeRoy Kennel

Here is a book on the mass media with television being used as a case study. The purpose of this book is to discuss new styles of responsibility and involvement with the mass communications industry. The role of television over the past decade is looked at with screen violence, the suppression of creativity, and advertising misrepresentation being closely examined.

The picture Dr. Kennel paints is not a pretty one, for reality often has an ugliness of its own. An important book for the person concerned with the influence of television of this and the coming generation.



0-8361-1638-0: \$1.50



sisters. He was a member of the Prairie Street Mennonite Church, where funeral services were held Feb. 20, in charge of Russell Krabill and J. D. Graber; interment in the Prairie Street Cemetery.

Miller, Freda L., daughter of Jess R. and Susie (Yoder) Brunk, was born in McPherson County, Kan., Dec. 14, 1910; died of cancer at Nampa, Idaho, Feb. 13, 1971; aged 60 y. 1 m. 30 d. On Apr. 24, 1932, she was married to Floyd E. Miller, who survives. Also surviving are 4 sons (Floyd, William, Edward, and R. Keith), 4 daughters (Nadine—Mrs. Clifford Miller, Rita—Mrs. Emerson Miller, Connie—Mrs. Terry Nofziger, and Bonnie—Mrs. Robert Gerig), 12 grandchildren, 2 brothers (Willard E. and Ivan E. Brunk), one sister (Velma—Mrs. Clifford Hartzler), 2 stepbrothers (Jay and Claude Miller), and 5 stepsisters (Mrs. Elta Burkholder, Mrs. Ethel Miller, Mrs. Ruth Eash, Mrs. Mary Hochstedler, and Mrs. Odena Hostetler). She was a member of the First Mennonite Church, Nampa, Idaho, where funeral services were held Feb. 17, in charge of Eugene Blosser; interment in the Kohlerlawn Cemetery, Nampa.

Nofziger, Rex L., son of Lee and Madelyn (Ferris) Nofziger, was born at Wauseon, Ohio, Nov. 30, 1951; died at Waldron, Mich., after an illness of one year, Feb. 19, 1971; aged 19 y. 2 m. 19 d. He is survived by his parents, 2 sisters (Jo—Mrs. Allen Wyse and Debbie) one brother (Allen), his fiancée (Barb Cox), his maternal grandmother (Mrs. Rex Ferris), and his paternal grandmother (Mrs. Edna Nofziger). He was a member of the Salem Mennonite Church, where funeral services were held Feb. 22, in charge of Earl Stuckey, Max Allen, and Art O'Dell; interment in the Evergreen Cemetery, Ransom, Mich.

Schweitzer, Homer, son of David and Laura (Stutzman) Schweitzer, was born at Milford, Neb., Mar. 28, 1904; died unexpectedly at Phoenix, Ariz., Feb. 9, 1971; aged 66 y. 10 m. 12 d. On Feb. 9, 1928, he was married to Nettie Jantzi, who survives. Also surviving are 3 daughters (Evelyn—Mrs. Delmar Roth, Ramona—Mrs. Herman Keizer, and Arla—Mrs. Harley Stutzman), 9 grandchildren, 3 brothers (Roland, Clayton, and Elmer), 3 sisters (Mrs. Mary Beckler, Mrs. Ida Roth, and Mrs. Barbara Stutzman). He was preceded in death by his parents, 2 brothers, and one sister. He was a member of the Wood River Mennonite Church, where funeral services were held, with Sam Oswald and Cloy Roth officiating; interment in the church cemetery.

Shank, Clara M., daughter of George M. and Amanda (Selbright) Yohe, was born Sept. 12, 1877; died at the Golden Age Nursing Home, Hanover, Pa., Dec. 13, 1970; aged 93 y. 3 m. 1 d. On Apr. 6, 1905, she was married to Jacob D. Shank, who preceded her in death Sept. 15, 1963. Surviving are 3 sons (Melvin J., Amos D., and John H.), 3 daughters (Grace A. Shank, Virgie—Mrs. Martin E. Weaver, and Anna—Mrs. Aaron Bange), 25 grandchildren, 35 great-grandchildren, and one sister (Mrs. Lillie Rebert). She was a member of the Hanover Mennonite Church. Funeral services were held at the Bairs Church Dec. 16, in charge of Richard Danner, James Danner, and Richard Herr; interment in the adjoining cemetery.

Swartzendruber, Arthur, was born at Ont., Canada, Nov. 12, 1908; died unexpectedly of a heart attack, Feb. 18, 1971; aged 62 y. 3 m. 6 d. His wife ——— preceded him in death, Jan. 22, 1969. Surviving are one son (A. Warren Swartzendruber), one daughter (Mrs. Frances Ratliff), one granddaughter, one sister (Adeline—Mrs. Marion Shetler), and 2 brothers (Allen and Emanuel Swartzendruber). He was a member of the Seventh Street Mennonite Church. Funeral services were held at the Stone Funeral Home, Upland, Calif., Feb. 22, in charge of Roger Richer; interment in Bellvue Mausoleum, Ontario, Calif.

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Cover picture by Don Amsler

JOHN M. DRESCHER, Editor

Boyd Nelson, Contributing Editor

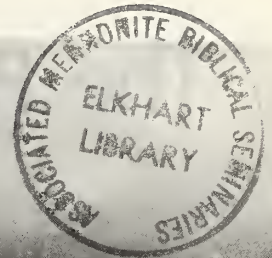
J. C. Wenger, Ellrose D. Zook, Consulting Editors

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Tuesday, March 23, 1971

Volume LXIV, Number 12



The Power of the Cross to Save

By Levi O. Keidel

A personal friend of mine in a drunken rage clubbed a man, split his skull, and killed him. He was sentenced to life imprisonment. Through the witness of a fellow prisoner and secret reading of pages torn from a Bible, he was converted. Eventually he became so transformed into the likeness of Jesus that his sentence was commuted and he was set free.

"So many of us as were baptized into Jesus Christ were baptized into his death. . . . Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:3, 6).

The cross has power to save. The suffering and death of Jesus Christ in our steads is the very heart of the gospel. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. . . . The Lord hath laid on him the iniquity of us all. . . . Christ . . . suffered . . . the just for the unjust, that he might bring us to God" (Rom. 5:8; Is. 53:6; 1 Pet. 3:18).

Not Irresponsibility

Oh, the profundity of the agony that He took upon Himself in those hours upon the cross. Words of human vocabulary cannot even circumscribe the magnitude of this event, much less explain it. Somehow this God-Being absorbed into Himself the eternal deaths of all mankind already born and yet to be conceived, and then triumphantly cried, "It is finished. . . . Whoever believes [in Me] and is baptized will be saved; he that believes not shall be damned. Go tell the world" (Jn. 19:30; Mk. 16:16)!

Symbols and creeds around the world witness that Christ died for the sins of mankind. To live comfortably with the fact, many people leave it at that. They seem to believe that the event was sort of like a can of global spray paint; God pushed a button, and covered up everybody's sin and irresponsibility.

Isn't it strange that we would like to assign a kind of personal irresponsibility to matters of religion which we wouldn't tolerate in any other area of life? In business we expect partners to be responsible. Government expects its citizens to be responsible. Employers expect their workmen to be

responsible. Husbands and wives expect each other to be responsible.

Likewise, God requires that we, His creatures, be individually responsible. "Whoever believes. . . ." "So many of us as were baptized. . . ." "But as many as received him . . ." (Jn. 1:12).

But Appropriation

I must appropriate what Christ did on the cross to meet my own personal need. I must say in effect, "Lord, I accept what You in Your Word say about me is true. I am sorry for my sins, and put my faith in You and You alone for salvation from their penalty. Because You promise to receive all who come to You in faith, I believe You have accepted me. I now commit myself to following You, and count on Your help to enable me to do it."

What happens when a person so opens his life to Christ? By examining the pictures used in Scripture to describe this experience, we see that two basic things happen to such a person:

First, he is delivered from the judicial penalty of sin. When we personally identify ourselves with Jesus' death on the cross, God sees our fleshly nature or "old man" as being crucified in Jesus' crucifixion; God sees the death Jesus died as being identical with and substitutionary for the death we deserve.

When the life of a condemned criminal comes to an end, he is no longer under the judgment of the law. At his death, the penalty for his crimes is annulled. He can never again be called before the judge to give answer for his lawbreaking. Death forever frees him from penalty for his crimes.

Thus "the Lord hath laid on him the iniquity of us all; the chastisement of our peace was upon him; and with his stripes we are healed" (Is. 53:5, 6). "Our old man is crucified with him . . ." (Rom. 6:6). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . ." (Gal. 2:20). "Ye are dead; and your life is hid with Christ in God" (Col. 3:3). "He that is dead is freed from sin" (Rom. 6:7).

What joy comes to one's heart when he lays hold onto this fact: the problem of his sins has been forever dealt with; every trace of penalty for his crimes has been erased; God



holds nothing against him; he has entered the divine family, and nothing has power to ever again separate him from his Father's love (Rom. 8:33-39)!

That same joy will quickly change to disillusionment if I seek confirmation of my salvation in the success of my efforts to crucify myself. When my obedience to Christ is challenged by a ramification of my fleshly nature, I can remind myself that God sees this old man within me as being dead; it no longer holds power to condemn me. I reaffirm my faith in His forgiving grace and so strengthen my bond of union with Him.

Second, the person who identifies himself with Christ's death is delivered from the experiential power of sin. Our old man is crucified with Him for a purpose: "that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

According to Thayer, the word "destroyed" (used 27 times in the New Testament) means "to render idle, unemployed, inactive, inoperative, deprive of strength, influence, power; to bring to naught, make of none effect."

Paul assured us that experientially the struggle between our fleshly and spiritual natures would continue (Rom. 7:14-25). But the person who brings his own need to the cross of Christ finds a fusion with divine power that "turns on" his spiritual nature and enables him to grow away from the domination of sin toward the likeness of Jesus Christ (Rom. 6:5-14).

We return to the picture of the divided circle; our fleshly nature or "old man" the bottom half; our spiritual nature or "new man" the top half.

In the man who has never come to the cross God's view is this: the bottom half is active and in control; the top half, which alone could inherit the kingdom of God, is dead in trespasses and sins.

In the man who has come to the cross, God sees the picture as being reversed. The bottom half has been crucified with Christ, is dead, and deprived of its power. The top half has been brought to life by the power of Jesus' resurrection, is now actively in control, and is seen as being "hidden in Christ."

"Therefore if any man be in Christ, he is a new creature" (2 Cor. 5:17). There is no condemnation to him, because he walks no longer after the flesh, but after the Spirit (Rom. 8:1).

51

Service to Last a Lifetime

By William Longenecker

Delivered with a deep powerful voice, the following call to service sent shivers up my spine: "An excellent experience! When it's *over* you'll hardly believe how quickly the time passed and you'll never regret having given these years to the Lord. Hardships and sacrifices will often make you feel like quitting, but in the *end* you will thank the Lord. Listen! Can't you hear the cry of millions? Don't you feel the pulse of lonely people needing your friendship? It is a bleeding suffering world, and this is your privilege to give a *part* of your life to them."

Notwithstanding this well-intended service vocabulary, I can hear lonely people retort: "Why don't you withhold *all* of your life if you are only waiting for the close of your service term when you can return home to former friends? Why did you really come in the first place? Why should I commit myself to being your friend if I am only a temporary replacement to ease a loneliness that will vanish with your departure? Your Jesus must fit a lot better into your world than He does into mine."

Over a year ago my wife Rhoda and I moved to Lake-of-the-Woods in the Morson, Ont., area of Canada. We went because we were attracted to the environment and because we entertained thoughts of settling there permanently. Wall-eye fishing, duck hunting, and snowmobiling increased the appeal of our surroundings. But after six months, loneliness and cultural shock made us determined to leave at the end of two years.

And then Jesus did the most thrilling thing. He allowed us to begin seeing people instead of trees. Gradually their hearts started beating as loud as ours and suddenly we knew we couldn't leave. And today, while I still wish everyone could see this beautiful lake, the people are even more beautiful.

The church may eventually succeed in blanketing the world with short-term service personnel. And I visualize many returning and describing with accuracy the major social ills and problems of the globe. But with the return of each one our work in that area usually suffers until someone becomes available to fill the vacancy and begin again.

How long will Jesus allow us to play our little religious game of service for a season? Let's start caring enough about people to invest all of life in service for Christ.

William and Rhoda Longenecker, Philadelphia, Pa., are in Voluntary Service with Mennonite Board of Missions as community service workers in rural Morson, Ont., Canada.

O God,
Show me daily
That the Christ-life
Cannot thrive
Where safety
Is the chief concern.
Then shall I know
True thrill and adventure.

IN A WORD

Communication

By Turner N. Clinard

My wife was making a chart for her fifth-grade class. She had stenciled in large letters C O M M U, when our five-year-old neighbor (a genius who reads grown-up books) appeared.

"Oh! that's going to be 'communication,'" she declared. She was wrong; it was to be "community." But she saw the common property of the two words and made an educated guess.

Communication and community belong together in more ways than a common root word (Latin *communicare*, "to converse, talk together, share"). Men ought to be brothers since they have a common father, common blood, common needs. Yet there is little community among men. They don't communicate.

Even husband and wife live together without ever really knowing one another. A stock comic situation portrays a couple at home, each talking incessantly about his own concerns and neither paying attention to the other.

How can we who accept such isolation ever hope for world community? Can community ever begin if we are blind and deaf to the deepest needs of one another?

Oh, let us learn to listen. We will never be human till we become sensitive to the needs of those around us. Let us communicate, stretching hands to one another across the void. Then perhaps we can develop community, sharing with one another, even being lifted to the highest communion where we are joined together by the shared life of our elder brother in the family of God.

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Will Preaching Again Be Popular?

David A. MacLennan, in the *Clergy Journal*, tells preachers "Save your sermon suggestions, homiletical helps, illuminating illustrations! — the sermon is rising in significance again."

Pointing out needed variety MacLennan adds, "Today, however, as in all yesterdays of revealed religion, God saves men and women, boys and girls, by His Spirit and grace operating through the foolishness of preaching." He points out that when churches look for a pastor and when persons are attracted to the church from the community, they are not only struck with friendliness and meaningful worship but also with the man in the pulpit with the ability to preach the good news of God's mighty acts in Jesus Christ.

Looking at the situation one has a feeling that people aren't really tired of preaching today. They are very tired of poor preaching. But when the pastor is willing to put his time into soul-searching study of God's Word, people of all ages are anxious to listen. Great soul-searching sermons can

only follow great soul-searching study of the Scripture. And as in every generation few are willing for this.

A great preacher of the Scripture was approached by one who glibly said, "I don't see the worth of putting all the time you do into a sermon. I can prepare a sermon and catch a salmon before breakfast." "That may be," said the preacher, "but I'd sooner eat your salmon than hear your sermon."

Without depreciating dialogue, talk back, discussion groups, and all the other means used as an attempt for meaningful worship, let us not look down on preaching. Rather let us make it what it really ought to be — a word from the Lord. For as every movement today soon puts forth its spokesman or dies, so the greatest movement of all needs its spokesmen — preachers who know they've been charged to proclaim eternal truth under the anointing of the Spirit of God Himself. — D.

Youth Turning Off TV

Today's youth generation is the first one which grew up on TV. And recent reports say that youth have turned TV off. No segment of society spends less time with TV. Youth are tired of the unreality, canned laughter, and imitation. They are sick of the silly commercials, poor performance, and the low level appeal. TV has, according to surveys, lost the college age viewers and will have an almost impossible job to get back those who have turned away. Some experts say that TV has seen its best days. A big layoff of TV personnel and staff is going on at this moment.

Some programs are trying to remedy the situation. Some are showing audiences at intervals during the program to give an element of reality. But today's audiences are skeptical and promise to become more so.

Some, who have felt the influence of TV was largely adverse, may rejoice over what is happening. Yet it is a shame that such a potential for good turns out to be such a flop in promoting the best in life. Youth, more than any other part of our population, is searching for reality. And not

finding reality on the screen they are wise enough to turn it off to the consternation of the adult moneymakers.

Now lest we rejoice without thinking what this really means let us note something closely akin. Youth are tired of unreality wherever it is found. They are quick to turn off the unreal and imitation in other areas. Canned religion which characterizes so much so-called Christianity today will also be turned from. And if we are to retain our youth in the ranks of the church, we must be authentic and not pretend something we are not. Religion all too often provides a protection for pretense.

So if youth are attracted the performance gap must be closed. Now of all times it is necessary for profession and performance to be brought together. TV has sensitized youth to the sham whether on the screen or in prayer meeting.

Today real leadership in the church will not be by power or prestige of a position or an ordination. Those who will really lead in these days will need to know the way, show the way, and above all go the way. — D.

What Is the Mennonite Attitude on Race Relations?

By Lynford Hershey

"You must not be serious about this! What is your unit of measure for attitudes?" This is a comment that was made on one of the questionnaires that was returned. Although it is very difficult to judge attitudes I feel that I have gained some insight that will help my work as director of the Minority Ministries Education Program.

Are such surveys valid? I would certainly concede that no final proof can be taken from them. Accuracy could also be doubted because of nonprofessionals conducting the survey, however, I am old enough to remember Dewey and know that even a professional survey can not be taken as all truth. One point I feel we would have in our favor of conducting the survey is the participants. As Mennonites I feel we would give a more honest answer.

The questionnaires were sent to ninety-eight churches to be administered by the pastors. Fifty-eight churches responded or 59.1 percent. This included 8,522 individual questionnaires of which 2,694 were returned or 31 percent. According to the percent returns it may have been better to send less questionnaires to more churches.

Comparing the results of this survey and my recent experience in a number of churches I have received what I consider a rather significant impression which gives me hope. The silent majority in the Mennonite Church are indeed God's people. There is the element which is often referred to as liberal who are pushing for social change. On the other hand there is the vocal *racist* who is wanting to maintain the status quo. The largest being the silent majority (who hear both sides declaring their way is God's way) who are not sure what to do.

There is one very definite conclusion that I came to since my involvement in the racial education program. To become more open and understanding of minority people will not make you less a Christian.

The Questionnaire

The respondent is not asked to sign the questionnaire. For each question simply select the answer which best expresses your opinion and place a check mark in the space following the answer.

1. Race prejudice and discrimination, as illustrated in the

American pattern of segregation, or wherever they may be found, are sin.

agree 2133; uncertain 424; disagree 87;

2. Discrimination by Christians seriously hinders the witness of the church.

agree 2410; uncertain 174; disagree 44;

3. We should speak out against prejudice and discrimination wherever they are found.

agree 1876; uncertain 557; disagree 145;

4. Church members must be willing even to face persecution and misunderstanding in working against discrimination in the local community and in the nation.

agree 2171; uncertain 425; disagree 93;

5. Discrimination against persons of other races and nationalities leads to bitter attitudes toward those who discriminate, often resulting in riots and violence.

agree 2213; uncertain 319; disagree 76;

6. Discrimination humiliates and frustrates the victim so that it becomes difficult for him to behave as a normal member of society.

agree 2180; uncertain 396; disagree 107;

7. Acceptance of the social pattern of segregation and discrimination is a violation of the command to "be not conformed to this world."

agree 1437; uncertain 965; disagree 273;

8. Our congregations should receive into their fellowships all who receive Christ and follow Him in true discipleship, regardless of race.

agree 2524; uncertain 108; disagree 25;

9. Adjacent segregated Negro and white congregations should make sincere efforts toward inter-congregational fellowship.

agree 1866; uncertain 649; disagree 156;

10. We should cultivate personal contact between persons of varying racial and other social groups.

agree 2159; uncertain 410; disagree 74;

11. There is nothing morally wrong with interracial marriage if both partners are Christian.

agree 1325; uncertain 854; disagree 515;

12. There is a biblical basis for the separation of the races.

agree 292; uncertain 1126; disagree 1171;

13. We should express appreciation to our government for the steps it has taken to correct racial discrimination within our society, and urge that further steps be taken.

agree 1972; uncertain 510; disagree 112;

14. Housing practices aimed at keeping Negroes and other

Lynford Hershey, Elkhart, Ind., is director of Minority Ministries in Education program.

- minorities out of white residential areas are unchristian.
 agree 2145; uncertain 371; disagree 130;
15. If one's own house were up for sale, he should be willing to sell it to an interested Negro family regardless of neighborhood reaction.
 agree 1443; uncertain 864; disagree 237;
16. Demonstrations are an appropriate way of working to achieve social justice.
 agree 305; uncertain 918; disagree 1422;
17. To resort to civil disobedience by demonstrators and protestors is sometimes justifiable.
 agree 433; uncertain 800; disagree 1437;
18. How well informed are you on the position of the Mennonite Church on race relations?
 Very well 100; well 318; fairly well 1055;
 not very well 970; not at all 150;

Classification Data

The following information is needed so that the responses of different groups (e.g., male and female, rural and urban) can be compared. No attempt will be made to identify any respondent.

- Your sex: male 1270; female 1318;
- Your age: Under 21, 601; 21-35, 716; 36-49, 653; 50-64, 451; 65 and over, 254;
- Where do you live at present? (1) on a farm (three acres or more) 890; (2) in a village or town (under 2500 population) 446; (3) on a plot (less than three acres) outside a village or city 514; (4) in a town or city of over 2500 population 719;
- Your marital status: single 779; married 1737; widowed 85; other 17;
- Your education: Draw a circle around the last year of school completed; Grade school: 630; High School: 1133; College: 525; Graduate school: 171;
- Occupation:

Farmer	255	Factory	132
Salesman	100	Business	59
Student	494	VS	48
Housewife	646	Retired	20
Secretary	28	Social work	16
Medical	93	Executives	9
Construction	24	Professional	11
Ministers	33	other	162
Teachers	126		

7. How frequently do you attend church on the average?
 At least once a week 1773; almost every week 443; once or twice a month 34; a few times a year 7; never —;
8. Do you presently hold a position of leadership in this congregation (minister, elder, deacon, S.S. teacher, committee chairman, etc.)? yes 866; no 1441;

9. Are you a member of this congregation? yes 1944; no 374;
- (This is a portion of a questionnaire prepared by the Peace and Social Concerns Committee of the Indiana-Michigan Mennonite Conference to measure attitudes on various issues. Used by permission.)

Evaluation of Questionnaire

The entire questionnaire and results are printed for your own evaluation. I, however, would like to give an evaluation of a few of the questions.

Number 3: There is a rather significant change from the previous two questions. Here I believe is one area we must deal with. In Number 1 we admit discrimination is sin, however, in Number 3 we seem reluctant to speak out against it.

Number 6: Again it is interesting to me in the high number of "disagrees." Possibly by disagreeing here we are attempting to take away the reason for the violent actions today. This is not to say I condone the violent actions today but indeed we must admit there is reason for these actions.

Number 7: There is higher number of "uncertain" and "disagree" than I would have anticipated. Maybe some of this is our opinion of what the world really is. I would say the "world" is the power structure many of us have conformed to today. Others would say the "world" is the radical element wanting to change the power structures. This question could have been worded better, perhaps there was some misunderstanding of the intent.

Number 8: It is encouraging to see the high number of "agree" and the low "disagree." We say we should accept persons into our fellowship. Other responses would indicate we feel it is not our responsibility to make it possible for persons of another race to honestly gain and enjoy the blessings we do, thus making it difficult to become the Christian we could accept into our fellowship.

Number 11: In the area of marriage there again are more "uncertain" and "disagrees." The last part of the statement, "if both partners are Christian" was to help us avoid the theological discussions of marriage between Christian and non-Christian. Maybe this question would have been better to say, there is nothing scripturally wrong with interracial marriage. A number of persons made the statement. "Even blackbirds and robins know better and do not cross-mate." I believe a little investigation would tell us that blackbirds and robins are of a different species. We could use ducks, chickens or pigeons. If we want to use the analogy of animals possibly we could think of cows, dogs, etc., where there is certainly no distinction between color in their mating. I, however, would hope we can think on a much higher plane than of animals. I would believe the scriptural understanding is very clear that the separation in marriage is between God's children and the children of the world.

Number 12: I was a little surprised at the amount of "agree" of this statement. However, the large number of "uncertain" and "disagree" is encouraging. I believe here again a close biblical study would show that the separation between people is again God's people from the world, not the separation of races.

Number 13: I would simply urge that we do as we indicate we should.

Number 15: The high percent of "uncertain" and "disagree" in this statement, I believe, would be the reluctance to disturb our white neighbors saying that we are also responsible to them. My own reaction in this area would be, as Christians I think we need to be more concerned about those who have been deprived for so long even if it does upset the status quo. The more positive thing and which I would encourage would be an attempt to work with both sides of the faction, however, I would very strongly urge that we must in the end take the side of the depressed if we are to take God's side.

Number 16: The truth we must realize is that even if we will not take part in demonstrations we must admit they have done much to awaken the church to its responsibilities. I see no way we can take away from those who went into the streets credit for what is being done both in the government and in the churches today.

Number 17: This again was no surprise, we as Mennonites are very conscious about our civil obedience. I, however, would sincerely ask myself the question, are there times we would disobey God when obeying our government? I believe as Mennonites we find it difficult and almost impossible to believe that there were laws made to keep minority people down. In my opinion to disobey these civil laws would not be disobeying God.

When a man is ordained of God to serve the church and does wrong he is no longer considered worthy of that office. If civil officers are ordained of God to fulfill a task and are not fulfilling this task for all, they should be removed from office. This is where I would refer us back to number 3 and say that we should very definitely speak out against laws that would be contrary to God and the constitution of our government.

Questionnaire Promotes Action

As a result of this survey a Bible study is being prepared by the Minority Ministries Education Program and Mennonite Biblical Seminary. The Bible study will be prepared for use in midweek and Sunday evening services. The study is a direct result of the response to number 12 in the survey. The study will include the curse of Canaan, the significance of color in the Bible, God determining the bounds of our habitations, and the sin of discrimination.

Another area where action will be taken is in helping make the position of the Mennonite Church on race relations heard. Many people today are saying they have heard enough about race relations. The response to question 18 would infer we have been hearing the world, not the church.

To help inform the constituency the Minority Ministries Education Program stands ready to assist in planning meet-

ings and programs that will bring understanding to the problem.

There are further studies being done on this survey that will be made public later. Persons interested in further evaluation may also contact Lyn Hershey, director Minority Ministries Education Program, Elkhart, Indiana 46514.

Minority Ministries Council

The Minority Ministries Council is the department under the Mennonite Board of Missions and Charities designated by our church to work with minority group problems.

Specific work:

Helping minority churches become more self-reliant through building strong leadership, membership, and programs.

Assisting the Mennonite Church to better relate to minority communities as it seeks to witness there.

Becoming involved in administration of all related church work in minority communities.

Executive Committee

Sammy Santos, Bronx, New York
Hubert Brown, Goshen, Indiana
John I. Smucker, Bronx, New York
Lupe DeLeon, Jr., Corpus Christi, Texas
Warner Jackson, Cleveland, Ohio
John Powell, Executive Secretary, Elkhart, Indiana

Compassion Fund

The Compassion Fund is one outward expression of our concern. The brotherhood is committed to \$6.00 per member per year above the regular budgeted giving. Compassion Funds are to be used to alleviate racism and poverty in minority communities according to the guidelines established by M.M.C. Basically, they are self-help programs based on reconciliation.

Disbursement Committee

Larry Cruz, Chicago, Illinois
Hubert Brown, Goshen, Indiana
Mario Bustos, Milwaukee, Wisconsin
Algerine Henderson, South Bend, Indiana
John Powell, Elkhart, Indiana

Minority Ministries Education Program

To help identify deliberate or unintentional wrong attitudes toward our minority brother and work at developing positive attitudes through various educational programs.

Counsel and Reference Committee

John Powell, Minority Ministries Council MBMC
Simon Gingerich, Home Missions MBMC
Ray Horst, Relief and Service MBMC
Walton Hackman, Peace and Social Concerns Committee
MGC

Chester Wenger, Home Missions EMBMC
Arnold Cressman, Commission for Christian Ed. MGC
Lynford Hershey, Education Program



VS Is a Life-Style

By Gordon Krause

November was a short month. Though it had thirty days, the time went extremely fast. There have been so many activities to take up my time that there isn't enough in a 24-hour day to do everything that I would like to or should.

There is my job which has become routine in schedule, but still offers excitement in the unusual and interesting things which happen. After work, there is tutoring which gives me a sense of accomplishment because I want to do it and not because I must earn my salary for it. The draft-counseling course I am taking is another part of my experience which is important because I need to know more about Selective Service so I can help others know how to deal with the draft. Taking up another portion of my time are the unit business meetings, dinners, and informal get-togethers which help me grow in my own life.

Any time left after these activities are spent attending meetings and seminars, letter writing, cleaning and putting the apartment in order, or just sitting down and thinking through various issues. I never feel the time is wasted, because everything I do relates to being alive and being in VS.

My title in my work is community service aide. What I do is not as important as what I am. My job description is working with parents to involve them in their child's education by getting them interested in the school, taking care of referrals for the children who need medical help, and spending time with the children to let them talk through their problems with an adult who will take time to listen to them.

My unofficial work, which I feel is most important, is just the fact that I am present. The inner-city child craves interaction with an adult male. This is lacking in many homes. Most of the social institutions with which a child is connected in early life are feminine. The home is female oriented, the school, in most cases, is considered feminine, and most community service agencies are staffed with female workers. In my case, being a man is secondary to the fact that I am available to talk whenever the child needs me. My presence is a bigger factor than all the concrete things I could ever do for the children. I just hope that my relationships with the children will help them be the best people they can. It is important that all the physical needs of the child be taken care of before they can learn. But more important is the feeling of worth and motivation which comes from knowing that someone cares about them.

VS is life. It is not some special segment of life divorced from any previous experience and without bearing on the

future. VS is a continuation of past experiences. I don't feel like I am or should be doing anything different than what I would be doing if I wasn't in VS. I like to think that because I am a person who wants to follow God's will I am doing what He wants to have me do with no special "sacrifices." VS is an opportunity in which I am free from the normal cares of the world to practice a life-style which I hope will be carried into anything I do now or in the future.



On Fences

By Elaine Rosenberger

He said, "Let us build walls and fences.
We'll make them reach so high, and dig them deep and firm
into the ground —

Until they reach THE ROCK. Then we'll be sure to keep out
him

Who would with questions frighten and confuse us,
And provide safety for all those who are within.
And they will be, as I have said, upon THE ROCK."

Some who listened, smiled, relaxed the tightened muscles in
their chests.

The world was not all wrong. The church still had some
spokesmen for the truth.

Their voices were still heard amid apostasy, hypocrisy, neglect.

But confidence is many times short-lived.

Another raised his voice: "I see the church not as a fortress,
Stockpiled with our volleys, nor yet a chosen few, who huddle,
Trembling within massive walls for their protection.

In its perfection the church is a window, even more — a door
Which swings both in and out. A living pore, emitting life
And drawing to itself new life."

Discussions such as these are never finished.

They last into long nights and follow to the home,

The job, and even dreams. And as we talk I feel the phantom
fences rising

From some yet unclaimed grease pit of the soul,

And pray THE ROCK to storm these slimy walls,

Enter our sanctuary, and Himself maintain control.

I, for one, have had enough of fencing!

Doubting Thomas Tells His Own Story

By Roy S. Koch

I am the least of Jesus' disciples. I have always been plagued with doubts. My best friends have recognized this weakness in me and jokingly call me "Doubting Thomas." I deserve the name.

The crucifixion of Jesus Christ cut me down worse than the rest of the disciples. Maybe I let myself go too much when once I am convinced. At heart I am really an idealist. That's why I followed Jesus of Nazareth in the first place; I recognized Him as an idealist too.

There is so much materialism, selfishness, and rudeness in this world. How I wished I could join some group that could make our world a better place to live! When Jesus came with His clear eyes and simple enthusiasm, He captured my loyalty at once. I liked the way He called God "Our Father." My heart was hungry for reality. He seemed to sense my longings and invited me to join His little band. I left all to follow Him.

I was not disappointed in Jesus. My enthusiasm rose steadily and my faith in Him increased every day. His healings, His teachings, the crowds! I was into something big. I was excited! I congratulated myself on being a part of Jesus' movement. Not for a moment did I doubt the outcome; our world will be remade.

And Then He Was Crucified!

Brutally nailed to a cross between two common thieves. My world lay shattered at my feet, and with it all my idealism. Still I nursed a flicker of hope that Jesus would save Himself. After all was He not a great prophet? Had we not seen Him rebuke the storm and still it? Had we not seen Him pass through hostile crowds time and again when we were sure they would lynch Him?

Even after His executioners had driven in those cruel spikes, we expected Him to come down from that horrible cross. I tell you that crucifixion was dreadful, the streaming blood, the screams of the thieves, the women crying, the coarse profanity of the guards, and the terrible mockery of the chief priests. When they defied Him to come down from the cross and thus prove He was the Messiah I watched Him closely. I was sure He would accept the challenge, but He didn't. He acted as though He never heard them, but I know He did.

I did not want to stay at the crucifixion scene, but I could not pull myself away while the Master still breathed; none of us could. We were all there hoping, hoping, hoping. For six terrible hours Jesus suffered unimaginable agony. Whenever He spoke we sprang to attention, maybe now. . . . He talked only a few times . . . then He died. . . . He actually died. We did not want to believe it, and we didn't at first.

But then we saw a burly Roman carrying a huge ax. He pushed the spectators aside, walked up to one of the thieves and with brutal blows smashed first one of his legs then the other. He walked to the other thief and did the same. Both men let out a weak yell and shuddered; in a few minutes they were dead.

The Roman stopped below Jesus with his ax poised when he noticed that Jesus seemed already dead. "I won't need to break His legs," he said. "Here," he mentioned to one of his companions, "make sure this fellow is dead too. Run your spear into His body."

With one accurate throw the soldier pierced the heart of Jesus releasing a burst of blood and water. When I witnessed that ultimate Roman brutality, the last hope of Jesus saving Himself left me.

"It's done; it's all over. What reason is there left for me to keep hope alive now?" I asked myself bitterly.

I watched John put his strong arms around Jesus' mother and lead her, brokenhearted, from the cross. Other women beat their breasts in loud lamentation and started for home.

Two members of the Jewish Council, Joseph of Arimathea and Nakdemon Ben Gorion commonly called Nicodemus, in a belated manifestation of faith, buried Him with honor in Joseph's own new rock hewn cave. Why did they not champion Jesus in the Council and prevent His crucifixion?

Roy S. Koch, Goshen, Indiana, is Conference Minister of Indiana-Michigan Conference.

With the utmost tenderness the men loosened Jesus from the cross and lowered Him to the ground. His crown of thorns fell from His head as they placed His body on a stretcher. Reverently Joseph picked up the prickly crown and took it with Him. I watched as they carried Jesus to the cave at the bottom of the hill. Peter whispered to me, "It's Joseph's own grave; he is giving it up for Jesus."

Well, nothing more could be done for Him. We His disciples, the women who had supplied His needs, and the burial team, all left the tomb one by one. I don't know where the others went, but I wanted to be by myself. I was too crushed to desire anyone's company.

I am an idealist as I said earlier, but I am also a realist. I am convinced that the only person who could have saved our world was Jesus. It was like spring to be with Him. Under His influence people blossomed out into love and generosity. Old hatreds gave way to friendship, and even the powers of evil were overcome by Him.

But now He is dead, dead and buried. There is no point to hope any longer. Some of my fellow disciples tried to break through my gloom by inviting me to meet with them in the upper room on the evening of the first day of the week. I appreciated their kindness, but I declined. It was simply too painful even to meet in the same room where we had our last meal with our late Master. It was a beautiful chapter while it lasted, but there is no sense in kidding oneself. It's all done, done for good.

What a Cruel World It Is!

Why stir up fresh hope when there cannot possibly be any? Peter and John affirm that Jesus is alive. They claim to have been in the tomb and found it empty. Mary Magdalene claims she talked to Jesus and held Him by the feet. But Mary was always the emotional type; all of us know that. Then all my other brothers claimed that Jesus met them the night I was invited to join them and declined.

But it cannot be! Why do all my friends try to deceive me with this resurrection bit? Every solid thinker knows that people cannot rise from the dead. It's not scientific; it's against all the laws of nature.

I can accept this hallucination from Mary Magdalene, but I did think better of Peter and John and the rest of my brothers. I will not be taken in by any psychological trick or any attempt to start a legend about Jesus. And don't tell me He just swooned. He was dead I tell you; I know it. And He will remain dead. I *will* not; I *cannot* believe that He has risen unless I can put my index fingers into the nail prints in His hands and stick my hand into His side. I will only be convinced by sensory proof. *And I know there won't be any.*

I got over the worst of my grief and disappointment by the next week. Time does have a way of healing grief, you know. So I agreed to meet with my brothers once more in that same upper room. Their voices buzzed with excitement. I just can't understand them. They still believe that Jesus rose from the dead, *but this realist knows better.*

And Then It Happened!

The windows were closed tight and the door was securely locked, but all at once Jesus stood right there among us. We were all startled. Philip had just taken a bite of bread; John had a cup of wine halfway to his mouth. Peter had his arm raised in gesticulation, and I was in the middle of a sentence. Instantly all movement was suspended. The silence in the room was absolute. All eyes were turned to Jesus.


He smiled on us benignly and said, "Peace be unto you." Then He turned to me and looked right into my eyes. His look saw into the very depths of my soul and settled all my doubts once and for all. Still, understandingly, He stretched out both His hands to me with the palms upward. There were the cruel nail prints. I recognized them at once.

"Thomas," He said, "reach hither thy finger, and behold my hands!" Slowly I reached up. His hands were solid, and warm, and *alive!* The wounds were real, the same ones I saw so clearly on the cross. And then with infinite love He pulled back the folds of His robe. There was the jagged spear hole. Gently He said, "Reach hither thy hand, and thrust it into my side." He said, "Stop your doubting and believe!"

I could resist no longer, I dropped upon my knees and from the depths of my soul cried out, "*My Lord and my God.*"

He stood before me, throbbingly alive, the *Lord* of life and the Lord of death, yes *Lord* and *God* of all the earth and heaven. I shall worship Him and follow Him forever and forever.

How puny to think that the *Almighty God* must be limited by the laws He made Himself! O I see it now; *Faith* is the answer to all my needs; it is the answer to the whole world's needs. *Faith* is the path to understanding, *Faith* in Jesus Christ.

My Lord and my God, Thy kingdom come, Thy Will be done on earth as it is in heaven. Amen and Amen. 

The most radical reformer may be most in need of reformation.—Don Augsburger.

Faith is a commitment of ourselves to God, just as we are.—Kenneth Good.



Alfred Manso

Soon after coming to Ghana fourteen years ago the missionaries perceived how *Home Bible Studies* could be used to tell the good news of Jesus Christ to many. While the lessons were written in America by Americans yet they serve quite well. One educated young Ghanaian said, "I have studied all of the courses in *Home Bible Studies* and I find them well fitted for young Ghanaians." However, we do feel there is reason to have Bible studies written in Ghana with an African point of view.

Today more than 550 are studying the Bible in Ghana through *Home Bible Studies*. There are approximately 100 girls of the total.

One Christian girl writes:

"I have the pleasure to tell you that Mum says she will like to begin a course of Bible lessons because it has interested her and she hopes to give her life to Christ.

"Please do pray for her and send her the particulars to start the lessons.

"I hope with God that age does not matter as she is nearing her forties. Please do accept her and post the lesson through her address above.

"I hope my humble request will be granted by the grace of the Lord. May the Lord be with you. Your Sister in Christ."

Home Bible Studies: C

By Laure

My answer:

"Dear _____,

"I am very, very happy for your letter telling of your mother's interest in *Home Bible Studies*. The purpose of the course is to show how one can become a Christian and to help one to grow in their Christian life and indeed, to help them understand what the Christian life really is.

"Therefore we are anxious to have your mother as a student and enclosed is an enrollment slip to give to your mother. Tell her that we welcome her and shall also pray with you for her spiritual birth (John 3:3). There is great joy ahead for your mother as the Lord Jesus Christ forgives her sins and speaks true peace to her heart.

"I am enclosing for her 'Four Spiritual Laws' and 'The Way to Christ.'

"*Home Bible Studies* will be a blessing to your mother and we welcome her. Tell her we have one student sixty years of age. Sincerely in Christ, L. M. Horst, Pastor, *Home Bible Studies*."

From West Cameroon, Africa, "... I have been writing to 'Hebrew Christians' of Bridgeport, Conn., and they have asked me to enroll in free *Home Bible Studies*. Brothers, I have to confess that through your tract God has helped me greatly. ..."



Ebenezer Nimo and wife Dede. Ebenezer is secretary at Mennonite House for Home Bible Studies.

Open Door to Thousands

M. Horst

From Nyo, Nigeria, "Your gospel lesson book has done many things for me. . . ."

From Secondi, Ghana, ". . . first I thank you for the help you have been to me through course six. . . . Truly this course is a great help to me. Through this course I've found salvation and am learning to live a Christian life. . . ."

Home Bible Studies knows no geographical or denominational boundaries. Out of a total enrollment of 561, twenty-six religious groups are included. Following is a listing of the groups.

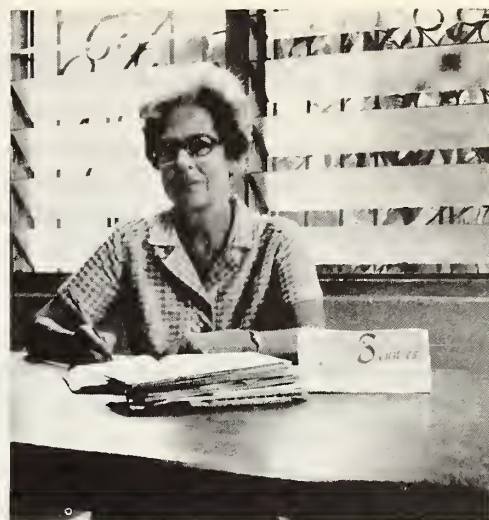
Presbyterian	156	Pentecostal	3
Catholic	146	Ch. of the Lord	3
Methodist	94	Christian	6
Anglican	35	Church of Jesus	2
Evang. Presby.	8	"Protestant"	3
S.D. Adventist	7	Muslims	2
Mennonite	6	(Undesignated)	71
Apostolic	6		

One each of the following: Spiritual, Action Ch., Nigritian, Ikara-Owo, Akan, Nkasa, Baptist, Holy Ghost, Chief Pente., Christ Apost., Spiritual Ch., 12 Apostles.

We make no effort to lead our Bible students away from their home churches and are careful not to confuse them relative to their churches. We rather endeavor to help them to be better Christians in the church where they are members.

We do not enroll students until they have finished their middle school work. (Middle school graduates are about equal to our tenth grade level in the United States). While many of the students are in Secondary School (425), yet many take the study after they finish secondary school. Some take the course who have not gone to secondary school but have rather gone into business.

Teachers	23	Typists	2
Farmers	21	Masons	3
Clerks	11	Policemen	3
Traders	5	Plumbers	3
Storekeepers	7	Artists	2
Messengers	4	Soldiers	3
Laborers	5	Fitters	2
Machinists	2	Catechists	2
Seamstresses	2	Mass Server	1
Salesmen	2	Surveyors	2



Marian Horst grading Home Bible Studies. She graded 1360 lessons in May, 1970.

Other trades represented by one enrollment each: Textile Factory, Bookstore Keeper, Credit Controller, Watch Repairer, Apprenticeship, Painter, Sunday School Teacher, Shoemaker, Signwriter, Sheet Checker, Technician, Dispensary Assistant, Office Boy, Carpenter, Student Nurse, Ministry of Agriculture, Sawmill Worker, Draftsman, F.A.B. attendant, Welder, Ghana Housing Corp., Plymill.

It is noteworthy that many more men than women are enrolled in the *Home Bible Studies*:

Age	Male Students	Female Students
11	1	5
12	7	11
13	14	19
14	31	13
15	32	8
16	63	10
17	79	7
18	44	9
19	39	0
20	30	0
21	21	2
22	12	2
23	11	1
24	5	(Failed to give their age 46)
25-60	40	

We note that men continue in Bible study after the age when the girls quit. After the age of nineteen we have very few girls. The glory of womanhood in Ghana is motherhood. After the age of nineteen, many of the girls are busy with their families.

There is a great hunger in Ghana for good literature. The enrollment of *Home Bible Studies* is limited only by the staff and facilities available. Through *Home Bible Studies* the Mennonite Church in Ghana has given spiritual help and guidance to many thousands of enrollees which are mostly young people. It is one way we can help this young nation to develop in the ways of God.



Seth's Korner

Found myself a snug littel harbor fer the Sunday skool meetin in our church. Bin a problem iver since I wuz knee high to a June bug. But got her whipped now. Bin slippin into that new revolushunary klass in back of our church. Yes sur! Mity fine group thats meetin during the teechn hour. Got vantages rite and left. We bin kallin it the surmon reakshun klass. Supposed to be kalled the surmon response klass but most of us in it feel that reaktin agin the surmon is bout the best way to keep the preechur on his toes and offen ours.

Kinder nice. Furst off, no one knows if yer komin or going back there. Ye kan pop in on Sunday fer a spell, then sit home and ketch up with the kolored komiks and nery a sole misses ye. Aint no one sendin ye littel kards thats wantin to know why ye aint komin. And the deakon dusn't kome strollin up ter yer house kause yer Sunday skool teechnur turns you in fer not komin. A teechnur kant tattel to the deakon ifn he don't know wheathur ye belong in the klass er not. Peepul bin komin and goin in that reakshun klass like they do at the funeral parlor. Fer that matter, mite be a way to berry the Sunday skool.

Nuther reesun Im hankering aftur that surmon reakshun klass is that there aint no lessun to fuss ovir, nor none of those littel quarter books to lose. Used to be I haft to spend an hour on Saturday nite gettin the Bible lessuns stratened out but now Im findin time to ketch the late movie on TV. Kinder hard to find time fer ivery thing komin up these daze and a purson hast to kut down where he kin.

Feller jest got to keep his ears purked up durin the surmon so hes ketchin a peace of what the preechur mans speakin. Best find a part thats rubbin yer fer rong. Aint hard to find. Aint many surmons preeched that ye kant do a littel chawing on. And its kinder fun to pot shot the preechur fer hes sittin in the klass bout as much as he aint. And when hes there hes sittin on the edge of his seat jest like hes on the witness cheer. We fare you well take that littel preechur a part sum Sunday mornins. Smoked him out a kuple of times and he lit out like a scalded kat. But he kim back. Lots of starch in that man. Spect if he had bin born in Doylestown Pennsylvania he would have ended up a Bishop.

Weeuns sit differunt in that klass to. Weeuns sit in this sirkel of cheers tryin not to bump yer eye balls into some-one ye dont like. Sumtimes ye study the red karpel on the floor like yer thinkin so hard yer fit to be tied. Sumtimes peepul are sayin things in klass but most of the time wure jest noddin are heads when sum feller talks reel loud kause hes mad. Once a purson said Amen in the klass which shows things are gettin acrossed, least cross the sirkel.

Only truble we had in this klass wuz that one person kame and most ivery Sunday he had sumthin good to say bout the surmon. We shushed him up propur and let him know that there aint no purfect surmons and its best to keep the preechur humbel by remindin him that he aint

pleazin iveryone. That feller wuznt abul to take kritercism and he up and left to tend sum other church that probably aint neerly as nice as mine and dont have red karpel to boot.

Truly Yours,

Brother Seth

Brother Seth

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

Jesus said to certain of the Jews, "Ye can discern the face of the sky; but can ye not discern the signs of the time?"

Sometimes I think of this truth when I consider the testimony of a friend and his warning to Christians in America.

He was in his late teens when Castro appeared as the long-awaited deliverer. Rightly or wrongly, many people were ready for a change, even the overthrow of their government.

Everyone was urged to join a group, to become a member of some organization (of which there were many), to voice his opinion, to work together, to create and support a united effort in ushering in a new and better era.

The pressure was on. Many pastors and laymen got on the bandwagon. Most people stood for something. Nearly everyone was on the popular side of justice and social reform. Those who refused to side up with the apostles of change were labeled and ridiculed. This was no time for a silent witness. Evils needed to be exposed and corrected promptly.

My friend was among the branded ones who refused to accept Castro's revolutionary solutions to their problems. His fellow pastor, much his senior in age, and many other spiritual leaders cast their lot with the "down with injustice" group. Pastors and priests suddenly became known for their social and political interests, joined honorable organizations, and led the church in a prophetic witness.

The big change came. Late in the game Castro announced that he was a communist. By this time there was a strange assortment of people in his camp. Clergymen were needed and used only as long as they supported Castro's brand of communism. Anything less than full support was unacceptable, and many activists, especially men with leadership abilities, were put to death because of their record of defiance against the previous government.

My friend continued to perform a spiritual ministry in a time of great trial for God's faithful ones. Warnings and threats were issued against him by supporters of the atheistic government in power. But he resolved to do God's will—to remain faithful in persecution as he had under social pressure.

He has since left Cuba legally and is now pastoring an evangelical church in the United States. When he related

these experiences he observed that many Christian pastors and laymen in America today are behaving strangely like his churchgoing neighbors in Cuba had; people who learned too late the cost of supporting good causes when they could

have been championing the "Best Cause."

It happened in Cuba. It could happen anywhere else, including the United States and Canada. As I see it we are not very good sign readers. — Jay Miller, Red Lake, Ont.

What to Do About Fear

Worry is like sand in the machinery. What a blessing it is to be able to lie down in peace and sleep! Most of us have had times when we could not seem to lay the cares of life aside. When we carry this kind of a burden day in and day out, it quite literally wears us out. The expression we hear sometimes, "He's worrying himself sick," is often exactly the truth.

It is also true that when we are sick it is much easier to become the victim of worry. At such a time, our problems seem to increase, while our ability to do something about them decreases. The result can be sheer misery! The worst thing we can do is to bottle all this up inside ourselves and try to sit on the lid. When we do this, we are courting disaster. But there is a way of escape from worry. It's up to each one of us to try this for ourselves.

First of all, be honest about your fears. It is usually helpful to talk about them with one other person. Choose that person carefully and go over the whole matter. Sometimes we bring up our "marginal fears" but leave the central fear untouched! But we find relief from only those fears which we can honestly face. Often we find much relief simply by pouring it out to someone else. This is one reason psychiatry does so well!

The second thing to do is to present these fears to God. Be as specific to Him as you were to your friend. And be honest about your own inability to find the answers, for until you do this, you will not really be open to receive His help. When you fight your fears, they will get you, but when you surrender them to God, then, you are in His care. *In His care*—this is the secret! This is why the psalmist can say, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." —John P. Oyer.

Wit and Wisdom

A bachelor, left in charge of his infant nephew, was faced with a crisis. He frantically called a married acquaintance who solved the problem in the following fashion:

"First, place the diaper in position of a baseball diamond with you at bat. Fold second base over home plate. Place baby on pitcher's mound. Then pin first and third to home plate."

. . .

The little fellow was asked by mother what he had learned in Sunday school.

"Well," he answered, "teacher told us about when God sent Moses behind the enemy lines to rescue the Israelites from the Egyptians. When they came to the Red Sea, Moses called for the engineers to build a pontoon bridge. After

From My Scrapbook

they had crossed, they looked back and saw the Egyptian tanks coming. Moses radioed to headquarters on his walkie-talkie to send bombers to blow up the bridge—and the Egyptians didn't make it across."

"Bobby!" exclaimed his mother. "Is that really the way Mrs. Greene told the story?"

"No," Bobby admitted. "But if I told it her way, you'd never believe it."

. . .

Nobody can teach you how to be a Christian—you learn it on the job.—Frank A. Clark.

. . .

Isn't it terrible how close some motorists drive ahead of you?

. . .

"Some cause happiness wherever they go; others whenever they go."

. . .

Instant: The length of time it takes a supermarket cash register to reach \$10.00.

. . .

An avid rare book collector and an unbookish friend were talking. The latter happened to mention that he'd just thrown away an old Bible which had been in the family's attic for generations.

"What a shame," said the booklover. "Who printed it, do you know?"

"Somebody named Guten—something," recalled the man with some effort.

"Gutenberg!" gasped the booklover. "You idiot, you've thrown away one of the first books ever printed. A copy sold recently for \$40,000." The other man was unmoved. "My copy wouldn't have brought a dime. Some fellow named Martin Luther had scribbled all over it."

My Home

*I know a house so glad it smiles
From the ceiling to the floor,
And folks are filled with pleasant thoughts
As they come through the door.*

*And sunbeams find this precious place
And stop here to caress it.
Happy peace stays in this house,
For loving hearts possess it.*

— Evelyn Witter

Items and Comments

A "retired" woman whose efforts have "raised up a mountain of food" for hungry people in the world was honored by the General Board of the Washington State Council of Churches and by Church World Service (CWS).

She is Andrea Olsen, 81, known to many Washingtonians as "The Stamp Lady."

For more than ten years she has worked quietly in the church council's offices, collecting and selling used postage stamps worth more than \$100,000.

Bishop Hermann Dietzfelbinger, chairman of the Evangelical Church in Germany (EKID), sounded warnings against developments "within" the German Protestant Church that, he said, might eventually lead to its "self-destruction."

In an address before the EKID synod meeting in West Berlin, Bishop Dietzfelbinger declared, "We are today in the middle of a church crisis, compared to which the antichurch campaign during the Nazi regime was but an advance-guard skirmish."

Stressing that the present battle was being waged "within the church itself," the EKID chairman said it was "frightening" that "the seriousness and dangers of the church and faith crisis are hardly recognized, or largely belittled," while, at the same time, the crisis itself grows under such "camouflage slogans as 'pluralism.'"

In reference to the growing number of people who "discontinue church membership," Bishop Dietzfelbinger noted that not all were leaving the church "because they no longer believe." Rather, he said, they do believe, "but no longer find their faith (expressed) in the church."

There are also parents who discontinue sending their children to religious instruction, he added, "not because they object to their children being brought up in the Christian faith, but, on the contrary, because they want to preserve their children's faith in, and love of, Christ."

Bishop Dietzfelbinger indicated as the "chief reasons" for the developing crisis in the church and faith "the excessive amount" of what he termed "critical" theology, "critical" talking about God, and "critical" belief.

"We should not be surprised," he said, "if all this criticism eventually turns against the church itself," and if the very teachings of the church are turned into destructive criticism of the church.

About two dozen ex-GIs, accompanied by a small group of clergymen, left a handful of medals and military decorations

on the lawn of the White House to protest what they called the U.S. "invasion" of Laos.

The demonstration, which involved about fifty persons, began in Lafayette Park opposite the Executive Mansion and moved to the fountain on the south side. There, the medals and decorations were thrown over a fence.

Earlier, the group tried unsuccessfully to gain admission to the White House to make their protest to President Nixon. There were no arrests.

One of the speakers in Lafayette Park was Dr. Robert McAfee Brown, a noted antiwar advocate and theologian on the faculty of Stanford University, Palo Alto, Calif.

He said the nation is apathetic over the military campaign into Laos because Americans are tired of trying to get their pleas for peace heard by the White House.

Dr. Brown stressed the necessity to keep the antiwar movement alive and keeping it nonviolent.

• • •

Craig Brown, 18, clean-shaven, neatly dressed, walked into a jewelry store in Sacramento and asked about the purchase of a ring, was treated courteously and assured credit could be arranged. The next day, bearded, bleached-out pants, beads and all, he entered the same store, and was first ignored, then lectured. He was refused service in two restaurants, and was told in a bank, where he applied for a business loan, to get his shop going first, then apply and his request would be considered. The following day he went into the bank "straight" and made the same application, listing the same assets and plans and he was assured that the loan could be arranged. He walked out into the street and tried to buy an "underground newspaper" for 25 cents, as he saw one sold for that just ahead of him, but he had to pay 50 cents. He said his overall reaction was one of disappointment in his fellow humans.

• • •

Churches which try to stand still in the modern world are "slowly committing suicide," Dr. Carl F. H. Henry said. He urged earnest and energetic commitment to social reform while advising churches not to identify with revolutionary causes concerned only with the overthrow of existing structures.

Founding editor of *Christianity Today* magazine who is now a professor at Eastern Baptist Theological Seminary, Dr. Henry said the church must proclaim both

"the God of justice and the God of justification and truth."

He said that some evangelical groups that have in the past stressed truth need to speak now of justice and to protest social evils.

"Fundamentalism has too long identified itself with status quo capitalism," he stated.

Dr. Henry said that Christians "must use the mass media and let the world feel the sting of a Christian alternative" to the various solutions for political and social ills put forward.

"Evangelical Christianity faces the choice of either retreating to the Dead Sea caves or taking an initiative that places modern man on the defensive amid his moral and spiritual compromises," he said.

The theologian spoke at Eastern Mennonite College, Harrisonburg, Va. He commended the Mennonites on the way they have proclaimed the God of justice.

A new series of television spots based on the life and teachings of Jesus has been announced by broadcast units of the United Methodist and United Presbyterian churches.

The one-minute spots will be followed by joint radio and television specials, syndicated articles, popular music, and a book, *The Jesus Story*.

"It is not our purpose to start a 'Jesus cult' or to emphasize the personality of Jesus, but to reveal a man through whom God's Word came to us," said Charles Brackbill, association chairman of mass media programming for the United Presbyterian Church.

"The TV spots on Jesus are dramatic and compelling," said Nelson Price, a TRAFICO executive. "Jesus is angry, forceful, human, understanding, gentle. He speaks with the authority of truth and a sure knowledge of God's love. The messages are not explained, not embellished. The 'Word' is presented in its directness and its strength."

• • •

The rate of divorce in the U.S. rose sharply during the decade of the 1960's, according to the Census Bureau. The report stated also that divorced men remarry faster than women.

Interviews with 50,000 couples revealed that there were 47 divorced persons for every 1,000 married couples last year. It was a 34 percent increase over 1960 when there were 35 divorced persons for each 1,000 married couples.

The divorce rate was higher in metropolitan areas. On the farm there were 20 divorced persons per 1,000 married couples compared with 49 in non-farm areas.

CHURCH NEWS

Educators Praise GC's Term Abroad

A Commission of four men, experts in American college and university programs overseas, has praised Goshen College's innovative trimester abroad that combines study with field experience in developing countries.

Goshen, a fully accredited liberal arts college in northern Indiana, launched its program in Costa Rica, Jamaica, and Guadeloupe in the fall of 1968. Unanimously accepted by students, it has expanded to Nicaragua, Honduras, Haiti, and Germany, with an experimental unit in Korea planned for the 1971 spring trimester. The 14-week trimester abroad is about evenly divided between study, centered in the capital city, and field experience and Peace Corps-type service in the rural area. Goshen faculty led the units of 15 to 25 students.

On the blue-ribbon panel were:

Lewis M. Hoskins, chairman. He is director of international programs and chairman of the department and professor of history at Earlham College. A resident of China in the 1940s, he is a former teacher of St. John's and Fuh Tan universities and a former administrator of the American Friends Service unit in Shanghai. He was instrumental in setting up the Great Lakes College Association program in China and the Master's degree program at the University College at Nairobi, Kenya.

Harold Epstein, vice-president of the Institute of International Education, and former chief assistant to the late Bernard Baruch (died 1965), financier, philanthropist, and adviser to presidents and United Nations' officials. Epstein's responsibilities at the Institute involve him in visiting many overseas countries and programs.

Henry A. Gleason, professor of linguistics, University of Toronto. He is the author of "An Introduction to Descriptive Linguistics," the foremost textbook in its field in use by colleges and universities in the United States and in translated editions in many overseas countries.

Allan O. Pfnister, former provost, dean, and professor of philosophy at Wittenberg University, currently professor of higher education at the University of Denver. He has directed the Commission on Liberal Arts Education for the North Central Association of Colleges and Secondary Schools, and led studies on higher education in Arkansas, Kansas, Missouri, and Oklahoma for state and private agencies

and North Central Association.

Each of the panel members visited at least two countries to see the Study-Service Trimester in operation.

Their report pointed up:

Most students derive great value from 14 weeks in another culture. The combination of language and academic studies with field experience for almost all is educationally rewarding and in many cases the highlight of their college careers.

Live in Social Laboratory

The idea of students living in a "social laboratory" requires innovative teaching and learning methods substantially different from those used in most courses on a college campus. The Commission commends the pioneering efforts and urges further applications of the methods for strengthening teaching in campus-based courses.

On the undergraduate level the Study-Service Trimester reconciles the academic with firsthand experience, a major problem tackled by few educators and institutions. For example, the campus-based student resorts to the library for resources for his research paper, but in a Study-Service Trimester country good libraries are not available to him. The student, trained to use library materials almost exclusively, faces the task of gathering and summarizing primary data, and observes and assesses directly to obtain that data. These methods are not faced by many until they are on the graduate level.

Returning students, because of the wealth of their experience and observation, are potentially significant resource persons for the entire undergraduate program and can be used effectively.

Bridges Gap of Study and Experience

The trimester abroad bridges uniquely the gap between study and experience, one of the critical issues in contemporary higher education. The field experience is vital to the academic, and vice versa. The combination of the two makes education "relevant."

In the unfamiliar setting of an overseas culture, the student has chances to reflect and discuss what he is seeing and experiencing. Students get the most out of their time abroad because of the careful guidance of faculty leaders in arranging field work, readings, and lectures.

The ideal of each student making a contribution during the field experience to

the host country is laudable, and the experience appears to have been exceedingly valuable to the students. Students serve in myriad ways—at hospitals, schools, day care centers; on construction crews, experimental farms, community development projects—all as unsalaried workers and under the supervision of nationals.

Students Report Personal Growth

The Study-Service Trimester points to many important innovations for teaching methods, and the experience goes far beyond that of simply adding an international dimension to the student's life.

Students report intangible psychological and personal gains as a result of the 14 weeks abroad. More self-confidence, greater maturity, additional sophistication can be confirmed. Tests on attitude changes suggest wider views, increased tolerance, greater cultural perspective, and more humanistic values. Students tend to have better understanding of the developing world and at the same time a more perceptive view of their own culture. In the trying times of adjusting to a new culture, students challenge the moral values they had, review them, and then resecure them. In addition to individual growth is valuable group experience with peers and faculty supervisors.

The Study-Service Trimester has unparalleled opportunities scarcely realized for experimentation and research in teaching foreign language and coordinating it with a term abroad.

Central America Has Advantages

Carrying out the Study-Service Trimester in Central America has significant advantages. The area offers potential for experiencing cultural shock, having to come to terms with cultures quite different from Midwestern America, and examining one's own values and commitments. Because most American tourists go to Central America and the Caribbean to be amused, students do not have a sense of familiarity and the "crutches" of former historical study, guidebooks, and detailed maps should they have chosen Europe instead. As a result, they acquire a greater measure of skill and sensitivity through which they achieve understanding. The rewards are great and become a special part of the liberal arts education.

The Study-Service Trimester has many novel features. Its experiences will be helpful to any school wishing to try something outside the well-established patterns of the traditional year abroad.

A specially developed scheme of testing and evaluating the effects of the trimester abroad on students is also unique.

No College Shares GC's Purposes

Some 200 American colleges and universities send students abroad in special programs. Of them, 164 send students to

Europe, 14 to Asia, 10 to Central America and the Caribbean, six to South America, and four to Africa. This has been conventional: to send certain students at extra enrollment costs to foreign universities.

Only four colleges in the country send all their students abroad. They are Kalamazoo College, of Kalamazoo, Mich.; Lake Erie College, of Painesville, Ohio; Callison College, of the University of the Pacific, of Stockton, Calif.; and Goshen. Kalamazoo and Lake Erie send their students, usually juniors, mainly to European universities.

Callison sends its sophomores to the University of Bangalore, in India.

No college shares Goshen's objectives. It is the only college to send virtually all its students abroad—not to another college or university—but to a developing nation to spend a normal term of education in a program that includes both study and fieldwork. It costs the student the same fees as a regular trimester on campus, transportation included, except for moderate extra cost to cover the higher air fares to Germany or Korea. The Study-Service Trimester is a requirement for graduation. ●

currently stationed in 55 unit locations in the U.S., Canada, Mexico, and Puerto Rico with MBMC.

Growing Demand for Anabaptist Heritage Lecture

Requests for the presentation of Jan Gleysteen's slide program on Anabaptist Mennonite history have been coming in at the rate of two or three a day, and Gleysteen reports being booked solidly through the month of October. Nearly six thousand persons in Mennonite congregations and institutions have seen the illustrated lecture *Faith of Our Fathers* since last fall. The slide collection is still in a state of change and completion as new pictorial aspects of our heritage will be added to it from two additional trips to Europe this spring, and from locations in North America.

At the end of May, Gleysteen will begin a six-month leave of absence from his assignments at the Mennonite Publishing House to become lecturer-in-residence at Laurelville Mennonite Church Center, and to devote much of his time to travel and writing. Requests for Gleysteen's services during the fall and winter season should be addressed to Laurelville Mennonite Church Center, R. 5, Mount Pleasant, Pa. 15666. It is suggested that area congregations and institutions band together for joint programs in order to make the maximum use of Gleysteen's services.



March VS Orientation group

16 Begin VS Assignment

Following a Mar. 1-11 orientation at Mennonite Board of Missions, Elkhart, Ind., 16 persons began one- or two-year assignments at 12 different locations across North America.

First row: Ronald Garber, Woodburn, Ore., orderly at St. Francis Hospital, Wichita, Kan., for two years; Amanda Delagrang, Grabill, Ind., one year as a child care worker at Kansas City (Kan.) Children's Home; Mary Kropf, Woodburn, Ore., crafts teacher and nurse aide for one year at Queens Avenue Manor, London, Ont.; Roger and Cindy Nafziger, Minier, Ill., community workers with the Omaha, Neb., unit for two years.

Second row: Velma King, Archbold, Ohio, one year as a ward clerk at Mennonite Hospital, La Junta, Colo.; Lois Fredenburg, White Cloud, Mich., nurse aide at Hattie Larlham Foundation, Mantua, Ohio, for one year; Norma Basinger, North Lima, Ohio, assistant hostess with the Philadelphia, Pa., unit for one year; and Robert

Erb, Wellman, Iowa, orderly for two years at Mt. Sinai Hospital, Cleveland, Ohio.

Third row: Eugene Lehman, Chambersburg, Pa., two years as an orderly at Maple Lawn Homes, Eureka, Ill.; Mary Anne Headings, Albany, Ore., nurse aide for one year at Maple Lawn Homes, Eureka; Donald Rose, Portland, Ore., two years as an orderly at Mt. Sinai Hospital, Cleveland; David Kauffman, Fairview, Mich., orderly at Sullivan County Home, Claremont, N.H., for two years; Duane Horst, Orrville, Ohio, two years as an orderly at Richmond (Va.) Memorial Hospital; Timothy Paules, Telford, Pa., driver-attendant for the Easter Seal Society of Albuquerque, N.M., for two years; and Curtis Grieser, Spencerville, Ind., lab worker for two years at Mennonite Hospital, La Junta.

The next Voluntary Service orientation at Mennonite Board of Missions is slated for May 3-13. More than 330 volunteers 18 years of age through senior adult are

Miller Appointed to Youth Ministry

Richard R. Miller, Albuquerque, N.M., has recently been appointed as Youth Ministries Secretary for the Rocky Mountain Mennonite Conference. Along with his conference youth responsibilities, Richard is presently serving as program coordinator for the Albuquerque, N.M., MBMC VS program.

Richard reports that activities in the offing for the RMMC youth are the annual MYF Snowcamp at Rocky Mountain Camp on Mar. 12-14; and something new also has been added, a single adult retreat with a theme of "Radical Christian Discipleship," Mar. 19-21, also at Rocky Mountain Camp.

Peace and Social Concerns Secretary, Jim Martin of La Junta, Colo., and Richard are working in a joint effort on regional seminars for the RMMC MYF constituency. The regional seminars will be held in La Junta and Denver, Colo., Apr. 2-4. The La Junta area MYFs will be acting as host. The seminars are entitled "Peace, a Way of Life." "Peace, a Way of Life" will not only center in on the issue of conscientious objection to war and alternative service, but will try to focus in on some of the

social issues concerning our black, brown and Anglo brothers. The Denver area will host the second seminar at a date to be announced.

Richard is presently living at 302 Walter St., S.E., Albuquerque, N.M. 87102. His telephone number is 505 242-2473.

Announce Second Mission Forum



David Augsburger

"Communicating the Gospel" will be the theme for Mennonite Board of Missions' second Mission Forum to be held during May and June 1971. Three sessions will be held in northern Indiana, eastern Ohio, and eastern Pennsylvania on May 8, May 15, and June 12. Dewayne Johns, Goshen, Ind.; Edwin Bontrager, Dalton, Ohio; and Elvin Stoltzfus, Salunga, Pa., are the local co-ordinators for this second Mission Forum. Eastern Mennonite Board of Missions and Charities is cooperating in sponsoring the eastern Pennsylvania session.

The resource personnel will be Kenneth J. Weaver, secretary for mass communications for Mennonite Board of Missions; David Augsburger, *Mennonite Hour* speaker; and David Thompson, media director for



David Thompson



Kenneth J. Weaver

Mennonite Advertising Agency, Harrisonburg, Va.

"We talked for months about finding some outside expert," Boyd Nelson, Elkhart staff member coordinating the Forum arrangements, said. "And then we were struck with the idea that any outside person would talk about what ought to be or speak from some other theoretical base."

"At the same time, Mennonite efforts at communicating the gospel through the media are receiving a good deal of recognition," Nelson continued. "Just the other week, for example, Mennonite Broadcasts received recognition from the National Association of Religious Broadcasters for having done last year's outstanding work in religious broadcasting. So we decided to use our own people."

Ernest Bennett, Board executive secretary, noted that the Board conceives these Mission Forums as attempts to update mission philosophy and experience in key areas of the church's outreach: "We are not only talking about the implications of the particular philosophy and strategy and what they mean to a mission-service agency in the church, but hope that opinion leaders in our congregations and our brotherhood here at home may be encouraged as they move ahead in discipleship and witness for Christ."

The initial Forum was held in four sessions during November and December, 1970, in Kansas, Illinois, western Ohio, and Virginia, with David Shank, missionary to Belgium, as the principal input person. A booklet growing out of that Forum is currently in preparation in addition to a 35-minute kinescope.

"We think that people who are spending all their time in communicating and thinking about communicating the gospel should have a great deal to contribute to the rest of us," Nelson said. "After all, communicating the good news of Christ is the business of every Christian and every group of believers, wherever they find themselves."

EMC Applications Running Well

"So far admissions are running about the same as last year," commented J. David Yoder, director of admissions at Eastern Mennonite College, in evaluating the scramble among colleges for more good students. "To date, 86 have applied for admission into the freshman class."

Although July 15 is the deadline for application, Mr. Yoder pointed to a May 1 deadline for financial aid. A student must be admitted before he can be considered for financial aid. The scholarship deadline is Apr. 1.

"It's important for people to begin applying immediately," Mr. Yoder continued. "We cannot act on applications until all the transcripts, health records, and character references have been received."

Yoder sees this year as a crucial one for admissions at private colleges. "The number of community colleges is mushrooming," he said, "and trends indicate that an increasing number of students will attend the community colleges. These usually have cheaper tuition and are more conveniently located."

Despite the fact that private colleges have probably peaked in enrollment, Yoder indicated that EMC is not getting desperate and admitting everyone who applies.

"EMC is interested in students who are first of all Christian," he said. "We also want students who want to grapple seriously with life, and who are interested in service-oriented professions. Academic studies are important, but we are more interested in the total person."

This year, with the addition of Kenneth Masterman to the admissions staff, Yoder noted that there is increased solicitation of non-Mennonite students.

"But it's hard knowing exactly what influences certain students to decide on certain schools," he added, citing the example of one student who simply selected EMC along with a dozen other colleges from a directory of American colleges and universities. "The fellow visited, liked the treatment he received, and decided to come!"

A profile of admissions to the present freshman class shows that of 353 applications submitted for admission, 346 were accepted.

The director of admissions noted further that 39.5 percent of this year's freshmen ranked in the highest quarter of their high school classes; 24 percent scored between 500 and 599 on Verbal SAT.

According to Yoder two programs which are attracting students to EMC are an undergraduate social work sequence and a four-year BS in the nursing program. The summer seminar for sociology and psychology credit in New York City and Appalachia, as well as language seminars in Quebec and Mexico, also have high appeal.

For assistance in attracting the kind of students EMC is interested in, Mr. Yoder expressed appreciation for the alumni chapters which have been set up in Ontario, Oregon, and Pennsylvania.

Each chapter has an admissions officer who can be more sensitive to the needs and wishes of students in his area than the centrally located director of admissions, Mr. Yoder said.

"We're interested in feedback from the constituency," Mr. Yoder concluded. "We need to know the gripes, concerns, and good feelings in order to run the type of program which is mutually beneficial."



A partial view of the warehouse and the arrival of the Christmas bundles. After the bundles arrived it was necessary to take an inventory of the various age-groups so they could be packed for each center or institution where they were being distributed. The single largest concentration of bundles distributed to government orphanages and private orphanages came from Lancaster County churches. The bundles were received in good condition except for 18 bales which had been opened and some of the bundles stolen.

The Story of a Layette Bundle

"After the fighting between the comandos and the Jordanian forces in the city of Amman, Jordan, this past September, one of Mennonite Central Committee's projects," reported Urbane Peachey, MCC director for Middle East, "was to provide beds, mattresses, and layette bundles for a 30-bed children's home in the stricken city. One day when I went to look at the home and arrange for the delivery of the beds, two bales of layettes had just arrived along with other supplies. I happened to look into one of the bales containing the layettes. The first layette bundle I picked out was sent from Mrs. Edwin Ranck, R. 1, Kinzers, Pa. 17535. I will never forget the expression on the faces of the orphaned, nursery-age children who came to the Center the next day to receive their bundles after the anxiety and stress of the war and the loss of their parents."

Peachey also reported that the largest portion of the layette bundles distributed at this time were sent from the Lancaster Conference churches. He continued his report to say that 10 boxes of Arab needlework were ready for shipment to the MCC Akron headquarters from Jordan.

Margrit Schonmann, a Swiss MCC volunteer who spent two years in Jordan before all MCC personnel left in September, returned via Beirut, Lebanon, Jan. 4, 1971, for a three-year term of service in the Middle East. She will be nursing at the Palestine Christian Hospital, Amman, and assisting in the supervision of MCC projects in

Jordan. Margrit is sponsored by the European International Mennonite Organization (IMO). IMO also finances several rehabilitation projects in Jordan.

In the work of rehabilitation, Peachey reported that several projects have been initiated since the recent fighting. In Ajlun, Jordan, two Syrian milk goats were placed with a family who had lost everything in the fighting. If the family succeeds with the feeding, herding, milking and selling the milk, and is able to make the first payments on the goats, MCC will provide two more goats.

At Zerka, Jordan, a 17-year-old graduate of the UNRWA sewing training course was provided with a sewing machine. The girl's father is very ill and her mother has a low-paying job. She hopes to add significantly to the family income.

Hokkaido Missionary Women Hold Retreat

Fathers went on double duty in many of the 55 or more missionary households on the island of Hokkaido, Japan, on Feb. 15, the annual occasion when missionary ladies retreat to the Christian Center in Sapporo. Leaving their homes and other teaching and witnessing tasks, the missionary women — both single and married — come together to learn, share, and grow.

The theme, "Victorious Christian Ser-

vice," based on the Book of Nehemiah, was the center of study and discussion. Ruth Shenk spoke on "Building and Battling." Two pioneer church-planting assignments with her husband, Charles, provided the background for Ruth's talk: Shibechea, where Pastor Kondo and wife are now responsible, and Tottori, a suburb in Kushiro, where Pastor Mimoto and wife will be in charge as the Shenks go on furlough in mid-1971.

Poetry was shared by Yorifumi Yaguchi, Mennonite professor at Hokusei College in Sapporo. Yaguchi-san has published poems in both English and Japanese. The little volume, "Fukkatsu" (resurrection), contains poems arising from facing with his wife her battle with cancer and eventual death.

Sue Richard, Sapporo, helped in planning the one-day fellowship. The day closed with an hour of praise and testimonies, after which the women returned to their everyday roles with a sense of renewal. — Adella Kanagy, Ashoro, Hokkaido, Japan.

Openings in the Philippines

With more radio stations per capita than the U.S., the Philippines is mass communications country. Over 160 radio stations blanket the islands. In Manila alone, with nine million people in the metropolitan area, there are 45 radio stations and six television channels.

James and Rachel Metzler, their son Brian and daughter Karen, have gone to the Philippines in a joint project between Mennonite Broadcasts, Inc., and the Eastern Mennonite Board of Missions, Salunga, Pa. Metzler will develop radio and literature ministries in Manila, the capital city. "We hope to get a number of programs on the air throughout the Philippines — *Choice, Way to Life, Heart to Heart*, and Family Life TV Spots," he said.

Follow-up work with Home Bible Studies will be an essential part of the ministry. The Metzlers are veterans in mission, having served in Vietnam under EMBMC.

A growing fellowship of believers in northern Luzon is already part of the Mennonite witness in the Philippines — through the efforts of F. A. Aureola, who heads a congregation of over 170 believers.

Quonset Hospital

Pastor Aureola serves in an area 35 miles from Bangued, the major center in northern Luzon. During World War II Bangued was leveled by American bombers by mistake. Only a church building was left standing, and the Mennonite Central Committee set up a field hospital inside it. MCC continued its presence there for six years and added Quonset huts.

In 1952 the hospital was turned over to a national doctor. Now the doctor, a Christian,

is rebuilding the facilities and MCC is again contributing to the program. James Metzler will serve as MCC's representative in this project.

Three avenues: mass communications, local emerging fellowships, and service—all in the name of Christ.

Commissioning for Faye Mumaw

Faye Mumaw of Harrisonburg, Virginia, left the United States for Jamaica as a missionary teacher under the Christian Deaf Fellowship (CDF). Miss Mumaw will assist in the education of the deaf at the CDF school in Kingston.

Miss Mumaw is the daughter of Mr. and Mrs. Homer Mumaw. She received her degree in library science from Madison College in Harrisonburg.

A commissioning and farewell service was held at Lindale Mennonite Church near Harrisonburg on Feb. 14. Elvin R. Stoltzfus, who is treasurer for the CDF organization, was at the service to present a background report of the school in Jamaica. He also described problems related to hearing impairments. John R. Mumaw, the commissioning speaker, portrayed the church meeting the needs of the handicapped. He emphasized three points in his commissioning message. "We need," he said, "to help the deaf become what God intended them to become. . . . In ministering to the deaf we need to help them find God alive and meaningful in their experience. . . . As congregations helping people discover meaning we need to relate them to a God who is alive." He then led in a commissioning prayer.

Graduate Seminar slated for August

"I realized that Mennonites are mistaken in thinking that God wants us to be non-resistant, period; what He really wants us to be is peacemakers in the world."

"It was my initial encounter with a Mennonite atmosphere which encouraged complete freedom of expression . . . allowed traditional concepts to be challenged and honest, yet pertinent, doubts to be aired uninhibitedly."

"A fellow participant told me it was the most significant thing that had happened to him in the past five years."

These responses are representative of students who have attended former Summer Graduate Seminars sponsored by the Student

Services Committees of several branches of the Mennonite Church. The 1971 seminar will be held Aug. 21-31 at Youth Village, a rustic camp near White Pigeon, Mich. Staff includes: John E. Toews, Walter Klaassen, John Miller, all of Waterloo, Ont.; John A. Lapp, Akron, Pa.; and John Howard Yoder and Millard Lind, Elkhart, Ind.

The annual seminar includes sessions on Bible study, theology, Anabaptism studies,

and a special emphasis on the church as counter-community. Informational brochures have been sent to graduate students. A limited number of college seniors will also be accepted. Cost of registration, room, and board is approximately \$35. Grants are available for travel and for room and board.

Brochures with application forms are available upon request from Summer Seminar, Box 370, Elkhart, Ind. 46514.



Faye Mumaw

FIELD NOTES

Daniel Hertzler, editor of *Builder* magazine, urges *Builder* readers to complete and return "The Last Word." This is the questionnaire on the back cover of the March issue of *Builder*.

Arthur J. Griffin was licensed for the ministry to serve the Bethel congregation on Jan. 15. Elmer G. Kolb was the officiating bishop assisted by Markley H. Clemmer and Harold K. Weaver. His address is: 410 Arch St., Norristown, Pa. 19401. Tele.: 215 277-1776.

Associated Mennonite Biblical Seminars, Elkhart, Ind., Bethany Theological Seminary, Oak Brook, Ill. 60521, and Earlham School of Religion, Richmond, Ind. 47374, announce a new Master's program in peace studies. For additional information write any of the above.

Houseparents are needed for MCC (Sask.) sponsored Group Home for Boys in Saskatoon, Sask., for five boys, ages 11 to 16 years, on or about July 1. Application forms are available at 717 Bedford Road, Saskatoon, Sask.

Change of address: S. J. Horst from Carlsbad, N.M., to South English, Iowa 52335.

New members by baptism: nine at Erb Street, Waterloo, Ont.; two at Martinsburg, Pa.; two at South Chestnut Street, Lancaster, Pa.; three at Salem, Ore.; four at Pinto, Md.

Dorothy Logan was recently named administrative assistant in public relations at Mennonite Broadcasts, Inc., Harrisonburg, Va. In her new position, created as a result of increased program activity at MBI, she will serve as an evaluator, innovator, and coordinator in relating Mennonite Broadcasts to its constituency. Miss Logan, formerly of Kalona, Iowa, has served with Mennonite Broadcasts since 1963 as secretary to Kenneth J. Weaver, MBI executive director.

The **Don Brenneman** family returned safely to Buenos Aires, Argentina, on Feb. 27 for another term of missionary service following a three-month furlough in North America. **Mario Snyders** and **Floyd Siebers** returned to Argentina on Mar. 19. **Lena Graber** leaves for Nepal on Mar. 23. The **Daniel Miller** family from Uruguay arrive in North America on Mar. 27 for a year's furlough. The **Robert Gerbers** from Brazil arrive in North America Apr. 1 for a three-month furlough.

S. Jay Hostetler, while still in Detroit, in September 1970, had surgery for the removal of a malignant tumor. On Jan. 5 he had another week in the Goshen Hospital for follow-up surgery. On Mar. 2 **Ida Hostetler** entered the hospital for removal of several malignant growths on her shoulder. At the moment there is reason to hope that both S. Jay and Ida are now free of the malignancy. Address: 1724 S. 12th St., Goshen, Ind. 46526. S. Jay and Ida served as missionaries in India from 1928-49 and in Ghana from 1957-64.

Calendar

Rocky Mountain District WMSA Meeting, First Mennonite Church, Colorado Springs, Colo., Apr. 3.
Mennonite High School Music Festival, Christopher Dock High School, Lansdale, Pa., Apr. 18.
Illinois Conference Annual Sessions, Hopedale, Ill., Apr. 23-25.
Annual Spring Meeting of Rocky Mountain Conference, Glenn Heights Church, Denver, Colo., Apr. 30 to May 2.
Franconia Conference Sessions, Franconia, Pa., May 6.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.
La Junta Mennonite School of Nursing Homecoming, La Junta, Colo., June 25-27.
Mission 71, Eureka College Campus, Eureka, Ill., June 28—July 4.
Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
Indiana-Michigan Conference annual sessions, July 29—Aug. 1.
Last General Conference sessions and Constitutional Convention, Kitchener, Ont., Aug. 16-19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Allegheny Mission Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Mrs. Ronald Guengerich, Sapporo, Japan, reports: "We have finally moved to Sapporo (address: Fukuzumi 41-12, Sapporo, Japan 062) and are reasonably well settled in our own home. . . . Ron has started teaching at Hokkaido International School. He has a small class—nine third and fourth graders. The farewell departure from Obihiro was not easy. According to Japanese custom many friends came to the train station to say good-bye, and as a farewell gift they chose a large leather-bound Japanese Bible and songbook. Each person signed the Bible and wrote his favorite hymn number on the songbook. Although our understanding of Japanese worship services is still limited, we felt a closeness in the group in Obihiro that we will remember."

The Meserete Kristos General Church Council held their annual meeting at Nazareth, Ethiopia, on Feb. 18-20. Among other actions, the Council ratified a new constitution which provides for an executive officer of the church and a pastors' committee.

Asrat Gebre was chosen to serve as the executive officer of the MKC.

Jerry Meck, R. 1, Leola, Pa., has been appointed Youth Director of Lancaster Mennonite Conference by the LMC's Youth Service Committee. Meck officially assumed his new position on Mar. 1.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I was very much impressed with the article, "What Is a Nonresistant Christian?" by Lloy A. Kniss in the Mar. 2 issue of *Gospel Herald*. It is so biblically oriented that no one can refute what he has said. Isn't it wonderful that one does not have to "argue" the Bible? I hope that this article will be read by all who are inclined to voice their convictions on the matter of war. — Lulu Smith, Eureka, Ill.

The Bible is a great big book and tells us many things, and no one man can remember it all. Perhaps that is one reason why we need one another "to help communicate what one has seen or remembered, to another, who may have not, at the moment."

As, for instance, the article you carried in your Feb. 23 issue on "Should Preachers Talk About Modesty?" Here many things are mentioned, but there are also other issues given us on this subject in the Bible. There is the time where Jesus tells us that some people clean the outside of the cup and forget to clean the inside. Therefore we are here told that not all immaculately attired people are as pure as they appear (and I have personally come across many of these).

And then, too, we have Lazarus "who lay at the gate of the rich man, full of sores, whose wounds the dogs licked. And when he died, the angels carried him into Abraham's bosom."

Now the rich man fared sumptuously, and must have been clean outside . . . yet he fared not eternal life.

It sometimes appears that God gave us the poor to see what the so-called "knowing rich?" (who consider themselves so loving) will do with these "His own, least."

And who would care to give me a thorough, truthful explanation of John the Baptist's attire? — Mrs. D. Rempel, Parkhill, Ont.

In your recent editorial about the remuneration for ministers, you omitted one important consideration. A minister has "business expenses," such as travel to hospitals, meetings, members visits, and food expenses for the extraordinary number of persons who are invited by the typical minister to dine with him and his family. These extra expenses reduce the funds available for the minister's needs and his salary level which might otherwise be adequate may be rendered inadequate as a result of this. — R. Wayne Clemens, Souderton, Pa.

Regarding Amish education in "Items and Comments" in the Mar. 2 issue:

The state of Wisconsin, its Supreme Court, and Chief Justice E. Harold Hallows have tragically failed in their sacred obligation to a small group of their people, those children unfortunate enough to be forced to go through life with undeveloped, semidarkened, or crippled minds because of the incredible ignorance and carnal self-will of their parents.

There are few forms of human suffering and misery that are more soul agonizing, more hopeless, more despairing, or more irrevocably enduring than those people who experience an awakening later in life and realize that they have good minds, gifts, abilities, creativeness, potential—but now realize that they have been enslaved, robbed, and deprived of development and fulfillment by a culture, church, society, or parents and relation. That which might have been cannot be recovered. It is too late. The opportunities to serve with skill are gone. Contrary to the thinking of those who so imprison their children, the risk to their spiritual welfare is much greater to the unlearned than to the enlightened and so are the spiritual casualties.

On occasion we have read of the discovery of some child hidden away in a back room by a deluded parent, chained to a bed, with poor food and clothing and none of the normal human relationships. Upon discovery the state acted. Sometimes in the name of religion a parent will deny desperately needed medical aid to their child. Our hearts are broken by the scenes of children in filth, poverty, and disease—then both state and church act. We would be outraged by a cult that deliberately practiced maiming or crippling the bodies of their children as a regular part of their faith. But what about their minds, dear people, what about their minds? Has the state no obligation here? Wherever the church and missions have gone, literacy has also gone to the frontiers of the earth—shall we not speak to this encroachment on the personhood of these children? — Robert Yoder, Protection, Kan.

"Is a Response Expected?" in the Mar. 2 issue of *Gospel Herald* almost demands an answer. You bet, response is expected.

Our Sunday School lessons on the parables have been tremendous. Who can teach them without expecting results? Certainly no teacher with the living abundant love of Christ directing his (her) own life!

In our class the response has been worth sharing:

I. A mother of six youngsters, who works nights in a nursing home shared, "I sent the children to school on Monday morning, sat down on the floor with my Bible and quarterly, determined to read the lesson background once. I wanted to be able to think about it during the week. I dozed off once or twice but I didn't give up until I had it all read." What a challenge to the rest of the class!

2. Hearing a lady speak lovingly about a friend's Christian life, praising God for it, when you've heard this same lady declare, emphatically . . . (before her own spiritual growth) . . . about the same friend, "I just don't see how she can call herself a Christian." That's response!

3. Or how about the one who once insisted, "I wouldn't allow my husband to treat me like that!" later remarked, "It really doesn't matter how I'm treated. What's important is how I react."

That's response and growth, and it's only a wee glimpse of what is happening in our class. The reason—God is there.

Ask . . . seek . . . knock . . . is the verse we've been claiming over and over. God hasn't let us down. He has given beyond our asking, illuminated His Word in fresh new ways, and opened our hearts to a better understanding of His will.

Response from the class has been good. They study their lessons! Do you? — Mary Yoder, Goshen, Ind.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Beery—Heatwole.—Danny P. Beery and Mollie Heatwole, both of Harrisonburg, Va., Pike cong., by Howard Brubaker, Nov. 7, 1970.

Blessing—Brubacher.—Clyde Blessing, Lititz, Pa., and Lena Brubacher, Ephrata, Pa., both of the First Deaf Mennonite cong., by Elvin R. Stoltzfus, Feb. 27, 1971.

Hawk—Roth.—William J. Hawk, Lima, Ohio North Side cong., and E. Jean Roth, Logan, Ohio, St. John's Chapel cong., by Lester Roth, Nov. 28, 1970.

Hersh—Miller.—Frank Hersh, Mohnton, Pa., Bowmansville cong., and Rosanna Kay Miller, Smithville, Ohio, Wooster cong., by Terry Burkhalter and Sanford Oyer, Feb. 22, 1971.

Histand—Garber.—John M. Histand, Portland, Ore., Goshen College cong., and Nancy Garber, Nampa, Idaho, Acres cong., by Nelson Histand and Robert Garber, Feb. 20, 1971.

Jutzi—Martin.—Terrance Jutzi, Preston, Ont., cong., and Judy Martin, Waterloo, Ont., Erb Street cong., by Rufus Jutzi, father of the groom, Dec. 19, 1970.

Martin—Richer.—Roger Martin, Lancaster, Pa., Neffsville cong., and Shirley Richer, Wauseon, Ohio, West Clinton cong., by Edward Diener, Dec. 20, 1970.

Moshier—Stalter.—Loren J. Moshier, Okemos, Mich., Conservative Mennonite cong., and Deanna Stalter, Sterling, Ill., Science Ridge cong., by Edwin J. Stalter, father of the bride, Feb. 20, 1971.

Pfile—Wenger.—Gary Pfile, Freeport cong., Freeport, Ill., and Karen Wenger, Gilead cong., Fredericktown, Ohio, by Paul O. King, Jan. 23, 1971.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bitikofer, Glenn and Ruth (Kieffaber), Kansas City, Mo., second son, Brent Erin, Jan. 25, 1971.

Brenneman, Alvin, Jr., and Marie (Tinsler), Orrville, Ohio, first child, David Lloyd, Nov. 1, 1970.

Foshang, Richard and Beatrice (Yoder), Camrose, Alta., second daughter, Penelope Mae, Feb. 17, 1971.

Friesen, Ron and Beth (Ramer), Duchess, Alta., first child, Neil Dean, Dec. 31, 1970.

Hartzler, David and Catherine (Miller), Hartville, Ohio, fourth child, third son, Byron Paul, Jan. 31, 1971.

Hilty, Kenneth and Verda (Helmuth), Madison, Wis., third son, Bevan Shawn, March 2, 1971.

Kauffman, Dwaine D. and Sherry H. (Hochstetler), Minot, N.D., third child, second daughter, Karilyn June, Feb. 20, 1971.

Keim, John and Donella (Headings), Dayton, Va., first child, Ryan Christopher, Feb. 11, 1971.

Lapp, Ben and Geraldine (Alderfer), Watson-town, Pa., sixth child, third son, Mark Alan, Jan. 30, 1971.

Miller, Andrew G. and Naomi (Siegrist), Manheim, Pa., fourth child, third daughter, Julia Lynn, Feb. 8, 1971.

Reyes, Steven and Miriam (Yoder), Portland, Ore., second son, Aaron Trevor, Feb. 22, 1971.

Smucker, Tom and Kathy (Miller), Smithville, Ohio, first child, Wendy Marie, Jan. 5, 1971.

Steiner, Joe and Cara (Schrock), Columbus, Ohio, first child, Michael Joseph, Feb. 15, 1971.

Swartzentruber, Warren and Jackie (Boersma), Upland, Calif., first child, Ronald Arthur, Mar. 1, 1971.

Thomas, Richard and Fannie (Detweiler), Swink, Colo., first child, Craig Alan, Jan. 16, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baer, Anna, daughter of Justice and Barbara (Brown) Baer, was born Aug. 14, 1876; died at the home of her daughter, Mrs. Charles Jordan, Adah, Pa., Dec. 25, 1970; aged 94 y. 4 m. 11 d. Surviving are 4 daughters (Mrs. Charles Jordan, Corinne — Mrs. Harold Coffman, Brenda — Mrs. John Kantes, and Naomi — Mrs. Peter Palko), 2 sons (Charles and James), 26 grandchildren, 42 great-grandchildren, 5 great-great-grandchildren. She was a member of the Masontown (Pa.) Mennonite Church. Funeral services were held at the Grant R. Townsend Funeral Home, in charge of Carl Opel; interment in the Masontown Church Cemetery.

Bitterman, Walter, was born near Odessa, Russia, Apr. 18, 1905; died of heart complications, Feb. 14, 1971; aged 65 y. 9 m. 27 d. Surviving are one brother (Theodore). He was a member of the Duchess Mennonite Church, Duchess, Alta. Funeral services were held at the Smith Funeral Home, in charge of Charles Ramer and Stanley Shantz; interment in the Brooks Cemetery.

Clemmer, John Landis, son of Joseph R. and Hannah (Landis) Clemmer, was born in Towamencin Twp., Pa., July 22, 1885; died of a heart attack while visiting relatives at Sellersville, Pa., Feb. 7, 1971; aged 85 y. 6 m. 16 d. He was married to Ella Hunsberger. Surviving are 4 sons (Markley, Erwin, Nelson, and Horace), 22 grandchildren, 24 great-grandchildren, 3 sisters (Mrs. Harry Felty, Mary Clemmer, and Mrs. Durrell Moyer), and one brother (Norman L.). He was a member of the First Mennonite Church of Norristown. Funeral services were held at the Towamencin Mennonite Church Feb. 11, in charge of Paul Hackman and Harold Weaver; interment in the Towamencin Cemetery.

Erb, John, son of John and Mary Elizabeth (Hankey) Erb, was born in Wayne Co., Ohio, Apr. 22, 1893; died at the Mennonite Home for the Aged, Rittman, Ohio, Dec. 27, 1970; aged 77 y. 8 m. 5 d. He is survived by one brother (William). He was a member of the Crown Hill Mennonite Church. Funeral services were held at the Gresser Funeral Home, Orrville, Ohio, Dec. 29, in charge of Wilmer Hartman, Noah

Hilty, and Frank Sturpe; interment in Paradise Cemetery, Smithville, Ohio.

Hoffman, William G., son of David and Mary (Gehman) Hoffman, was born at Palm, Pa., Feb. 22, 1886; died of heart failure at Zieglersville, Pa., Feb. 9, 1971; aged 84 y. 11 m. 18 d. He was married to Emma G. Musselman, who preceded him in death, June 10, 1964. Surviving are 3 daughters (Helen — Mrs. Russell Kratz, Martha — Mrs. Allen Walter, and Emma — Mrs. Clarence Mack), 6 sons (William Harold, Lester, Henry, Melvin, Russell, and Herbert), 22 grandchildren, 19 great-grandchildren, and one brother (Harvey G.). Five children preceded him in death. He was a member of the Salford Mennonite Church, where funeral services were held Feb. 12, in charge of Willis Miller and John Lapp; interment in Salford Mennonite Cemetery.

Landes, Isaiah Tyson, son of Irvin and Mary (Tyson) Landes, was born in Skippack Twp., Pa., Aug. 23, 1894; died after a lengthy illness at Harleysville, Pa., Feb. 20, 1971; aged 76 y. 5 m. 28 d. On June 27, 1915, he was married to Susan Alderfer, who survives. Also surviving are 3 daughters (Kathryn — Mrs. Matthew Kolb, Dorothy A. — Mrs. Willis Miller, and Thelma — Mrs. Jesse Mack), 18 grandchildren, 6 great-grandchildren, 3 sisters (Mrs. Harvey Alderfer, Mrs. Norman Reinford, and Mrs. Eugene Kerr), and one brother (Henry Landes). Two daughters (Margaret and Ruth) and one son (Abraham) preceded him in death. He was a member of the Salford Mennonite Church, where funeral services were held Feb. 24, in charge of John E. Lapp and Clayton Swartzentruber; interment in the Salford Mennonite Cemetery.

Landis, Gloria Ann, daughter of Mr. and Mrs. Paul G. Landis, Landisville, Pa., was born and died at the Lancaster General Hospital, Lancaster, Pa., Feb. 14, 1971. Surviving are 3 brothers and one sister (Daniel, Steven, Michael,

and Marie), her paternal grandmother (Mrs. Anna Landis), and the maternal grandparents (Mr. and Mrs. D. Paul Hershey). A private burial service was held at Mellinger's Cemetery, Lancaster, Pa.

Longenecker, Annie B., daughter of George and Emma (Bechtold) Lehman, was born near Middletown, Pa., Aug. 5, 1882; died of heart failure at Marietta, Pa., Mar. 3, 1971; aged 88 y. 6 m. 26 d. On June 13, 1909, she was married to Samuel L. Longenecker, who survives. Also surviving are 3 daughters (Erma — Mrs. Herbert K. Maust, Esther — Mrs. Andrew K. Stoner, and Anna Lois — Mrs. Elmer S. Miller), 3 sons (A. Lehman, G. Mervin, and Harold L.), 21 grandchildren, and 18 great-grandchildren. She was a member of the Steelton Mennonite Church. Funeral services were held at the Elizabethtown Mennonite Church Mar. 6, in charge of Clarence E. Lutz, Russell J. Baer, and William Yovanovich; interment in Shope Mennonite Cemetery, Highspire, Pa.

Miller, Annie, daughter of John and Mary (Zehr) Albrecht, was born near Wellesley, Ont., June 16, 1883; died at St. Mary's Hospital, Kitchener, Ont., Jan. 31, 1971; aged 87 y. 7 m. 15 d. In 1902 she was married to Joseph Miller, who preceded her in death, February 1954. Surviving are 3 sons (Herbert, Clarence, and Lincoln), one daughter (Mary Ann — Mrs. Aaron Boshart), 13 grandchildren, 31 great-grandchildren, and 2 sisters (Mrs. Katie Jantz and Lavina Albrecht). She was preceded in death by one daughter, one brother, and 4 sisters. She was a member of the Maple View Church, where funeral services were held Feb. 4, with Chris O. Erb and Alvin Leis in charge; interment in adjoining cemetery.

Nichols, Minar, son of Andrew and Clara (Minar) Nichols, was born at Doster, Mich., Nov. 11, 1886; died of a heart attack at his home near Smithville, Ohio, Jan. 31, 1971; aged 84 y.

WOMAN LIBERATED by Lois Gunden Clemens

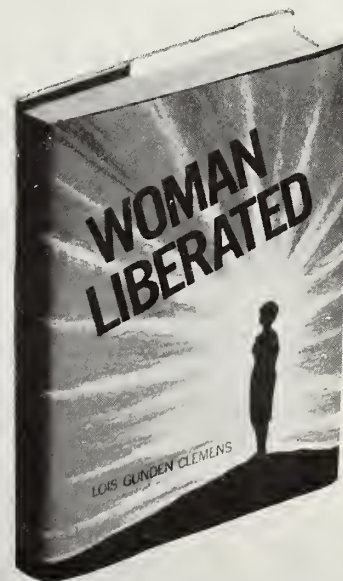
This book is on woman as a person with unique capabilities which, if used, will contribute to all human relationships whether it be the family, the community, or the church. The author seeks to discover from all the available evidence how God views woman.

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2 m. 20 d. On Oct. 4, 1911, he was married to Lola Ames, who preceded him in death. On July 14, 1967, he was married to Luella Yoder, who survives. Also surviving are one daughter (Carla Anne— Mrs. Wilbur Tibbetts), 2 grandsons, and one great-grandson. He was a member of the Souderton Mennonite Church, Souderton, Pa. Funeral services were held at the Gresser Funeral Home, Orrville, Ohio, Feb. 1, in charge of Wilmer J. Hartman and Noah E. Hilty and at Marshall and Gren Chapel, Plainwell, Mich., Feb. 3; interment in Hillside Cemetery, Plainwell, Mich.

Saner, Henry W., son of John A. and Phoebe (Wert) Saner, was born in Juniata Co., Pa., Sept. 15, 1921; died at the Lewistown, Pa., Hospital, Jan. 1, 1971; aged 49 y. 3 m. 16 d. On Feb. 14, 1943, he was married to Anna E. Graybill, who survives. Also surviving are 2 sons (Harold and Kenneth), 4 daughters (Ruth Ann— Mrs. Darwin Apple, Phyllis— Mrs. Clyde Moyer, Sandra— Mrs. Robert Brubaker, and Evelyn), 2 grandchildren, his mother, 3 brothers (Ralph, Clair, and Roy), and 2 sisters (Ruth— Mrs. George Wortman and Mary Ella). He was preceded in death by his father, one brother (John), and one sister (Anna). He was a member of the Lost Creek Mennonite Church, where funeral services were held Jan. 5, in charge of Donald Lauver and Raymond Lauver; interment in the adjoining cemetery.

Steiner, Ruth, daughter of Harvey and Edith (Rickert) Metzler, was born near Columbiana, Ohio, July 5, 1911; died suddenly of a heart attack at her home near Wadsworth, Ohio, Jan. 27, 1971; aged 59 y. 6 m. 22 d. On June 15, 1935, she was married to James Steiner, who survives. Also surviving are 3 daughters (Geneva— Mrs. David Smucker, Eleanor— Mrs. Marion Yoder, and Marilyn), one son (Gerald), 6 grandchildren, and four sisters (Mrs. Rena Cullar, Mildred— Mrs. John Steiner, Sarah, and Laura). She was a member of the Bethel Mennonite Church, where funeral services were held Jan. 30, in charge of Aden J. Yoder and at the Midway Church, Columbiana, Ohio, Jan. 31, in charge of Ernest Martin and Richard Bartholomew; interment in the Midway Church Cemetery.

Yoder, Allie Mae, daughter of Jonathon and Malinda (Kauffman) Yoder was born in Logan Co., Ohio, July 20, 1890; died after a series of strokes at the Mary Rutan Hospital, Bellefontaine, Ohio, Feb. 26, 1971; aged 80 y. 7 m. 6 d. On July 27, 1929, she was married to J. Oliver Yoder, who died in October 1955. Surviving are one daughter (Roselle— Mrs. Clair Kauffman) and 3 stepchildren (Seba— Mrs. Forrest Kanagy, Lydia Belle— Mrs. Ferman Kraybill, and Roy Yoder). She was predeceased by one stepson (Clarence Yoder), one stepdaughter (Edna Pearl, who died in early childhood, and one brother (Chrls). She was a member of the Oak Grove Mennonite Church, where funeral services were held Mar. 1, in charge of Eldon King and George Fissel; interment in the South Union Cemetery.

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Coming Next Week

<i>The Power of the Resurrection to Redeem</i>	Levi O. Keidel
<i>We Are One in the Spirit</i>	Carl Beck

Cover by H. Armstrong Roberts; p. 259, credit: The Glasgow Art Gallery and Museum. Artist, Salvador Dali.

JOHN M. DRESCHER, Editor

Boyd Nelson, Contributing Editor

J. C. Wenger, Ellrose D. Zook, Consulting Editors

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The Power of the Resurrection to Redeem

By Levi O. Keidel

Spiritual life begins at the cross. Too often people rest in a traumatic conversion experience, or loll in the torpor of a respected churchianity, and never move beyond the cross. Birth is the beginning from which all else develops. But a child's birth does not guarantee its growth. Birth simply places a child into an atmosphere in which it may grow.

Grow in Christ's Likeness

We must see it is God's purpose that we grow into the likeness of His Son. "For this is the will of God, even your sanctification. . . . For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [Jesus] might be the firstborn among many brethren" (1 Thess. 4:3; Rom. 8:29).

Omnipotence has taken up residence within you for the purpose of accomplishing this work. "It is God which worketh in you both to will and to do of his good pleasure. . . . For we are his workmanship. . . . Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 2:13; Eph. 2:10; Phil. 1:6).

Triumph over Sin

Infinite power is available to us to enable us to triumph over sin and grow into the likeness of Jesus. Paul prayed that the eyes of our understanding might be enlightened that we might know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand . . ." (Eph. 1:19, 20). This is the very power which is now at work in us who believe, to break us experientially from our bondage to sin and to transform us into the likeness of Jesus.

Because of the limitless resource of power available to us, Paul writes, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. . . . Yield yourselves unto God, as those that are alive from the dead" (Rom. 6:12, 13).

Appropriate the Power

We may personally appropriate this power by concerted consistent effort to strengthen our union with Jesus Christ.

An important theme of Paul's letter to the Ephesians is that the universal church and its people are to live in vital moment-by-moment union with their Head Jesus Christ. It is clear Paul meant that this union be intimate, personal, unbroken, and uninterrupted. (See Eph. 1:3, 11; 2:6, 10, 13, 22, TEV.)

Jesus elucidates this truth in His word picture, "I am the vine, ye are the branches . . . without me ye can do nothing" (Jn. 15:5). Can we possibly comprehend the implications of this beautiful metaphor?

I know that I was brought into initial union with Christ when I came in repentance to the cross. But how can I strengthen that union so as to increase the appropriation of His resurrection power in my daily life?

Basic to this whole matter is an attitude of surrender in every area of our lives. Jesus said that "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jn. 14:23). Unless we are prepared to give unqualified obedience to Jesus, we cannot expect Him to demonstrate within us His unqualified power.

Means to Strengthen

Building upon this premise of willing obedience, there are three means by which we may strengthen our union with Christ.

Levi O. Keidel, former literature missionary to Africa, lives in Elbing, Kansas.

First, we must provide the kind of environment in which spiritual life can flourish. A man raising show cattle doesn't feed them sawdust, but supplement. A florist doesn't produce a beautiful tropical flower by keeping it in a cellar, but in the sunlight. In both cases, concerted effort is made to provide the kind of environment which will be most conducive to healthy vigorous growth.

Providing such an environment has its positive aspect. Someone has correctly said that an expectancy cannot survive unless we nourish it. Our expected growing union with Christ must be nourished with daily reading of the Word of God and prayer.

Providing such an environment has its negative aspect. I must remove those elements which militate against my spiritual growth. When some unwholesome desire of the flesh suddenly reasserts itself, I dare not greet it as a long-lost friend. I must deal with it as an enemy. "Mortify . . . your members which are upon the earth. . . . Reckon ye also yourselves to be dead indeed unto sin. . . . If ye then be risen with Christ, seek those things which are above . . ." (Col. 3:1, 5; Rom. 6:11).

Second, by faith we must mobilize the mighty power of God to recreate us into the kind of persons He wants us to be. We have the promise that we may claim as our assured and present possession whatever we know to be His will. 1 John 5:14, 15. We know that it is His will that we overcome the specific hang-ups which impede our spiritual growth.

In the beginning, His vehicle for creation was faith in His own words, "Let there be. . . ." In Mark 11:23 Jesus opens to us the possibility of sharing with God this same creative power by faith in our own spoken words. "Verily I say unto you, That whosoever shall *say* unto this mountain, Be thou removed . . . but shall believe that those things which he saith shall come to pass; he shall have *whatsoever he saith*."


So I can declare before God victory over those things which impede me, and by fixing my faith upon it, mobilize the very creative powers of God to assist me. I can hold on the picture screen of my mind the kind of person God wants me to be, and by faith know that I am gradually being remade into that person.

Third, I can train myself to guard against anything breaking or interrupting my union with Jesus Christ through the course of any day. The human creature tends to simplify basic functions by reducing them to habit. No one taught me to always shave the right side of my face or put on my left sock first.

Similarly, by discipline and training, my mind can be habit-oriented to fix itself upon Jesus. When crisis arises, my first impulse must be to bring Him squarely into the middle of it. When I recognize I have sinned, I must immediately confess it, accept His forgiveness, and reaffirm my union with Him. Thus by learning to walk increasingly in His light, He

continues to cleanse me from all sin and our fellowship is strengthened. 1 John 1:7.

On several occasions during my years in the Congo, I have seen a vine so completely entwine a palm tree so as to gradually snuff out the tree's life. I have seen the inner tree so totally decayed that only an upright cylinder of latticed vine remained.

To me this illustrates the potential of the new man to unyieldingly grow in its progress toward stifling and destroying the old man of sin. This is a picture of the potential power of the resurrection to redeem. 

Inside Braces

By Richard Hostetler


There was a man who got involved in corrupt entanglement. He went to his priest and after talking to him a while he said, "But, Father, you don't know what the outside pressure was." The priest replied, "Outside pressure, outside pressure, where were your inside braces?"

It is true that there are many outside pressures that make it difficult to live a godly life but we ought to have the inside braces to withstand the pressures. When Joseph was in Egypt he was faced with a severe temptation which came from the wife of his master. There would have been many seemingly good reasons for Joseph to yield to this temptation. The outside pressure was great but the inner braces helped Joseph to resist the temptation.

The moral and spiritual training that Joseph received as a boy must have helped to give him strength which he needed for this occasion. He knew that he could not be true to himself and his own ideals if he would yield.

Joseph also felt a sense of responsibility to Potiphar who trusted him and had given him a position of great responsibility. His sense of honor in human relationships would not allow him to do what Potiphar's wife suggested. Perhaps he could sin without Potiphar knowing it but he could not sin without knowing it himself.

Even more important he saw this as sin against God. He knew that sin was breaking a relationship with God. His loyalty to God was such that he simply could not do that which would stand between him and God.

Joseph had the inside braces which helped him resist the outside pressure. What he did got him into prison. That is, his body was in prison but his spirit was free, for his inner resources had helped him to do what he knew was right. 

Immunity to Sweetness

By Clyde D. Fulmer

"I can't get through; I just can't get through!" moaned an old man in deep trouble upon trying to pray. Words in prayer were of no profit; his prayers came bouncing back like a rubber ball off a wall.

Sometimes all of us feel God is far away. We can't get through as on a telephone call. Seemingly there is no answer and the call isn't completed.


One courageous man called the editor of a great newspaper on the telephone. The editor was quite inaccessible in that beyond his personal secretary, one had to penetrate the inner and outer offices. The secretaries repeatedly replied that the editor was very busy. Finally, the desperate man replied, "Yes, I know he's busy, but I wanted to thank him for his column in the newspaper yesterday." "Oh, that's different," exclaimed the secretary, and the call was channeled through the outer and inner offices and through his personal secretary in record time. The busy editor himself kept the conversation going for another fifteen minutes.

God doesn't have any secretaries to keep us from reaching Him. However, if your prayers rebound like a ball off a wall and you can't make contact, try thanksgiving! Giving thanks is the easiest way to get through to God. This doesn't mean a mere "thank You" from one's lips but a genuine thankfulness from the heart and life.

At a church supper for youth delicious rolls were passed repeatedly. One of the girls asked if she might have a piece of plain bread instead of the sweet rolls. Other youth began to have fun at her expense because they knew she worked at the bakery where the rolls were made. Consequently, the jokes and jeers were forthcoming.

"Yes, I know I should be eating the rolls," replied the girl in embarrassment. "They come from the bakery where I work. But in the months I have been selling sweet rolls, cakes, and cookies, I have become immune to sweetness."

In our pleasant communities and environment, have we experienced so much of God's goodness that we become immune to it! Do we go hour after hour without ever seeing the beauty of the sky or the radiance of the day? Do we arise in the morning with the cares of the day already heavily upon us, and we don't even enjoy the new day? Do we eat our breakfast in silence without a thought of thankfulness to a good God for His abundant provision? Have we heard the "good news" of God's salvation so frequently, we have become immune to the sweetness of His Love?

The psalmist was not immune to sweetness when he testified, "Surely goodness and mercy shall follow me all the days of my life." Try a word and attitude of thankfulness to God today lest we become immune to His love, blessing, and greatness manifest so abundantly all around us. 

Clyde D. Fulmer is pastor of First Mennonite Church, Morton, Ill.

Prayer

In the complex mosaic of life, many pieces are marred or missing. Hopefully, we do find some likeness of what the perfect whole was meant to be. Even so we are often dismayed to see how far afield we have strayed from the pattern designed for us.

O Lord our God, in penitence we acknowledge our failure and pray for grace to retrieve what we can, of opportunities still available.

— Elam Longenecker

IN A WORD

Tension

By Turner N. Clinard

Our age, especially the church, has great fear of tension. Tension is regarded as disruptive, destructive, essentially negative. But life without tension is either of low order or nearly extinguished.

Tension is constructive. Man does work by tensing his muscles. Tension is necessary to weaving cloth, to sewing with your machine. The word derives from Latin *tendere*, "to stretch." A "tent" is a primitive house made of stretched skins. Tension is important in building bridges, skyscrapers, missiles.

Our primary interest is in the social meaning of tension. Physically, if no tension occurs (no opposite pull) there will be continuing stability or uninterrupted motion; but whenever a new force is introduced, tension will develop in opposition to it. Social application of these physical laws indicates that tension is both unavoidable and desirable. Lack of tension reveals conformity from lethargy, disinterest, or contentment with the status quo.

Tension doesn't necessarily produce disharmony. Indeed harmony is built upon it. The tension of a string when vibrated is a factor in producing musical pitch and tone. From the various pitches, produced in part by relative tension, both melody and harmony are created.

A church without internal tension is dead from dictatorship or lack of Christian concern. A church not in tension with society might well ask whether it really is a church.

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Extreme-itis

As Mennonites we are not immune to prevalent problems. One is that we react by going in opposite extremes. Perhaps a long list could easily be assembled. Let me select only a few illustrations.

Some of the past generation were bothered a great deal with a church authoritism which pervaded so much of our church life during the first half of this century. In overreacting we are now, many places, at the point where discipline is dead and where biblical authority is badly needed.

Many reacted against a type of nonconformity which became legalistic along certain lines, measuring every hem and seeking to pour every member into a certain mold of religious conformity. Now, having reacted and gone to the other extreme, a recent survey tells us that a generation of young people has grown up, most of whom say they have never heard a sermon on nonconformity in any of its aspects and their congregation has no suggestion either in simplicity of life or dress.

Some reacted to the type of evangelistic and emotional approach used in the past to the extent that they fear asking for any type of commitment. Some congregations steer clear of scheduling anything like evangelistic or revival meetings lest any pressure be put on to call persons to conversion. By going to the extreme some congregations are less than lukewarm while our youth are pressured by the world to make all kinds of commitments and to seek all kinds of emotion in music and drugs. In addition many members are finding this evangelistic emphasis outside the brotherhood. Paul in Galatians says that we are to get high on the Holy Spirit rather than on drink, drugs, or other forms of stimulation.

Another area in which we have gone to the opposite extreme is in the area of eschatology. Due to the fuss, furor, and frustration many persons felt over different proponents of eschatology, many present-day preachers say almost nothing concerning future things. So one of the questions raised continuously by youth is the question of the future. And even though preachers are silent, youth sing songs strongly eschatological, which are filled with both doom and hope. If they also should remain quiet even the stones would cry out for an answer in these momentous days.

Now it seems the only way to avoid extremes such as this is to continually come to the Scripture for instruction. We have the Scriptures. We also have the Holy Spirit to guide us. And we have the resource of the brotherhood. These three great resources ought to be used to give us the help we need in determining biblical discipline, nonconformity to the world, and an evangelism which makes commitment to Christ the imperative it really is. Further the Scriptures also speak clearly to the sure hope for the future which we have in Christ.

We must somehow raise the flag of caution wherever we

are inclined to make decisions in reaction to what was done previously. If we take a second look with our spiritual eyes rather than reacting and deciding only with our glands we will probably see that at the heart of much of what the church has done historically there is a kernel of truth which ought not be thrown out but rather accepted and applied in a meaningful way today. Therein is the challenge. And it is a pressing, present challenge if we are to have anything to contribute in the days ahead. — D.

Lord, Look at Our Sacrifice

The sacrifice of buying one \$800 ski mobile instead of two.
The sacrifice of buying a \$3500.00 instead of a \$4500.00 automobile.

The sacrifice of a Florida instead of an Hawaiian vacation.
The sacrifice of a \$2000.00 instead of a \$3000.00 kitchen.
The sacrifice of a new home for \$30,000 instead of \$40,000.
The sacrifice of a Scottie camping trailer instead of an Air Stream.

The sacrifice of a mountain cottage instead of a lakefront summer home.

The sacrifice of playing golf instead of skiing.
The sacrifice of a \$2000.00 instead of a \$6000.00 boat.
The sacrifice of buying a Volkswagen instead of a Buick for a third car.

The sacrifice of living in a home with 2 1/2 baths instead of three full baths.

The sacrifice of building a new home with one instead of two fireplaces.

The sacrifice of having two dozen dresses instead of three dozen.

The sacrifice of owning one dozen pair of shoes instead of two dozen.

The sacrifice of having four suits instead of six suits.

The sacrifice of owning one TV rather than two.

The sacrifice of dining in the second highest priced restaurant in town.

The sacrifice of sitting on wood instead of cushioned benches in church.

The sacrifice of having one freezer full of food instead of two.

The sacrifice of a backyard swimming pool instead of a private indoor pool.

The sacrifice of eating plenty of meat and pie instead of too much.

The sacrifice of living on \$15,000 because we gave \$1,000 to that begging church of ours. — D.

We Are One in the Spirit

By Carl C. Beck

"I hope to make friends with fellow Christians in many lands," said one lass as she tried to fix for herself her reasons for wanting to take part in the 1970 work camp.

"I want to know how the Anabaptist Christians live and do in other parts of Asia," said a young church leader. Another youth added, "I have long wanted to find a place where I could really serve others. I look forward to working with my hands for others." Still another remarked, "I would like to learn who we are and why we are like we are." Yet another, a non-Christian, wished that she might find the commitment and the purpose that had eluded her life thus far.

So we gathered in Fanling in Hong Kong's New Territories, just a few miles from Red China's border, for the Sixth International Reconciliation Work Camp with a wide spectrum of motives and from an equally wide variety of backgrounds. How do you go about fulfilling these varied longings and molding such a motley crew into an integrated working team?

The answer, of course, is that you don't. You do neither one perfectly nor even as well as you'd like to. But after all these years I still find myself catching my breath when I see the Holy Spirit taking over and doing what we had neither expected nor thought possible.

He Uses Work

Have you ever noticed how even the Holy Spirit uses things and occasions to accomplish His purposes? How He often uses simple, hard work to bring His therapeutic powers to bear on a situation?

There is nothing like the mutuality of tired muscles, aching joints, streaming perspiration, ravenous appetites, shoulder massaging, and hard beds to break down barriers. It's just pretty hard to be strangers after three hours of sweating on opposite ropes of a Chinese ground-carrying basket.

After all, doesn't "shared work" get pretty close to the real meaning of Koinonia? We strive so hard to produce our warm Koinonia-fellowship affairs in church and youth meetings, forgetting that these pleasant feeling situations may just be a by-product of the real thing. Maybe this is one of those situations where we need to lose our lives to find them: that in fact the chasing after "fellowship" may be the surest way to lose it. The word Koinonia has its roots in the idea of "common endeavor," of being "partners" in some common project. It is always active, never the passive, hot-house thing we'd like to make it.

Anyhow, the above preaching aside, these International Reconciliation Work Camps have re-taught us what we should have long since known. The Holy Spirit uses Koinonia-work to break down barriers and to create the bonds of fellowship.

He Reconciles

The Holy Spirit reconciles. When Paul says boldly, "For He is our peace," he wasn't talking through his hat. He was merely declaring what he had seen and experienced. Christ through the Holy Spirit does make peace.

May I cite just two instances out of our work camp experience. When you bring together thirty to fifty people who eat differently, sleep differently, think differently, and even clear their throats differently and then you make their only means of communication a language that is foreign to all of them, misunderstandings are bound to occur.

One noon, about the third day of this year's work camp in Hong Kong, I came upon E— sitting in a disheveled heap, crying as though a beautiful love affair had been shattered. It had. It seems that E—, the baby of the camp, had developed a great admiration for D—. She liked to be near her. So when she'd see D— resting by herself for a moment and looking lonely, she'd call "Come here, help me carry my basket" or "Let's cut that bunch of grass together." Soon D— got the feeling that E— was making an issue of her too-frequent rest periods. A sharper than meant answer cut deeper than intended. And now E— sat huddled in a forlorn sobbing lump. No issue was made of it; no camp council called. With a few words misunderstandings were cleared up, forgiveness sought and given, and reconciliation accomplished. That evening the two girls sat beside each other at mealtime and in the evening seminar meeting. To the end of camp they remained inseparable companions.

The other incident happened in the first work camp in Korea in 1965. Twenty years after the last Japanese left the ravished Korean countryside, feelings were still strong on both sides. Even Christians retained very unflattering opinions of each other. It took a few Japanese youth from our Mennonite and Brethren in Christ churches to pioneer the way. In one of our recent Christian Youth Peace Seminars they'd learned for the first time how their elders had abused their Korean brethren. "We've got to make amends. We must be reconciled to our brethren." So they went— ten of them—to seek reconciliation. They went at a time when student riots in both Tokyo and Seoul on a massive scale

Carl C. Beck is a Mennonite peace representative located in Tokyo, Japan.

tried to squash talks of a peace treaty between the two countries.

Seventeen Koreans gathered to work with them, painting classroom interiors and terracing a hillside at a vocational school near Taegu. From Friday to Wednesday everything was nice on the surface — and each held the other at arm's length. After the lecture on Wednesday evening one Korean brother could no longer contain himself. Out poured the whole stream of years of pent-up bitterness. A Japanese brother rose to the defense. For a while it looked as though all our efforts would go down the drain, as brother accused brother.

Suddenly it seemed as though a new presence were among us. Brethren turned scarlet with shame. Apologies were made and accepted. Tears flowed as brethren found each other. Like Jacob of old they saw in the feared enemy brother the face of God. Amoebic-like clusters of one or two Japanese and one or two Koreans formed all over the day-room. Reconciliation was complete. From that hour there was a visible drawing together.

Ten days later, when final good-bye's were exchanged at Pusan Pier there wasn't a dry eye in the bunch. The Holy Spirit had brought reconciliation and more. He brought love and Koinonia in the bonds of brotherhood.

And so it is not strange that the campers this year voted unanimously in the final discussion meeting to retain the word "Reconciliation" in our official camp title. "We need reconciliation: Asia needs reconciliation in so many places," they said.

He Meets Human Need

Terraced vegetable plots in Korea and a better diet for hundreds of orphaned boys, a new memorial chapel, in use every week, near Tokyo, a leveled plot for a new building at Taegu Leprosy Sanatorium, a new road to give refugee mountain farmers near Taipei ready access to markets, Japan's first hospital dedicated exclusively to the physical and spiritual welfare of the aged near Sapporo, an athletic field for a children's hostel in Fanling, Hong Kong — these are mute evidence that the Holy Spirit concerns Himself with human need. He works to meet that need. He uses work camp to accomplish this.

Service in the name of Christ ranks high in our scale of purpose priorities.

He Calls Servants

We have tried to keep camp participation exclusively Christian. Occasionally, however, a few non-Christians have asked for and been granted permission to participate. Of these, all except one — and we see daily struggle and growth in this one — have since become dedicated Christians. One of these has just this past spring given up a promising bank job to enter Bible school in preparation for fuller service.

Among former campers, one is now serving with MCC in Vietnam; one is serving in the Brethren in Christ unit in New York City; one serves in the medical library at Mennonite Hospital in Bloomington, Illinois; one is leaving for a

Pax assignment in Germany in a few days; one sold the family farm, where he was cited as model farmer and youth leader, and with his young wife and baby is studying at Tokyo Christian College, also in preparation for fuller service; one is a follow-up worker in the Tokyo Evangelistic Crusade office; one is an officer in the Japan Christian Medical Association, a group dedicated to medical missions in Asia, and has given a summer of service under their auspices in Taiwan and may well end up as a medical missionary in Nepal. Besides this, dozens of our already serving church leaders from India, Indonesia, Taiwan, and Japan have been enthusiastic participants.

Work Camp has proved itself a school from which the Holy Spirit delights to recruit His servants.

He Gives Rich By-Products

Side blessings have flowed into the life of our churches.

Interest in service and relief has grown in many churches. This past year at least two national churches conducted their own local work camps with gratifying results. This same year the Japanese churches contributed over U.S. \$1,600 to foreign relief in Biafra, Korea, Vietnam, Peru, and Romania in their first such attempt. At the moment a large-scale campaign to send relief to East Pakistan is underway.

Inter-Asia church cooperation is another by-product. The first two years it was a strictly Japan-Korea reconciliation attempt. The majority of Japanese participants were Brethren in Christ and Mennonite but Korean participants were entirely Presbyterian or Methodist. By the third year Taiwan had heard of the program and asked to participate. They sent two young church leaders. By the fourth year four countries participated. This past year in Hong Kong, Japan, Taiwan, Hong Kong, Indonesia, and India were represented. The Philippines, Vietnamese, and Korean churches were excluded only because their selected participants could not secure the necessary passports. Five branches of Mennonite and Brethren in Christ churches participated.

Significantly, this year the preparatory committee for the first Asia Mennonite Conference to be held at Dhamtari, India, in November 1971 met in conjunction with the Sixth Reconciliation Work Camp in Hong Kong. As a completely free gift of His Grace, the Holy Spirit has given an Asia-wide Koinonia-fellowship that is both heartwarming and church-strengthening.

He Gives Fun

Work Camp is not all work. Gobs of fun fill in chinks in the schedule and spill down over the whole mass. Occasionally fun can turn into near tragedy. This year when Simon Wung, young moderator of Taiwan Mennonite Church, sprang up from his blankets on a table the first morning to flap his wings and crow like a rooster, his crowing was short-lived. A rotating ceiling fan clipped him and blotched the whole place with blood. Simon's head was swathed in bandages for the duration.

Then there was young Pastor Kawano of Japan doing an imitation (or would caricature be a better word?) of a classical

female dance so perfectly as to evoke catcalls and wolf whistles. Schoolteacher Ratzen's constant clowning and Bishop Malagar's dry humor spiced many an hour. Samuel Setianto and Hadi Djojodihardjo's near professional rendition of the Indonesian national anthem came in for repeated request calls. The Taiwan team's humorous renditions of lively folk songs; Doris Ling and A. Ratzen's readiness to sing at the drop of a peasant's sunshade; the inevitable spill of Yoshihiro Inamine's "zip car," a glorified but ancient wheelbarrow with two ropes attached for two "horses," to pull when it was piled too high for "testing" and the "horses" proved a bit too fractious for Inamine's short legs and tired muscles; the solid hours of spontaneous singing as we were being bussed to and from work on the last few days of camp; the "Japanese general's" shrill voice urging the gang to get on with the work; bass, baritone, and tenor voices mingling in happy, confused harmony as too many bodies tried to crowd under too few showers, so as not to be late for that welcome supper bell—all these stand out in memories' glowing letters.

High fun was another gracious gift of the Spirit.

He Gives Work

When the promised fifty dump truck loads of sand and clay to cover the now cleared, drained, and sloped playground did not materialize and it looked as though we would be without meaningful work for the last four days of work camp this year, morale sagged. Then Miss Balentine made her regal appearance. Her little independent Christian school was in desperate need of a concreted volleyball court where an old smithy stood. Could we not come to help her teachers and children clear the area, level it, and get started with the

concreting? She implored us. They would provide the bussing transportation. Good Chinese cooking, full-scale snacks and even breakfasts beyond describing would be provided. Morale leaped. We were in business again. The high joy of fellowship with that fine bunch of Christian teachers and students during meal and snack breaks in song and testimony added a never-to-be-forgotten dimension. He gives work.

He Gives Unity

When the almost impossible situation of trying to run two simultaneous programs of work camp and committee work, one at backbreaking labor under a broiling Hong Kong sun and the other sitting at a cool table under ceiling fans, caused minor rumblings we wondered if we would know the unity of former years. When, finally, in the second week all backs bent under the same broiling sun, we knew our fears were unfounded. With joy and conviction our voices rose in

We are one in the Spirit
We are one in the Lord.

We are one in the Spirit
We are one in the Lord.

And we pray that all unity
Will one day be restored.
And they'll know we are Christians
by our love, by our love;
And they'll know we are Christians
by our love.

The Holy Spirit gives unity.



Attend With Me

By Bertha Tiessen

Would you like to attend Easter services with me? I go to Trinity Church, which is a combination of Quaker, Anglican, Congregational, Methodist, and Presbyterian churches. An Anglican and a Congregational serve as ministers. The Sunday morning services are in "Eswan" and in the evening they are in English.

The church is new but built in an old-fashioned style. The pews are boards mounted on cement blocks. The pulpit is a very large table made from heavy wood to resemble a carpenter's table; the chairs are like that, too.

Rough cement tiles make up the floor. A large wooden cross is mounted on the cement wall behind the altar. All in all, the square design and crude furniture give it the resemblance of a workshop.

The week before Easter we had services every night commemorating the events of Christ's life. Thursday night we had communion. After this the story of Christ's arrest was read. As the friends deserted Him, candles were extinguished.

The last prayer was in complete darkness. Silently everyone left and went home. To me this was very impressive.

Good Friday morning the communion table was left in disarray in front of the church. The tablecloth was twisted, chairs knocked over, etc., to symbolize a hurried departure. The cross on the wall was veiled. Through readings and messages we followed Christ up to the cross. Triumphant the cross was unveiled at the very end. There we saw our Victor in our imagination. It was meaningful to me.

Saturday night, at a midnight service, we entered the church in complete darkness. The service began with the minister entering carrying a large candle (lighted). This represented the light of Christ. As events leading to the resurrection were told more candles were lit. At the moment of resurrection all lights went on. We sang "Jesus Christ Is Risen Today!" And everyone left in a joyful mood.

Bertha Tiessen is a teacher under Mennonite Central Committee in Botswana, Africa.

OVERSEAS MISSIONARY DIRECTORY

Spring, 1971

The overseas missionary directory appears twice each year—in the last issues of *Gospel Herald* for March and September. Included on this list are missionaries of all boards of the Mennonite Church.

For your convenience the directory may be lifted off the staples and inserted in your personal devotional material, or in your correspondence folder.

Postage rates are included on the last page. Write to your missionaries, and above all, pray for them.

With the sizable number of overseas missionaries and constant movement of missionary personnel, it may happen that these addresses will be changed toward the end of this

list's use. *Gospel Herald* attempts to keep these changes clear in its Church News pages.

The numerous names make it difficult to pray meaningfully for them, but if you keep the directory handy as you read mission news or prayer requests in *Gospel Herald*, you will be able to pray for those in the country and circumstances you are reading about, and by name. Perhaps more than anything else, those whom we send out as a church appreciate our prayer support.

Additional copies of this list are available at no charge from Mennonite Board of Missions and Charities, Elkhart, Indiana 46514.

ALGERIA

Haldemann, Annie, 7 rue Paul Bert, Alger, Algeria
Shoup, Mary Ellen, 6 rue Broussars, Alger, Algeria
Stetter, Robert M. and Lila Rae, 2, rue No. 5 Dar Naama, El Biar (Alger)
Polly, Susan, Marie, and Carolyn Stetter

On Furlough

Marian Hostetler, 127 1/2 Wagner, Elkhart, Ind. 46514

ARGENTINA

In Central Province

Brenneman, Don and Marilyn, Tucuman 1119, Cosquin, Cordoba, Argentina
David, Jonathan, and Rosalind Brenneman
Brunk, Lawrence and Dorothy, R. S. Pena 1340, Santa Rosa, FNDPS, La Pampa, Argentina
Patricia, Susan, and Debora Brunk
Erb, Delbert and Ruth, Casilla de Correo 39, Bragado, FNDPS, Argentina
David, Patricia, and Miguel Erb
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Widmer, Gladys, Calle Orleans, D-22 Villa Contessa, Bayamon, Puerto Rico 00619
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Graber, Ronald and Esther Rose, Box 626, Aibonito, Puerto Rico 00609
Jane, Ellen, Anne, Sibyl, Susan, and Steven Graber
Greaser, Lawrence and Annabelle, Box 626, Aibonito, Puerto Rico 00609
Rachel Greaser
Hooley, Paul and Almada, Box 626, Aibonito, Puerto Rico
Ron, Mary, and Joyce Hooley
Hower, R. J. and Florence, Box 626, Aibonito, Puerto Rico 00609
Luisa Arlene and Samuel Hower
Hunsberger, Kurt and Roberta, Box 626, Aibonito, Puerto Rico 00609
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Smucker, Jon and Janet, Box 626, Aibonito, Puerto Rico 00609
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Angela and Roy Dale Brubaker
Eshleman, Velma, Box 2, Mogadiscio, Somali Democratic Republic
Gehman, Mary, Box 2, Mogadiscio, Somali Democratic Republic
Kratz, Dr. Vernon and Elizabeth, Jamama, Somali Democratic Republic
Charles, Philip, and Richard Kratz
Kurtz, Chester and Catherine, Jamama, Somali Democratic Republic
Marianne, Jewel, Eric Allen, and Eugene Albert Kurtz
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Van Pelt, Elsie, Jamama, Somali Democratic Republic
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Lee Anthony Good
Horst, Martha, Jamama, Somali Democratic Republic
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Kraybill, Nevin and Barbara, KCMC, Box 3010, Moshi, Tanzania
Terella, Rosella, and Marcella Kraybill
Kurtz, Laura, Katoke Teachers' College, P.O. Box B9, Bukoba, Tanzania
Landis, Elva B., Box 7, Tarime, Tanzania

Lehman, Cora, P.O. Box Shirati, Tarime, Tanzania
Martin, Anna, P.O. Box Shirati, Tarime, Tanzania
Miller, Harold and Annetta, P.O. Box 2435, Dar es Salaam, Tanzania
Keith Miller
Newswanger, Stella, Box 7, Musoma, Tanzania
Shenk, Joseph and Edith, P.O. Box 7, Musoma, Tanzania
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Stoltzfus, Dr. Dorcas, P.O. Box Shirati, Tarime, Tanzania
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John Roger and Robert Maynard Kurtz
Petersheim, Leroy and Betty, 100 Carl St., State College, Pa. 16801
Jon Robert, Beth Ann, and Anna Ruth Petersheim
Weaver, Dr. A. Richard and Ruth, Country Club Manor, G-5, York, Pa. 17405
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Wenger, Rhoda, 1089 College Ave., Harrisonburg, Va. 22801
Yoder, Dr. Leo and Mary, c/o Tobe Yoder, Stuarts Draft, Va. 24477
Stuart Ray and Treva Rose Yoder

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Stauffer, Elam and Grace, 2271 Hobson Road, Lancaster, Pa. 17602
Yoder, Phebe, P.O. Box 7, Musoma, Tanzania

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Mary Beth, Sharon Rose, Miriam and Kathryn Keeler

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Mark Byler
Driver, John and Bonita, Coronel Raiz 930, Montevideo, Uruguay
Cynthia, Fred, and Jonathan Driver
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Martin, Luke and Mary, Box 991, Saigon, Vietnam
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Sensenig, Donald and Doris, Box 991, Saigon, Vietnam
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To Write Your Missionaries

LETTER RATES: CANADA

Regular Mail

To Argentina, Brazil, British Honduras, Costa Rica, Cuba, England, France, Ghana, Guatemala, Honduras, Hong Kong, India, Jamaica, Kenya, Mexico, Nicaragua, Nepal, Nigeria, Peru, Puerto Rico, Tanzania, and Uruguay—6¢ first oz.; 4¢ each additional oz.
To all other countries, 12¢ first oz.; 7¢ each additional oz.

Air Mail

To Puerto Rico—10¢ each oz.
To Argentina, Belgium, Brazil, British Honduras, Costa Rica, Cuba, England, France, Germany, Guatemala, Honduras, Italy, Jamaica, Luxembourg, Mexico, Nicaragua, Peru, and Uruguay—15¢ each 1/2 oz., air letter form, 10¢.
To Algeria, Ethiopia, Ghana, Hong Kong, India, Israel, Japan, Lebanon, Nigeria, Nepal, Somalia, Kenya, Tanzania, and Vietnam—25¢ each 1/2 oz.; air letter form, 10¢.

LETTER RATES: UNITED STATES

Regular Mail

To Canada, Mexico, and Puerto Rico—6¢ for each oz.
To all other countries—13¢ first oz.; 8¢ each additional oz.

Air Mail

To Mexico and Puerto Rico—10¢ each oz.
To Argentina, Brazil, British Honduras, Costa Rica, Guatemala, Honduras, Jamaica, Nicaragua, Peru, and Uruguay—15¢ each 1/2 oz.; air letter form, 13¢.
To Algeria, Belgium, England, France, Germany, Italy (Sicily), Luxembourg—20¢ each 1/2 oz., air letter form, 13¢.
To Ethiopia, Ghana, Hong Kong, India, Israel, Japan, Kenya, Lebanon, Nepal, Nigeria, Somalia, Tanzania, and Vietnam—25¢ each 1/2 oz.; air letter form, 13¢.
For more information see your local postmaster or the official postal guides of Canada and the United States.

A WINDOW for pennsylvania's tourists

For ten years the Mennonite Information Center, three miles east of Lancaster, Pennsylvania, has served the tourists who visit the heart of Pennsylvania Dutch Country. It is estimated that more than 3,500,000 visitors will come into the area in 1971. Only 1% of these will visit the Center, but it will be crowded. What are these tourists finding in Lancaster County? Beautiful farms, Amish culture, Mennonite churches, farmers' markets, historic sites and a host of commercial entertainments and accommodations.

THE MENNONITE STORY, a 22-minute color film, is shown every hour at the Center. The film reflects the historic faith and heritage of Lancaster Mennonites. An attempt at honesty rather than idealism, it presents a number of local Mennonites who vocalize their concerns. A Christian lady remarked, "What impresses me most is the joy seen in the faces of the people." A local girl commented, "That makes me feel happy I'm a Mennonite." A tourist asked, "Why can't we have more good Christian films like this one?" Other audiovisuals will be added as resources permit.

In the midst of all the bustle, the Mennonite Information Center seeks to give a clear witness for Christ. Visitors find displays depicting Amish and Mennonite life, past and present. There are pictures and charts showing historic migrations, missions and relief activities, and church institutions. The visitors chat leisurely with the youthful receptionists, the pastor attendants, and the tour guides. Some are accommodated in Mennonite tourist homes and motels. They are Jews, Protestants, and Catholics. They come from all parts of our country; some come from overseas. Among them are many honest seekers for peace.

Moses Tabernacle: Why should a tabernacle be part of our Mennonite witness? This replica provides an opportunity to share faith. It highlights the roots of our Judeo-Christian Anabaptist faith with a clear focus on Christ, the central Person of all time. Church groups, both young and old, will find the tabernacle with its candlesticks, altars, ark, and other furnishings extremely fascinating. Jewish people in particular will be reminded of God by what they see and hear and through the friendliness of the guides.

The reconstruction of the tabernacle is in prospect. Substantial gifts are needed to bring it to completion. Will you help?

Home Missions and Evangelism
EASTERN MENNONITE BOARD OF MISSIONS AND
CHARITIES, Salunga, Pa. 17538

Items and Comments

The mayor of Jerusalem a few days ago expressed his delight that the Jerusalem Conference on Biblical Prophecy is to be held in the Holy City this summer.

The Honorable Teddy Kollek, political head of the centuries-old city, officially welcomed the conference and wished much success to its participants in a letter to Dr. G. Douglas Young of Mount Zion, Jerusalem. Dr. Young is president of the American Institute of Holy Land Studies and host of the June 15-18 meeting.

In his letter Mayor Kollek spoke of both the Jerusalem of the past and the Jerusalem of the present. It is a city, he said, from which many of the ancient prophets spoke, and a city about which many of the prophecies were spoken. He added that it also is "a city where after a day of visiting centuries-old churches you can relax in the comfort of a modern hotel."

The Jerusalem Conference on Biblical Prophecy is the first such meeting in history in the ancient "city of the prophets," the historical setting of many biblical prophecies.

During the four-day conference Mayor Kollek will be host at an evening reception at which time musical selections from "Exodus" will be presented by Pat Boone.

Complete text of the Jerusalem mayor's letter follows:

"We are all delighted that the conference on biblical prophecy will take place in Jerusalem this summer. I look forward to the pleasure of greeting the participants here.

"The significance of having such a conference in our city is self-evident. So many of the prophets spoke from Jerusalem; so many prophecies spoke of Jerusalem, its destruction and its rebuilding.

"This was the Jerusalem of the past.

"Jerusalem of the present is a city which mixes the modern and the old, a city of tourists and pilgrims, a city where after a day of visiting centuries-old churches you can relax in the comfort of a modern hotel. June is one of the most beautiful months here and I am confident that the many guests who are coming will enjoy their stay, as have the increasing numbers of visitors who have come over the past years.

"I would like to take this opportunity to welcome officially your honored guests and to wish you much success."

Southern Baptist congregations in the Philadelphia metropolitan area have grown from none to 32 in ten years.

The first local group affiliated with the denomination opened in Willingboro, N.J., in 1960. The 32 present churches have 3,500 members.

There are 90 congregations, with 10,000 members, in the newly formed Southern Baptist Convention of Pennsylvania-South Jersey, which held its first annual meeting in late February.

"Our people do a lot of visiting, they get out in their neighborhoods and invite people to join them in church," explained Dr. G. W. Bullard, head of the Delaware Valley Southern Baptist Association.

"I can't generalize about who our good prospects are," he added. "In many cases a new church grows up around a nucleus of five or six families who have moved into a community from the South."

Legislation that would abolish the death penalty in Pennsylvania was introduced in the House of Representatives by Rep. K. LeRoy Irvis (D.—Allegheny), majority leader.

The bill, which went to committee, specifies that any person now under the death penalty would have his sentence reduced to life imprisonment.

In January, former Attorney General Fred Speaker "abolished" the death penalty by administrative action and ordered the state's electric chair dismantled. The chair was put into storage, but a new State Administration in effect reversed Mr. Speaker's action on the death penalty, contending only the General Assembly or the courts had power to abolish the death penalty.

Gov. Milton J. Shapp has said he is opposed to capital punishment and would not permit executions during his term of office.

The chairman of the House Armed Services Committee has recommended three years of civilian "national service" for conscientious objectors as an alternative to two years of military service as draftees.

In a statement opening House hearings on the draft, Rep. F. Edward Hebert (D.-La.) offered his proposal as a means of determining the "sincerity" of those seeking conscientious objectors status.

"The only true test of sincerity is performance," he stated, explaining that the proposed program would allow registrants "an opportunity to demonstrate the depth of their convictions by dedicating three years of their lives toward service in the national interest, other than military service."

President Nixon's concept of an all-volunteer army was flatly opposed by Mr. Hebert.

"In our situation, I think the only way to get an all-volunteer Army is to draft it," he said.

About 112,000 men are said to have applied for "objector" status last year, compared with a total draft call of some 163,000. Mr. Hebert's proposal suggests that those "who fail to perform" should be drafted.

Leaders of two dozen churches and religious agencies have announced a campaign to mobilize opposition to the Vietnam war and to urge the government to set a date for the ending of U.S. military involvement in Indochina.

Called "Set the Date Now," the drive wants the president and Congress to decide by Dec. 31, 1971, when all direct and indirect participation in the war will stop.

The campaign is described as primarily an educational program to bring the issue of the war to the churches with new intensity and convey antiwar sentiment to Congress.

"Set the Date Now" is a coalition of officers and staff members of religious organizations rather than a group officially sponsored by denominations and their agencies, according to Herschel Halbert, director.

Mr. Halbert is a former international affairs staff member with the Episcopal Church. He said that churchmen serving on the "Set the Date Now" committee are acting as individuals.

Massive public demonstrations, involving more than 4 million people and staged simultaneously in some 40 countries, are now in the final planning stage in Rome.

But these are "demonstrations with a difference"—they are for something instead of against something, and likely to raise \$4 million for the fight against hunger.

In what promises to be the biggest single act of voluntary cooperation ever organized outside the government sphere, young people—and many not so young—all over the world will "Walk for Development" over the weekend May 7-9.

The money they received from sponsors for each mile they cover will be donated to antipoverty projects. Around 600 "walks" will take place, 300 of them here in the United States.

Nobel Peace Prize winner Dr. Norman Borlaug, developer of the high-yielding grain varieties that have set in motion the "green revolution," was the first of many well-known personalities to support the event "as a means of focusing attention on world poverty and the need for development." He also called the initiative a "unique gesture of international solidarity."

CHURCH NEWS

Curitiba World Conference Recommendations Confirmed

A balloting of members of the Presidium of the Ninth Mennonite World Conference (MWC) and of appointed delegates has confirmed almost unanimously recommendations which were made by a group of MWC representatives in Curitiba, Brazil, January 18 and 19, 1971. These recommendations, which appeared recently in various Mennonite publications as part of a report by C. J. Dyck, Executive Secretary of MWC, spoke primarily to two basic issues: (1) the location of the 1972 sessions and (2) the focus of the conference program. The recommendations were that Curitiba, Brazil, be reconfirmed as the location, and that the conference program should focus on "nonpolitical issues."

Replies by mail have come from all major continents and from almost all delegates polled. Only one negative ballot was cast, namely one by the North German Mennonite delegation, which challenged not the location but the limitation of program focus to "nonpolitical issues," a limitation asked both by the Brazilian government and by the Brazilian Mennonites. "Since we believe that the gospel cannot be preached or understood without taking into account the social and political consequences, this condition seems unacceptable," the North German Mennonites said. They add in a brotherly spirit that their "No" is "not final" but is "an expression of the predicament into which this condition has put us." Some others who voted "Yes" indicated that they sensed the same predicament.

Meanwhile, Dr. J. A. Oosterbaan of Amsterdam reported that the Executive Committee of the Algemeene Doopsgezinde Societeit (ADS) of the Netherlands has voted "almost unanimously" to recommend to their annual June Assembly that "a limited delegation" be sent to the 1972 MWC sessions in Brazil. Others from the Netherlands anticipate coming on a nondelegate basis. The Dutch Mennonites had earlier alerted the world Mennonite brotherhood to certain problems inherent in convening the 1972 conference in Brazil.

Mennonites residing in the "Third World" (Asia, Africa, and South America), now representing almost one third of the total brotherhood, voted unanimously for the Curitiba location and for a conference program which has a nonpolitical focus. P. J. Malagar of Dhamtari, India, in supporting

the recommendation said, "It is important for the Mennonite brotherhood in Europe and North America to get acquainted with the problems of the Third World." Million Belete of Addis Ababa, Ethiopia, wrote, "We should not turn our backs on our brothers in South America but give encouragement instead. The theme of our conference is 'Reconciliation.' We go to Brazil with a message of reconciliation, not to protest a political system. Our badge is LOVE."

This position was strongly supported by the South German and the French Mennonites, as well as by most of the North American representatives. Those polled had opportunity to state their reasons for their vote. Many felt that there is really no viable alternative to the Curitiba recommendations. Many strongly affirmed the conviction that the purpose of the Mennonite World Conference is best served by following through on the projected plans for Curitiba and by emphasizing the biblical and brotherhood dimensions of the announced program theme, *Jesus Christ Reconciles*, rather than by entering into debate over political implications. It was noted by several that Mennonites around the world now live in a variety of national and political settings and that in such setting they have a responsibility to witness, since the biblical gospel clearly has social implications. However, to make discussion on political differences or the policies of particular governments a program focus would be a departure from the constitutional purpose of the Mennonite World Conference and would likely fracture its fragile bonds.

Work now moves forward on program refinement and assignments, a large task coordinated by the MWC Executive Secretary as he works in consultation with many segments of the Mennonite brotherhood around the world. The counsel and prayers of the brotherhood are sincerely sought as this strategic phase progresses. The dates for the Curitiba conference remain July 18-23, 1972. Those planning to attend need to be aware that this is wintertime in that part of Brazil. While winters are mild, the weather is chilly and public assembly halls are not equipped with central heating. Travel preparations will need to be made accordingly. — Erland Waltner, President, Mennonite World Conference.

Buddhists Send Letter

A letter, addressed to Mennonite General Conference office, from the Unified Buddhist Church of Vietnam and the Vietnam Buddhist Peace Delegation to Paris, was received. It invited Mennonites to join the religious campaign for peace in Vietnam. "The war in Vietnam has dragged on for more than 25 years," says the letter, "and the sufferings undergone by the Vietnamese people cannot be described. We can no longer bear this war. This war is not ours — it has not been created by the Vietnamese people."

Further, the letter states that beginning on Mar. 1 prayer meetings are to be organized with "tolling of bells every Sunday to give expression to our demand for an end to this war. . . . We demand an immediate ceasefire. We demand that the U.S. stop the war machine in support of the Saigon government, so that the Vietnamese people can form a government of reconciliation capable of making peace."

Howard J. Zehr, Executive Secretary of Mennonite General Conference, responded in a lengthy letter pointing out our deep concern, our varied forms of protest of the war, and our work in Vietnam itself attempting to relieve suffering and to communicate with both sides of the conflict because of our loyalty and love to Jesus Christ.

Mission 71 Speakers Announced

Myron Augsburger, president of Eastern Mennonite College, Harrisonburg, Va., has consented to address the Mission 71 audience the evening of July 2, 1971. Augsburger will speak about "The Real Issues Which Confront Us."

Clayton Beyler, dean of Hesston College, Hesston, Kan., will lead Bible study input sessions. The program committee has planned for the biblical focus of Mission 71 to be drawn from Philipians.

The larger public sessions of Mission 71, to be held on the campus of Eureka College, Eureka, Ill., begin the evening of July 1 and continue through Saturday evening, July 3. Women's Missionary and Service Auxiliary (WMSA) sessions will be held during the day on July 1, as well as two business sessions of Mennonite Board of Missions, Elkhart, Ind., sponsoring agency for the annual missions convention.

Sunday, July 4, will be devoted to team visits in Illinois congregations by Mission 71 participants, and July 5 and 6 will conclude the Board's business sessions.



Myron Augsburger

Friday and Saturday, July 2 and 3, feature large-group public sessions followed by small-group interaction in response to input presentations. J. Lawrence Burkholder, president-elect of Goshen College, Goshen, Ind., is to speak on "What Future for the Church?" in the final mass session on Saturday evening, July 3.

"This is the last of 65 annual meetings sponsored by Mennonite Board of Missions," Boyd Nelson, staff coordinator, said at

Board offices in Elkhart recently. "In recent years as the focus has moved away from Board institutional needs and concerns, we have discovered increasing church-wide enthusiasm and response for these meetings. We believe they contribute significantly to the life of our brotherhood, and we hope that the dynamics of these meetings can continue under the new structure emerging in the Mennonite Church."



Dwight E. Weldy, far right, directs the 39-member Goshen College A Cappella Choir. In the choir are: *First row, left to right:* Jane Wenger, Perkasio, Pa.; Dawn Ruth, King of Prussia, Pa.; Lois Johnson, Alpha, Minn.; Nancy Zumbrun, Columbia City, Ind.; Sarah Eby, Mohnnton, Pa.; Roslyn Whatley, Atlanta, Ga.; Kathleen Ford, Fayette, Ohio; Retha Yoder, Ligonier, Ind.; Marilyne Harms, Hillsboro, Kan.; Ann Schertz, Lowpoint, Ill.

Second row: Jeanette Eicher, Archbold, Ohio; Linda Bertsche, Archbold, Ohio; Jean Gerber, Bluffton, Ohio; Beth Smits, Lansing, Ill.; Shirley Handrich, Grand Marais, Mich.; Sarah Yoder, Waterville, Ohio; Gayle Doshier, Congerville, Ill.; Sharon Sawatzky, Steinbach, Manitoba; Thelma Schrag, Lowville, N.Y.; Marlyce Martens, Vancouver, B.C.

Third row: Marvin Zehr, Copenhagen, N.Y.; Ron Yoder, West Liberty, Ohio; Steve Hooley, West Liberty, Ohio; Jerry Kennell, Roanoke, Ill.; Richard Clemens, Telford, Pa.; Jon Mast, Berlin, Ohio; Emerson Nafziger, Archbold, Ohio; Dave Weldy, Goshen, Ind.; Roy Hodgson, Bluefields, Nicaragua.

Fourth row: Tim Martin, Columbiana, Ohio; Merle Wenger, Dalton, Ohio; Rodney Maust, Goshen, Ind.; Sam Short, Archbold, Ohio; Calvin Robinson, Jr., Saginaw, Mich.; John Hege, Lancaster, Pa.; Verlin Nafziger, Archbold, Ohio; Bob Stauffer, Berne, Ind.; Doug Knechtel, Petersburg, Ont.; Steve Garboden, Berne, Ind.

GC Choir to Tour Ohio

Goshen College's 39-member A Cappella Choir, directed by Dwight E. Weldy, will appear in nine Ohio communities Apr. 19-26.

This year's program is composed mostly of hymns from *The Mennonite Hymnal* that choir and congregation will sing together.

Carl Kreider, acting president of Goshen College, said, "This year's tour is designed to provide congregations and our choir a means of worship through singing the great hymns of the church and to acquaint them with new hymns which will provide significant new experiences in Christian joy and praise."

The tour is set for the week between Goshen College's commencement and the first week of the spring trimester. Appearances will be at South Union (West Liberty), Martin's Creek (Millersburg), Beech (Louisville), Midway (Columbiana), Orrville, Central (Elida), West Clinton

(Pettisville), and Lockport (Stryker) churches. The choir will also sing at Central Christian High School, Kidron.

Eastern Board Appoints Twelve

The Eastern Mennonite Board of Missions and Charities, Salunga, Pa., appointed five new missionaries and reappointed seven missionaries in its quarterly business session held on Mar. 15, 1971, at Erisman Mennonite Church, R. 2, Manheim, Pa.

The Board made these new appointments: *Jane Louise Myers*, Harleysville, Pa., to a three-year term as a commercial teacher in Somali Democratic Republic; *H. Richard and Ruth Groff Sauder*, R. 2, New Holland, Pa., to a three-year term as houseparents at Rosslyn Academy, Kenya; and *Melvin and Marie Martin Thomas*, R. 1, Denver,

Pa., to Ethiopia for a three-year term as business manager couple.

The Board made these reappointments: *Maynard and Hilda Kurtz*, Lincoln Hwy. East, Lancaster, Pa., to a three-year term in Swaziland to initiate and direct Eastern Board's program there; *Victor and Viola Dorsch*, Harrisonburg, Va., to a three-year term at Bukiroba Bible School, Musoma, Tanzania; *Harvey and Mildred Miller*, Belleville, Pa., to a three-year term of missionary service in Luxembourg; and *Rhoda Wenger*, Harrisonburg, Va., to a three-year term as a social studies teacher at Johar Secondary School, Johar, Somali Democratic Republic.

Hisweek Held at EMHS

A box of identified "snakes," a cross with 140-plus confessions and commitments nailed to it, and the deep satisfaction of having helped in some community project became symbols of *Hisweek* at Eastern Mennonite High School.

Hisweek was a three-day spiritual renewal emphasis on being a whole person. Classes were canceled and students countered in public dialogue with David Augsburg, resource speaker, and met in discussion groups to challenge the meanings of skits and films they had seen.

One skit was about a snake which persisted in choking the victim who could not shake it off. After discussions students identified the individual "snakes" which were choking them so they could not become whole persons in Christ. These snakes were put into a box to be burned later.

During the final morning session everyone



A cross led to *His cross* as EMHS-ers "nailed" confessions and commitments one morning during *Hisweek*.

was invited to write out his confession and commitment, sign his name, and nail the paper to a cross at the front of the auditorium. "It really made me aware of the new freedom that knowing my sins are on His cross can bring," commented one sophomore.

For two afternoons EMHS-ers participated in community projects — accompanying pastors on home visits, raking lawns and spading gardens, cleaning and painting, helping at Mennonite Broadcasts, Inc., and doing odd jobs just to help others.

"I certainly appreciated this renewal experience; it's added a new dimension to my life; there's a lot to being a whole person," one senior said in evaluation.

Hisweek was the second three-day special emphasis at EMHS. Last year's theme was *Withweek* which stressed communication.

Attempting to Locate All Former Employees

The present staff at Mennonite Children's Home, Kansas City, Kan., is interested in compiling a directory of all former employees. Over 300 different persons have worked at the Children's Home in the 54 years of its existence. All former employees should send the following information: name, address, occupation, pertinent information about their families, and time of their employment at Mennonite Children's Home. It would also be nice to know how many employees met their spouses as a result of their period of service at the Children's Home. The information should be sent by June 1, 1971, to Mennonite Children's Home, Larry Wenger, Director, 1620 S. 37th Street, Kansas City, Kan. 66106.

After printing, the directories will be mailed free of charge to all persons listed therein, as well as any others requesting it. It is hoped that these directories will be of service to former employees who might be interested in getting together for fellowship and the sharing of past experiences.

Herr Named Outstanding Teacher

The American Association of Physics Teachers has named a 1959 graduate of Eastern Mennonite College one of the nation's five outstanding teachers of high school physics.

Lowell G. Herr, son of Mr. and Mrs. E. Grant Herr of 1221 North Main St. in Harrisonburg and formerly of Spring Grove, Pa., received a citation and a \$500 award from the Association in New York recently.

Mr. Herr, head of the upper school science department at private Gatlin Gabel School in Portland, Ore., has watched science class enrollment grow 370 percent in his seven years there.

New Administrator Is Appointed

The Board of Education of Belleville Mennonite School announces the election of Robert E. Brenneman to the office of principal, effective June 4, 1971. Brenneman is currently serving as instructor of music and as assistant principal.

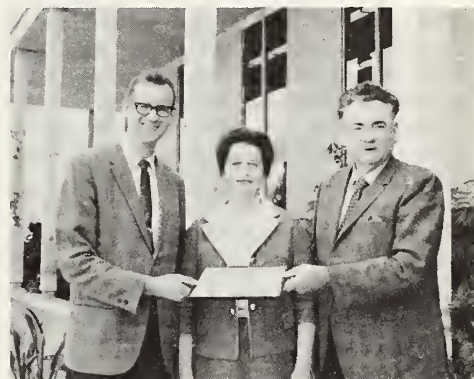
The office of principal was open due to the resignation of Gerald B. Yoder who held the position for the past three years. Yoder stated that his plans following this school year are as yet indefinite.

Mr. Brenneman graduated from Eastern Mennonite College this past June with a Bachelor's degree in music. He had taught four years between his sophomore and junior years at Clinton Christian Day School in his home community, Goshen, Ind. Two of those years he also served as assistant principal.

Mr. Brenneman, now residing in Belleville, is married to the former Rachel Cross, also from Goshen. She is a graduate of Goshen College with a degree in elementary education and has been teaching for the past three years. She will be assisting with the elementary department of the school.

Belleville Mennonite School is located one mile southeast of Belleville. This

year's enrollment stands at 225, K-12. The school is accredited by the state and offers a quality education with a Christian perspective. Attendance at the school is not limited to students of the Mennonite Church but includes other denominations as well.



Pictured is Clyde M. Narramore presenting a certificate to Pastor and Mrs. James Carpenter upon completion of a One-Month Intensive Course in Pastoral Counseling at the International Headquarters of the Narramore Christian Education Foundation in Rosemead, California (in the Greater Los Angeles Area). Mr. and Mrs. Carpenter are serving the Locust Grove Mennonite Church, Burr Oak, Mich.

FIELD NOTES

Dedication Sunday for Parkview Mennonite Church, Kokomo, Ind., Apr. 4. Dedication service at 3:00 p.m. Fellowship luncheon following the service. Everyone welcome.

Washington-Franklin County Mission

Calendar

Rocky Mountain District WMSA Meeting, First Mennonite Church, Colorado Springs, Colo., Apr. 3.
Mennonite High School Music Festival, Christopher Dock High School, Lansdale, Pa., Apr. 18.
Illinois Conference Annual Sessions, Hopedale, Ill., Apr. 23-25.
Annual Spring Meeting of Rocky Mountain Conference, Glennon Heights Church, Denver, Colo., Apr. 30 to May 2.
Franconia Conference Sessions, Franconia, Pa., May 6.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.
La Junta Mennonite School of Nursing Homecoming, La Junta, Colo., June 25-27.
Mission 71, Eureka College Campus, Eureka, Ill., June 28—July 4.
Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
Indiana-Michigan Conference annual sessions, July 29—Aug. 1.
Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.

Board and Eastern Mennonite Board of Missions and Charities will combine in a Cumberland Valley Missionary Conference, Mar. 31 to Apr. 4 at the Chambersburg (Pa.) Mennonite Church. Twenty-seven speakers from numerous fields and mission leadership posts will share under the theme: "Our Task: Sharing God's Message."

Special notice to readers of *Builder* magazine: We need your opinion on *Builder* articles. Please complete and return your copy of "The Last Word" which appears on the back cover of *Builder* for March. Thank you. — Daniel Hertzler, Editor.

Eighty-five college students and other interested persons attended the annual AMBS (Associated Mennonite Biblical Seminaries, Elkhart, Ind.) College-Seminary Student Conference on Feb. 26, 27. Working with the theme, "Getting It All Together," the purpose of the conference was to acquaint students with the seminary and the possibilities of study. Several talks were presented by seminary students who related something of their own spiritual pilgrimages and how their experiences at seminary have contributed to their vision of Christian vocation.

Lancaster Homebuilders public meeting is scheduled for Apr. 22 at 7:00 p.m. The topic of the evening's program is: "Women's Liberation: The Christian Woman's Response." Members of the panel will be Mrs. Lois Clemens (Lansdale, Pa.); Mrs. Ruth B. Stoltzfus (Harrisonburg, Va.); and Mrs. Helen Alderfer (Scottsdale, Pa.). The program will be held at the auditorium of Lancaster School of the Bible, 835 Bluegrass Rd., Lancaster, Pa. Turn north on R. 222 to Eden Rd., which is one block north of the R. 30 By-Pass. Turn east on Eden Rd. at the traffic light; the auditorium is on the left about one-half mile from the traffic light.

Special meetings: William R. Miller, North Liberty, Ind., at Salem, Tofield, Alta., Mar. 28 to Apr. 4. Daniel Sensenig, New Holland, Pa., at Millwood, Gap, Pa., Apr. 4-11. David Augsburg, Harrisonburg, Va., at Midway, Columbiana, Ohio, Apr. 4-11.

New members by baptism: eight at East Chestnut Street, Lancaster, Pa.; thirty-one at Salford, Harleysville, Pa.; four at Tedrow, Wauseon, Ohio; sixteen at Park View, Harrisonburg, Va.; two at Preston, Ont.

Change of address: Milton Brackbill from Sarasota, Fla., to Box 515, Paoli, Pa. 19301.

Milo E. Zehr was ordained to the ministry by lot to serve the Bethel Mennonite Church, Gladys, Va., on Feb. 14. Alvin Mast officiated at the service, assisted by Milton O. Hostedler and Eli B. Yoder. Bro. Zehr's address is: R. 1, Long Island, Va. 24569. Tele.: 703 283-5293.

The Harvey Graber family returned to Brazil on Mar. 9 after a three-month furlough in North America.

Addona Nissley, Aibonito, Puerto Rico, wrote on Mar. 9: "Conference time is upon us and holds all the possibilities of being one of the greatest ever to be held in our young church. The theme will be: 'Make Disciples . . . Baptizing and Teaching Them' (literal translation from Spanish). A very significant feature will be the endeavor to name a national to serve as general secretary for our conference. Both the political environment of Puerto Rico and the stage of growth of the Mennonite Church here seem to urge us in this direction. Conference will be held Mar. 11-14 at La Plata."

Mary M. Good, Goshen, Ind., missionary in India from 1920-52, has been invited by the WMSA executive committee of the India Mennonite Church to visit Dhamtari at the time of their annual meeting in October. She will also attend the All-Asia Mennonite Conference to be held in Dhamtari, Oct. 12-18. Mary and her traveling companion, Margaret Hartzler, RN, of Belleville, Pa., will leave the U.S.A. around Oct. 1.

Mr. and Mrs. Robert Martin, medical missionaries in Nazareth, Israel, 1965-68,

who have been on a study furlough in Washington, D.C., plan to return to Nazareth, leaving the U.S.A. about July 15.

Addona Nissley, Aibonito, Puerto Rico, writes: "We had a very impressive service in Summit Hills on Mar. 7 at 2:30 p.m. when Jose M. Ortiz was ordained to the ministry. Raul Rosado brought the message and Enrique Ortiz, president of conference, gave the charge. All the ordained ministers laid their hands upon Jose in a prayer of consecration and commitment to the grace of our Lord. Jose graduated from our Bible Institute, attended Hesston College, and graduated from Goshen in 1962. Later he attended Eastern Baptist Seminary and graduated from there in 1969. He is doing very well as a pastor in the Summit Hills congregation."

Mennonite Board of Missions, Elkhart, Ind., received two estate gifts recently. A \$7,615 bequest from the estate of Mary B. Berkey, Boyertown, Pa., is designated as follows: \$500 for Mennonite Broadcasts, Inc.; \$1,000 for Yeotmal Seminary, India; and \$6,115 for the general work of the Board. A \$16,665 bequest was designated for Home Missions from the estate of Maude Yoder, West Liberty, Ohio.

Three short films for the 1971-72 mission study on Latin America are progressing favorably, according to Harold Weaver, production coordinator for cooperating Mennonite groups. On Mar. 3 seven persons viewed work prints of the three study films—Latin America: On the Move, The Church Alive, Brothers and Sisters—and were outspokenly enthusiastic about them even in rough form. International Films, a division of Ken Anderson films, Winona Lake, Ind., is producer.

Readers Say

Submissions to Readers Say column should comment on printed articles.

In an editorial in the issue of Feb. 2, the editor makes the prediction that unless we find a way for the small congregation to function without a fully supported ministry most of the small congregations will be nonexistent in less than 20 years. Naturally we wonder what has happened as in times past when we had a plural ministry as a rule we had no trouble in finding men for the ministry and our church took over many small church buildings that had been abandoned by some of the larger denominations because the small group of believers could no longer meet the expenses incurred by the salaried ministry system. Now having laid aside our plural ministry system whereby enough men were ordained that the work of the ministry was shared by a number of the brethren in favor of the one-man pastoral system we now are fearful of going the way of those whose ways we have copied.

One of the reasons we learn little or nothing from the experience of others or past history is because we somehow believe that our results will be different. When the one-man pastoral system was held up before as the panacea for our spiritual ills, we had plenty of opportunity to look around us and see just how it was working in

other denominations. Were the members of other churches more spiritual? Was the interest in church work among both young and old greater? Was the church attendance record better, etc.? About 20 years ago an elder in a denomination that once had much in common with our own church told me that when the transition from a plural ministry to a one-man pastoral system was about complete in their church that for every congregation that had gained by the change a dozen had lost out spiritually. At that time about 10 percent of their established churches were without a resident pastor and their yearbook stressed the need for more men for the ministry.

Church government in the New Testament church was plural and not singular. Paul ordained elders (plural) in every church, Acts 14:23. When Paul was at Miletus he called for the elders (plural) of the church at Ephesus, Acts 20:17. Titus was to set in order the things that are wanting and ordain elders in every city. Titus 1:5. Elders were to rule well. 1 Tim. 5:17. Peter outlines the work of the elders in 1 Pet. 5:1, 2. Under date of Sept. 22, 1970, the editor stressing the need of leaders preparing leaders makes this statement, "The church . . . needs the burning fire of youth, the careful guidance of middle age, and the seasoned counsel of old age. But it cannot live with only one or two of these three without serious problems."

This is what we believed in and practiced 50 or 60 years ago and still do in some places of the church, when the older minister passed on a younger man was ordained and thus was able to profit by the experience of the older brethren. When the one man pastoral system came along we were told that this kind of procedure was no longer necessary as the younger men were educated and trained and had all the answers.

The fact that the system of a plural ministry is still working in some parts of the church with good interest and church attendance is the evidence that it is still practical. The late Daniel Kauffman, editor of *Gospel Herald* for many years, once said that when a group of believers is large enough to be organized as a church they should be able to look after their own spiritual needs. When a congregation must of necessity send away for some one to come and minister to their spiritual needs, maybe the seeds of spiritual decay are already sprouted. What they may need is a revitalization of their own spirituality.

If we want to consider the plural ministry as a possible solution for the small congregation then it is time that we stop thinking and talking about the system as an outmoded and unworkable relic of the past. — William L. Stoltzfus, Harrington, Del.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Anderson, Alfred and Betty Jane (Yoder), Pinto, Md. first child, Lori Jane, Dec. 17, 1970.

Beck, Barry and Stephanie (Pierantoni), Spring Valley, N.Y., first child, Jason Scott, Mar. 4, 1971.

Christner, Don and Roberta (Baker), Roseburg, Ore., second child, first son, Todd William, Feb. 11, 1971.

Diener, Marvin and Ann (Hart), Gladstone, Ore., first child, Curtis Lee, Mar. 2, 1971.

Eshleman, J. David and Helen (Steffy), Flanagan, Ill., third child, first daughter, Joy Noel, born Feb. 26, 1971; received for adoption, Mar. 2, 1971.

Headings, Jay and Diana (Smith) Halsey, Ore., second child, first daughter, Leana Kay, Dec. 30, 1970.

King, Calvin J. and Ardis (Summer), Goshen, Ind., first child, Kimberly Jo, Feb. 7, 1971.

Kolb, James and Brenda (Yancey), Myakka, Fla., first child, Martin James, Feb. 26, 1971.

Landis, Glen and Cheryl (Steckly), Albany, Ore., first child, Todd LaMar, Oct. 8, 1970.

Lehman, Nevin and Donna (Lyndaker), Castorland, N.Y., sixth child, Kendra Kay, Feb. 27, 1971.

Mapelli, Rudy and Edna (Hoover), Denver, Colo., first child, Melissa Leanne, Jan. 16, 1971.

Martin, Lewis and Marilyn (King), Woodburn, Ore., first child, Darvin Lewis, Feb. 21, 1971.

Martin, Noah and Jean (Gingrich), Brussels, Ont., first child, Anthony, Feb. 19, 1971.

Overholt, David and Myrna (Birky), Kouts, Ind., second child, first daughter, Becky Jo, Oct. 26, 1970.

Ramer, Garry and Jan (Weaver), Denver, Colo., first child, Todd Alan, Feb. 13, 1971.

Schroeder, John and Hazel (Glendenning), Albany, Ore., first child, Shawn Marie, Dec. 7, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beyeler — Weaver. — Darrell Lane Beyeler and Orpha Mae Weaver, both of Waynesboro, Va., Springdale cong., by Marion C. Weaver, brother of the bride, Mar. 6, 1971.

Carpenter — Hershberger. — Burton Carpenter, Millersburg, Ohio, and Emma Lou Hershberger, Winesburg, Ohio, both of the Longenecker cong., by Albert C. Slabach, Feb. 21, 1971.

Good — Merrick. — Clifford Good, Greenwood, N.Y., West Union cong., and Mary Merrick, Whitesville, N.Y., Christian & Missionary Alliance, by Robert Wood, Jan. 30, 1971.

Good — Weaver. — Dana L. Good and Lydia Ann Weaver, both of the Chester cong., Wooster, Ohio, by Carl J. Good, father of the groom, Nov. 1, 1970.

Kreider — Rohrer. — Clyde E. Kreider, Columbia, Pa., Mountville cong., and Shirley A. Rohrer, Lancaster, Pa., Millersville cong., by Ivan D. Leaman, Mar. 13, 1971.

Lehman — Horst. — Everett John Lehman, Pleasant View cong., Columbiana, Ohio, and Naomi Irene Horst, Chester cong., Wooster, Ohio, by Carl J. Good, Sept. 12, 1970.

Mullet — Garber. — Merle Mullet, Goshen, Ind., Farmerstown cong., Baltic, Ohio, and Rosalyn Garber, Elkhart, Ind., Sunnyside cong., by Leonard Garber, father of the bride, Dec. 19, 1971.

Teall — Miller. — Russell Teall, Elkhart, Ind., and Jeanette Miller, Goshen, Ind., both of the Waterford cong., by Paul M. Gingrich, Feb. 23, 1971.

Yoder — Hochstetler. — Steven Dale Yoder, Wellman, Iowa, West Union cong., and Rebecca Ann Hochstetler, Wellman, Iowa, Lower Deer Creek cong., by Roger Hochstetler, Feb. 27, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Anna Elizabeth, daughter of James and Christie Knight, was born at New Providence, Pa., Jan. 17, 1895; died at her home at New Danville, Pa., after a lingering illness, Feb. 12, 1971; aged 76 y. 26 d. On Dec. 14, 1922, she was married to John S. Brenneman, who survives. Also surviving are one daughter (Ruth — Mrs. Clair White), 5 sons (John, Clair, Paul, Wilmer, and Elvin), 17 grandchildren, 3 sisters (Mrs. Mary Lefever, Mrs. Suie Brubaker, and Ethel Knight),

and 3 brothers (Galen, George, and Harry). An infant son (Melvin) preceded her in death. She was a member of the New Danville Mennonite Church, where funeral services were held on Feb. 16, in charge of David Thomas, Elias Groff, and Jay Garber; interment in the adjoining cemetery.

Buehler, Ada, daughter of Albert and Anna (Shantz) Habermehle, was born in Woolwich Twp., Ont., Dec. 17, 1906; died at the K-W Hospital, Kitchener, Ont., Jan. 14, 1971; aged 64 y. 28 d. On Dec. 12, 1931, she was married to Norman Buehler, who survives. Also surviving are 3 sons (Floyd, Murray, and Vincent), one daughter (Verda — Mrs. Stanley Cook), 8 grandchildren, one brother (Leonard), and 7 sisters (Vera — Mrs. Eli Bauman, Edna, Erma — Mrs. Elvin Drudge, Ida, Beatrice — Mrs. Edward Feick, Alice — Mrs. Ralph Weber, and Doris — Mrs. William Ermel). She was a member of the St. Jacobs Mennonite Church, where funeral services were held on Jan. 17, in charge of Glenn Brubacher; interment in the Three Bridges Cemetery, St. Jacobs, Ont.

Gardner, Levi G., son of Gottlieb and Mary (Miller) Gardner, was born near Trail, Ohio, Oct. 12, 1878; died at the Dunlap Hospital, Orrville, Ohio, Mar. 8, 1971; aged 92 y. 4 m. 24 d. On Jan. 11, 1902, he was married to Edna Yakely, who preceded him in death on July 29, 1962. Surviving are one daughter (Mrs. Erma Mast), 6 grandchildren, 16 great-grandchildren, and one brother (Harvey). One son (Raymond) preceded him in death. He was a member of the Walnut Creek Mennonite Church. Funeral services were held at the Berlin Mennonite Church on Mar. 11, in charge of Paul R. Miller and Paul Hummel; interment in the Berlin Cemetery.

Gingerich, Simon, son of Joseph C. and Catharina (Swartzendruber) Gingerich, was born in Johnson Co., Iowa, July 15, 1882; died at the Parkview Home, Wayland, Iowa, Mar. 7, 1971; aged 88 y. 7 m. 20 d. On Oct. 25, 1904, he was married to Lena Schlatter, who preceded him in death in 1968. Surviving are one son (Earl), 7 grandchildren, 9 great-grandchildren, 2 brothers (Joe and Ezra), and one sister (Emma). A daughter (Mildred Faye) preceded him in death in 1927. On April 19, 1908, he was ordained minister for the Sugar Creek congregation, and on Oct. 16, 1916, he was ordained bishop. He served as Moderator of General and District Conference, and for 10 years as President of the Mennonite Publication Board. He was a member of the Sugar Creek Mennonite Church, where funeral services were held on Mar. 10, in charge of Willard Leichty and Vernon S. Gerig; interment in nearby cemetery.

Huber, Emma L., daughter of David and Hettie (Shenk) Burkholder, was born July 9, 1883; died at Amelia, Va., Mar. 5, 1971; aged 87 y. 7 m. 24 d. On Oct. 20, 1907, she was married to Joseph E. Huber, who preceded her in death 2 1/2 years ago. She is survived by 3 sons (Aaron, Daniel, and Ornan), 2 daughters (Gladys and Dorothy — Mrs. Walter Weaver), 14 grandchildren, 3 great-grandchildren, and one brother (Lewis A.). She was a member of the Tourist Mennonite Church. Funeral services were held at the Pilgrim Mennonite Church, Amelia, Va., Mar. 7, and at the Tourist Mennonite Church, Sarasota, Fla., Mar. 9; interment in Sarasota Memorial Park.

Lehman, Roger B., son of Kenneth and Cleo (Yousey) Lehman, was born Dec. 23, 1954; died at the House of the Good Samaritan, Watertown, N.Y., as a result of injuries sustained when struck by a car in front of his home at Lowville, N.Y., Jan. 29, 1971; aged 16 y. 1 m. 6 d. Besides his parents, he is survived by one sister (Anne), one brother (Noel), and a foster sister (Marilyn Platt). He was a member of the First Mennonite Church, where funeral services were held on Feb. 1, in charge of Abram Clemens; interment in the church cemetery.

Martin, Aaron A., son of B. Frank and Annie (Mohler) Martin, was born in East Earl Twp., Pa., Jan. 14, 1902; died in East Earl Twp., of a

ruptured main artery, Mar. 4, 1971; aged 69 y. 1 m. 18 d. On May 12, 1921, he was married to Anna E. Martin, who survives. Also surviving are 3 daughters (Evelyn — Mrs. Clarence Groff, Erma — Mrs. Horace Martin, and Mildred — Mrs. Roy Leaman), 15 grandchildren, 4 sisters (Mrs. Mabel Weaver, Mrs. Anna Mary Gehman, Lydia — Mrs. Aaron Weaver, and Erma — Mrs. Aaron Sensenig), and 2 brothers (Clayton M. and Paul M.). He was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Weaverland Church on Mar. 8, in charge of James M. Shank and Ira B. Landis; interment in the Weaverland Cemetery.

Roggie, Elmer J., son of John A. and Beatrice Hersch (Nafziger) Roggie, was born at Martinsburg, N.Y., Dec. 13, 1932; died of a blood clot at the Grand Junction Hospital, Colo., Jan. 16, 1971; aged 38 y. 1 m. 3 d. On Aug. 30, 1955, he was married to Muriel Louise Zehr, who survives. Also surviving are 6 children (Judith, Carol, Elaine, Darlene, Wanda Sue, and Karl Elmer), his father, 3 sisters (Esther — Mrs. Gilbert Lehman, Mary — Mrs. Johnnie Lyndaker, and Ellen), and 2 brothers (James and David). He was a member of the Glenwood Springs Mennonite Church, Glenwood Springs, Colo.; interment in Colorado.

Sauder, Sarah, daughter of Solomon and Magdalena (High) Houser, was born in South Cayuga, Ont., Mar. 12, 1884; died at Elmira, Ont., Dec. 11, 1970; aged 86 y. 8 m. 29 d. On Dec. 20, 1916, she was married to Ezra Sauder, who died Mar. 26, 1959. Surviving are one sister (Lena — Mrs. Earl Feick), 3 brothers (Vernon, Lewis, and Clayton), and 20 grandchildren. She was preceded in death by 2 brothers (Aaron and Ezra). She was a member of the St. Jacobs Mennonite Church, where funeral services were held on Dec. 13, in charge of Glenn Brubacher; interment in St. Jacobs Mennonite Cemetery.

Short, Malinda, daughter of Nathaniel and Anna (Gearig) Aschliman, was born in Fulton Co., Ohio, April 2, 1883; died at Archbold, Ohio, Mar. 2, 1971; aged 87 y. 11 m. On Dec. 18, 1902, she was married to Amandus Short, who preceded her in death on July 17, 1959. Surviving are 2 daughters (Kathryn — Mrs. Jesse Nofziger and Fannie — Mrs. Vern Gisel), 5 sons (Nathaniel, Willis E., Jesse L., Paul, and Lawrence), 27 grandchildren, and 32 great-grandchildren. One daughter, Mary, preceded her in death in 1913. She was a member of the Zion Mennonite Church, where funeral services were held on Mar. 5, in charge of P. L. Frey and Ellis Croyle; interment in the Pettisville Cemetery.

Stahly, Nellie, daughter of James and Elizabeth (Weber) McGowen, was born at Nappanee, Ind., Aug. 10, 1881; died of a heart attack at the Goshen Hospital, Goshen, Ind., Feb. 11, 1971; aged 89 y. 6 m. 1 d. On Aug. 18, 1904, she was married to Harvey Stahly, who preceded her in death, Jan. 15, 1969. Surviving are 4 sons (Ward, Ralph, Paul, and Lamar), 12 grandchildren, and 17 great-grandchildren. She was a member of the N. Main Street Mennonite Church, where funeral services were held on Feb. 14, in charge of Norman Lyndaker and H. F. North; interment in the Union Center Cemetery.

Steria, Lena, daughter of Chris and Mary (Notteier) Roggie, was born at Belfort — Aug. 1, 1881; died at the Lewis Co. Hospital, Lowville, N.Y., Feb. 21, 1971; aged 89 y. 6 m. 20 d. On Nov. 4, 1906, she was married to David Steria, who preceded her in death, on Nov. 19, 1959. Surviving are one daughter (Mrs. Leon Zehr), 4 grandchildren, 12 great-grandchildren, 5 sisters (Mrs. Katherine Moshier, Mary — Mrs. Samuel Moshier, Rose, Veronica, and Martha), and 3 brothers (Joseph, John, and Samuel). She was a member of the Amish Mennonite Church. Funeral services were held at the Croghan Church on Feb. 24, in charge of Joseph J. Nafziger, Vernon Zehr, and Milton Zehr; interment in Croghan, N.Y.

Ulrich, John Y., son of John and Mary (Yancey) Ulrich, was born at Croghan, N.Y., Nov. 25, 1881;

died at his home in Beaver Falls, N.Y., Feb. 23, 1971; aged 89 y. 2 m. 29 d. He is survived by his wife, Esther (Steiner) Ulrich, one daughter (Mrs. Norene Vinkler), and one grandson. He was a member of the First Mennonite Church. Funeral services were held at the Evangelical Baptist Church, Croghan, N.Y., with John Widrich officiating.

Weaver, Mary E., daughter of David and Julia (Hoover) Hershey, was born in Salisbury Twp., Pa., Aug. 25, 1886; died at East Earl, Pa., Feb. 18, 1971; aged 84 y. 5 m. 24 d. On Nov. 24, 1910, she was married to Clayton W. Weaver, who preceded her in death on Nov. 28, 1958. Surviving are 4 daughters (Esther — Mrs. David Hurst, Elva — Mrs. Paul Bowman, Elsie — Mrs. Harvey Witmer, and Mae), 2 sons (Hershey and Lloyd W.), 28 grandchildren, 23 great-grandchildren, 2 sisters (Laura — Mrs. Horace W. Martin and Edna — Mrs. Ross Girvin), and 3 brothers (Frank, David, and John). She was a member of the Weaverland Mennonite Church, where funeral services were held on Feb. 20, in charge of J. Paul Graybill and Alvin G. Martin; interment in the church cemetery.

Weidman, Frank G., son of Jacob and Fannie (Gingrich) Weidman, was born in Rapho Twp., Nov. 14, 1889; died at the Lancaster Osteopathic Hospital, after an illness of several months, on Feb. 27, 1971; aged 81 y. 3 m. 13 d. He was married to Ella H. Stoner, who survives. Also surviving are 3 daughters (Catherine — Mrs. Phares Aument, Mrs. Helen Booth, and Erma — Mrs. Raymond Miller), one son (Frank), and 11 grandchildren. He was a member of the Mt. Joy Mennonite Church, where funeral services were held on Mar. 2, in charge of H. Raymond Charles and Henry W. Frank; interment in the Kraybill Cemetery, Mt. Joy, Pa.

Yoder, Effie T., daughter of Jacob and Ella (Byler) King, was born at Belleville, Pa., Sept. 13, 1916; died at the Lewistown Hospital, Lewistown, Pa., Feb. 24, 1971; aged 54 y. 5 m. 11 d. On Oct. 22, 1939, she was married to Aaron S. Yoder, Jr., who survives. Also surviving are one daughter (Mary Ellen), 3 sons (Leonard, Richard, and Ronald), and 3 sisters (Verna — Mrs. Erie Renno, Ruth, Lydia — Mrs. Joseph W. Yoder). She was preceded in death by one brother (Paul L.). She was a member of the Locust Grove Mennonite Church, where funeral services were held on Feb. 26, in charge of Louis Peachey, John B. Zook, and Harold Buckwalter; interment in Locust Grove Cemetery.

Yoder, Lyle Eldon, son of Eli and Esther (Brenneman) Yoder, was born in Johnson Co., Iowa, May 14, 1914; died at Mercy Hospital, Iowa City, Iowa, from complications resulting from an auto accident 7 weeks earlier, Mar. 7, 1971; aged 56 y. 9 m. 21 d. On Feb. 14, 1937, he was married to Velma Miller, who survives. Also surviving are 2 daughters (Phyllis — Mrs. Frances Litwiller and Zelda — Mrs. Marvin Stoltzfus), 2 sons (Wilford and Kenneth), his parents, 7 grandchildren, 5 brothers, and 3 sisters. He was a member of the East Union Mennonite Church, where funeral services were held on Mar. 9, in charge of J. John J. Miller; interment in the East Union Cemetery.

Zehr, Barbara, daughter of Christian and Fannie (Stalter) Sutter, was born at Hopedale, Ill., June 15, 1878; died at the Hopedale Nursing Home, Mar. 8, 1971; aged 92 y. 8 m. 21 d. On Jan. 16, 1898, she was married to Emanuel Zehr, who died in 1965. Surviving are 4 daughters (Mrs. Lena Guth, Mrs. Emma Litwiller, Mrs. Alma Schrock, and Mrs. Lylia Ripper), one son (Albert), 15 grandchildren, 26 great-grandchildren, 3 brothers (Lee, Elmer, and Harvey), and one sister (Mrs. Louisa Zehr). One daughter, 2 sisters, and 6 brothers preceded her in death. She was a member of the Hopedale Mennonite Church, where funeral services were held on Mar. 10, in charge of Ivan Kauffmann; interment in the Hopedale Mennonite Cemetery.

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Cover picture by John Jeter

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"Why Isn't Life Alive?"

By David Augsburg

Why is life flat?

Once you stop to really look at this thing called life, it's not all it's cracked up to be. It's flat. It leaves a disappointing taste on your tongue. Some call life absurd. Meaningless. Even hate it. Insist it's a guilt-ridden, frustrating torment. Some are indifferent — "well, it's OK. Not much, of course. But what can you expect? Just make the best of it. Spice it up with some fun . . . that may cover the flatness, the boredom."

But why are we bored?

Let's admit it. We are! We're a generation of bored, apathetic people. We are tired of life. We try to save time and then kill it. We fight to achieve success and then hate it. "What's wrong with life?" we ask in our quiet moments of honesty. "Why is there no springtime for the soul?" "Why is life one continuous dull gray winter, like a living death?"

Why isn't life alive?

If this is life, so who needs death?

These are questions we feel down inside. We don't ask them openly. After all, whom would you ask? Who knows what life should be?

Oh . . . it will do . . . at times. There are tastes of happiness, of joy, of the warmth of love, the freedom of honesty, the strength of security that hint to us what life could be. From them we feel instinctively that life, even at its best here and now is only a pale reflection of what life should be.

There are moments of shining insight when we see a life that would really be living. An artist, explaining why he became a painter, told of such flash of insight into life. . . . "Once I saw a painting by the artist Matisse. I was stunned. Suddenly I saw the world in color for the first time. He skinned my eyes. I became a different man, it was like a conversion."

All of us have shared such moments of beauty when suddenly we saw what life could be. What it should be if life were only alive.

But why isn't our life alive? Why is it that so much of life is cold, brutal unfeeling? Why is it that a wintertime of the heart has frozen our spirits in the deep freeze of selfishness?

How is it that death has passed upon all men?

David Augsburg, Harrisonburg, Virginia, delivered this message on the *Mennonite Hour*.

Isn't that what it is? We are dead to the genuine goodness that should leaven all of life with a clean, wholesome strength from within. We aren't real men and women . . . not whole persons. We are trapped half-alive in a world that is under the sentence of death.

"Why, my God, why," we all cry out when we see how our years must end in the stiff stillness of death. Why do we have to die when we've never really lived? Why should the hunger for true life that gnaws at our souls slowly starve with age . . . and die?

Did the Creator create us . . . *for this?* For a life that isn't life, but death?

No! Never! This death passed upon all men when all men sinned. All of us are under the same sentence — all have sinned and come short of what God meant for our lives.

But God has revoked that sentence in Jesus Christ. This is the great news of Easter. Easter — the springtime for the soul. At the cross, God paid the cost of forgiving us. At the open tomb, He set things right again. In raising Christ to life, He gave us back our lives. Gave us liberty. He gave us life, the right to live and be.

At the cross, God forgave.

At the tomb, God forgot.

He put our sin and our sinfulness behind Him. He gave us back the life we didn't deserve.

That is, this applies to us "if we believe in Him who raised our Lord Jesus Christ from the dead. Christ died for our sins, and He was raised again for our justification" (Rom. 4:24, 25, Norlie).

Now life can be all alive again. The man who is born again receives new life. Where there was cold hate, there is warm love; where there was freezing guilt, the flow of forgiveness; where there was empty boredom, fullness of joy; where there was a storm of strife, the soft breeze of peace.

Just one example. Elizabeth Burns.

She had gone through three broken marriages. Lived in top society, but was bored, desperate, bitter. Death looked better than life. So thirteen high-dosage sleeping pills looked like the way out.

Her son discovered her unconscious in a coma, rushed her to the hospital.

Yes . . . she awoke. Back to the life she hated.

But she awoke twice. God entered her life rousing her

to new life, His life. Listen to her description:

"... all at once, I was not alone. There was no increase in light, no sound, no motion, no scent. Lying utterly still, I waited. Unable to accept, I was now accepting, letting myself be claimed, letting this something mount and permeate and cover the self I'd been as the tide rises to cover what was formerly dry and bare. And now I knew what this was, this was the Father, here was the glory of the patient presence. Wonder came, and with the wonder, peace — not the peace the world knows but an in-going at-oneness; and I understood that I had been forgiven."

That experience of God has come to my life too . . . and to the lives of hundreds of people I know personally. It is the experience of Easter. It's the new life Jesus Christ gives.

It can be yours!

What is this life all about?

It begins when you in faith die to your self-centered way of living (your sin and your sinfulness) and give your life — your future — your will — all of you into God's hands.

He'll give you new life.

Your life will come to life. Alive with . . .


The pulsing joy of Christ in you.

The calm strength of Christ through you.

The blessed assurance that Christ is for you.

The rich anointing of Christ's Spirit upon you.

The unbelievable joy of seeing Christ at work about you.

Life. This is life. "He that hath the Son hath life." "This is life eternal . . . to know the Father and Jesus Christ whom He hath sent." "He is come that we might have life and have it more abundantly." 

Empty Tomb—Living Lord

By Rose Magines

Praise God, there is an empty tomb;
The one where Christ had lain.
It could not hold the Son of God,
The Lamb for sinners slain.

The tomb was sealed with such a stone
They thought it was secure;
But there was placed before that stone
A guard, to be more sure.

Praise God, no man or his device
Could be sure of that tomb.
God was there and all earth's powers
Could not imprison Him.

The Son of God arose and lives.
He intercedes in heaven
For everyone who will confess,
"His life for me was given."

Resurrection Morning

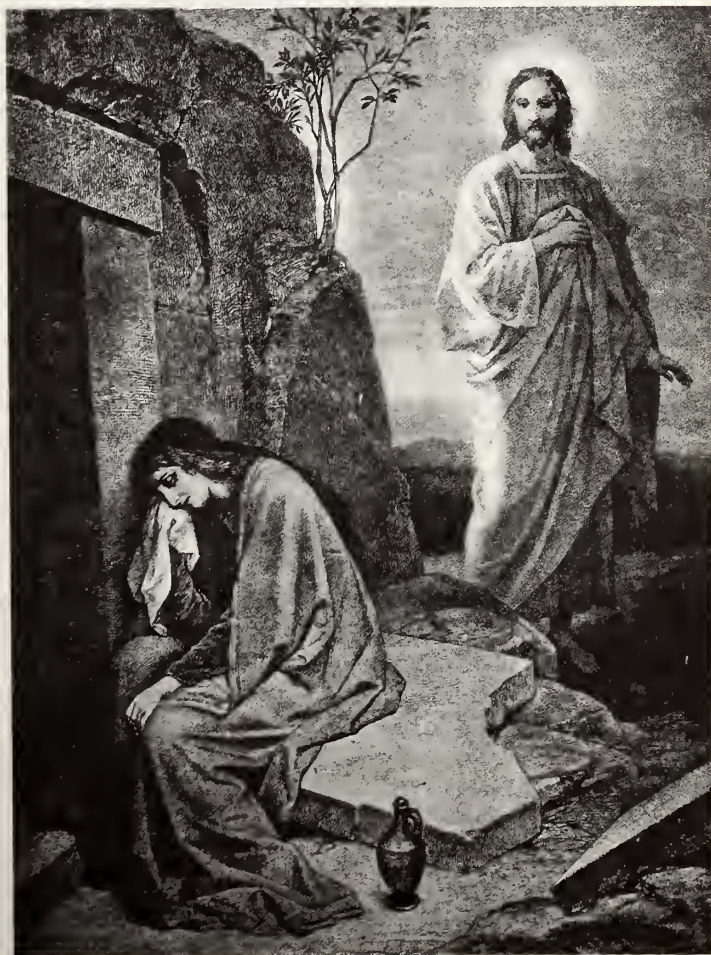
By Lorie C. Gooding

A sound as of a bell
drifted above the hill,
and soothed the legionnaires to sleep,
and quivered, and was still.

A little starlight shone
the cavern mouth to trace.
There was but little need of light
in that most holy place.

An angel, maybe two,
rolled soft the stone away
to let the empty bed appear.
Then it was Easter Day.

But He, the Light of light,
looked to the eastern skies
with farther-seeing eyes than ours
and watched His sun arise.



Faith

(An Easter Thought)

By Norman A. Wingert

Worms —
Finger-long, thumb-thick,
Soft, green worms!
A hundred of them humping up the tree outside my second-story window!
They must have heard a dinner bell atop the tree, for up the trunk and out on limb to branch to tiny twig they go;
It seems the farthest leaves are tenderest.

A tree branch almost strokes my windowpane,
And out its leafy lane
Here comes a worm.

He humps along apace as though concerned about a dinner date,
But when at last he reaches branch's end, 'tis plain to see he has already had his fill;
Some other urge his wormy heart must thrill.

In a flash I guess that urge.
And with my nose pressed hard against the glass,
I watch.

Awhile he sways there.
Incredible sight —
A heavy worm a-swinging on a tiny twig high up above the ground!
“Have you no fear?” I ask.
Methinks he says, “Why shouldn't I get used to being off the ground!”

And then, the while two rows of leglets grip the sagging branch, precariously he raises half his length to get a worm's first bird's-eye view of what his future life will be, safely executes an acrobatic face-about, and lays him still on slender stem.
He has “arrived”!

Soon he discloses his intent
To build himself a tent
And go to sleep.

He nibbles a last bedtime snack.
And now his nose is touching — but not eating — other leaves, the two end-ones,

And I discern a silver thread that's drawing them together.
'Round and 'round, clockwise, with rhythmic grace, the spinning head does go.
An hour I watch, and, lo!
the leaves become his roof, and lo again! somehow, his own-spun thread is wrapping him within;
I'd not believe did I not see!

I watch till dark,
And when at morning light I take my seat again at windowpane,
I cannot see the green within the white-thread sheen.
No doubt he's spinning dreams as gossamery as the soft, white filaments that make his tent.
° ° °

'That was three months ago;
And to and fro
The worm's cocoon has swayed
in sun, in cold, in rain, in shade,
And still the worm sleeps on.

I'm told that soon
The worm's cocoon
Will burst —
And out will come a dream with wings.

Aye, maybe *there's* the reason why
The worm dares build his bed so high;
He knows he'll wake, a butterfly!

A Matter of Life and Death

The practice of capital punishment cuts squarely across the earthly life and ministry of Jesus Christ. Christ said that He came into the world “to seek and to save” — not to destroy — “that which was lost.” He said that He came that “they” — everyone, including the vilest of sinners — “might have life” and have it “more abundantly.” He taught His disciples to love even their enemies, and to show this love by laying their very lives on the line to go to the most remote places on earth to proclaim His forgiving love. He dramatically commuted, Himself, while He was dying, the eternal death penalty for a penitent thief being crucified with Him and gave to him the gift of eternal life. . . .

Governor Rockefeller of Arkansas has set a good example for other governors in this noteworthy action. Let us as God-fearing citizens do all we can to protect society from the criminal element, not overlooking the regenerative processes of God's grace in the human heart as the most potent crime remedy of all. — Ervin L. McDonald in *Arkansas Baptist*.

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Do We Preach Doctrine?

I am in complete agreement with those who are pleading for more doctrinal preaching. Certainly it is not enough to be interested in doctrine for doctrine's sake alone. Doctrine can be a very safe and damning thing unless it leads to practice. Romans 1 to 11 must lead to Romans 12 to 16. But the fact remains that we cannot hold permanently a Christian standard of ethics in our life without Christian conviction.

It is not correct to say, "I don't care what a man's creed is. His theological opinions, his religious convictions do not matter. All I care about is how he lives: not the creed, but the conduct." That may sound brave and modern, but it simply is not sound. One cannot remain sound in conduct without soundness in doctrine.

Robert E. Goodrich, Jr., Methodist minister, wrote: "The very order of the Ten Commandments seems to say that creed comes before conduct, and that ethical standards must be undergirded by faith."

Goodrich goes on to give an example. "Here is the way it works. A person may want to be honest. But . . . under the pressure of things, he comes to a place where he begins to ask, 'After all, *why* be honest?' If he has no faith to guide him and undergird him, he may discover that he just can't be true to that ideal. Passing a course in school or getting some money for the family may justify his being dishonest!"

Today, because of a steering away from expository and doctrinal preaching a vacuum has already developed. One parent said to me recently, "Our children do not even know what sin is." Others are saying that many youth today are biblically illiterate in the great doctrines of the church. Another adult said, "If we had to depend on today's preaching to learn the doctrines of sin and salvation we would not learn them. What we have, we learned as young people."

Certainly all the blame cannot be put on the preacher. The homes, as well as the other avenues of Christian education, share a major part of the task. Yet it is true that preachers still shape to a very large degree the diet of the congregation. And no other person is so charged by the church to proclaim what the Scripture says regarding God, Jesus Christ, the Holy Spirit, the way of salvation, as well as the ethical implications of the doctrines of the church.

So it may be very good for each pastor and congregation to take inventory. What was preached the last year on the great doctrines of Christianity? Although what a person believes may not say everything, yet it remains true that conduct never rises above one's convictions or beliefs. It may be that every pastor ought to preach a series on the basics of salvation, such as the doctrine of God, Christ, the Holy Spirit, Satan, sin, grace, atonement, regeneration, repentance, faith, justification, sanctification, the church, second coming, resurrection, and the final state.

Something tells me a good many people are hungry to

know what God says on subjects such as these — subjects which lie at the very heart of man's need. And preachers who take the time and energy to study deeply in such find their ministry and mind enriched. Further, if I read the interest of persons all across the age span, in religious book polls, as well as inquiries into what people desire to know more about, the above list will hit home to the center of many hungry hearts today.

We cannot expect people to love God without hearing what the Word of God says about Him. We can't expect people to accept a Savior without hearing the good news of Christ. We can't expect people to be born anew unless they know the way of regeneration. We can't expect people to repent without knowing what repentance is. We cannot expect any ethical standard to be held very long, be it peace, honesty, fidelity in marriage, or purity of life, if a sound doctrinal conviction is absent. — D.

Our World of Escapism

A. J. Wilson tells of an incident witnessed recently on a trip. A woman and three small children got on the train. They had no sooner gotten on when one of them yelled that he wanted his sleeping pill. Then the next wanted his, and the youngest of the lot raised quite a racket because he could have only half of one. They slept through the trip instead of looking out the window starry-eyed with wonder at God's panoramic scenery.

Some of the symptoms of our age are expressed in those common phrases: "I couldn't care less!" "What's the use?" "I don't want anything to mar my pleasure." So barbiturates, sleeping pills, narcotics, drugs are in popular demand to artificially soothe the perplexed and the baffled. It is escapism learned early and seen in many other areas of life. Such things as free sex, the talk of trial marriage or no marriage at all — simply live with the person you will, are other forms of escapism. It is an attempt to live life without any obligation to anyone and in the desire that no one or no thing will hamper personal freedom or pleasure.

Such selfish living lowers one to the status of mere animal and means, as Isaiah says, the whole person is sinfully sick. It can only end, as demonstrated so often, in suicide, because one cannot live with himself or others with this approach to life.

Christ came that we might be made whole, that we might be able, through the help of His Holy Spirit, to cope with things, and that beyond ourselves we might care deeply about the welfare of others even at the cost of our own comfort. — D.

You Can Help Heal the World

By Levi O. Keidel

The cross offers us forgiveness. The resurrection offers us redemptive power. These events constitute God's sufficient provision for man's most basic need.

The man who personally appropriates this provision not only passes from spiritual death to spiritual life. The very source from which springs his motivation for conduct is changed. His flesh-oriented motivation is exchanged for a Spirit-oriented motivation which makes him want to become like Christ. He is helped toward that goal by resurrection power. The man whose actions are thus being redeemed into Christlikeness is ready to work at redeeming society.

Is Society Redeemable?

In view of the crises which plague today's world, the question follows: Is society redeemable? Is it really possible for the world to be healed?

God, through His servant Ezekiel, has given us a beautiful picture of what He would like the world to become. Ezekiel 47:1-12. The vision of this homesick prophet in exile focuses upon the temple in Jerusalem, the Jordan River, and the Dead Sea.

From within the temple, through the east gate, and by the sacrificial altar, there trickled a small stream which gradually grew into a torrential river healing all it touched and transforming the sea into which it dumped itself.

The temple was the dwelling place of Almighty God. The east gate was used exclusively by the Prince, symbolizing the Son of God. The altar reminds us of the cross where that once-for-all sacrifice, the Lamb of God, was slain for the sins of the world. The stream which has power to heal has its origin in God and comes into the world through Jesus Christ via Calvary.

This stream of God's grace, beginning as an insignificant trickle, has power to sweeten, purify, heal, and transform whatever it touches. As a growing torrent, it has crumbled pagan empires, leavened cultures, and today touches virtually every country of the world. It is God's purpose that the limits of this water of life be extended until "no man can pass over it . . ." until "the earth shall be filled with the knowledge of the Lord, as waters cover the sea" (Hab. 2:14).

What a challenge for us who have been healed by this

stream, to extend these life-giving waters into areas beyond us, and so help heal the world. But too often because we do not understand the deeper truths of God's healing grace in Christ, or because we refuse to commit ourselves to them, we pollute the stream, and so rob it of its healing power.

Needed — Interpersonal Reconciliation

Ours is a planet in rebellion. Basic to healing its bitter waters is interpersonal reconciliation, men to God and to each other. God has brought man through three progressive levels of dealing with problems of interpersonal relationships.

The first level is illustrated by Lamech, an early descendant of Cain, who boasted to his wives, "Hear my voice . . . I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold" (Gen. 4:23, 24).

Lamech's is the philosophy of unrestrained vengeance, of overkill which if continuously reciprocated would wipe out the human race. He said, "For wounding, I kill."

God mercifully lifted man to a higher level of dealing with conflict by introducing the law. It limited man's vengeance by prescribing, "Eye for eye, tooth for tooth, hand for hand . . . wound for wound, stripe for stripe" (Ex. 21:24, 25). God said in effect, "For wounding you shall not kill; you shall only wound."

Release of Redeeming Power

Christ has brought us to our highest understanding of dealing with conflict. "When he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree . . . by whose stripes [wounds] ye were healed" (1 Pet. 2:20-24). Christ said, "For wounding, I heal."

Had Christ taken revenge on His enemies, He could never have healed them. He so absorbed their rage, that after they had thoroughly spent themselves in hating Him, He still loved them. By His willingness to take these stripes, theirs and ours, upon Himself, He has power to heal. It was the vicarious nature of His suffering that released this redeeming power.

This is not a noble idea for speculation. This is a program for action. Peter wrote, "Christ suffered for us, leaving us an example to follow his steps. If you suffer for doing well,

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take it patiently. Commit yourselves to him who judges righteously." He asks us to do as Jesus has done for us; to absorb the sin and abuse of others into our own bodies, and thereby heal them.


No one can explain the mystical effects of Ezekiel's healing stream, but one of its most powerful ingredients is silent vicarious suffering.

Following Jesus in these footsteps takes most of us to a deeper level of commitment than we're used to. It demands that we love not only some far-off enemy but our next-door neighbor who has mistreated us. Rather than to take overt action against him (which people would see), or forgive him (which we cannot do), we hold a grudge against him. A grudge is simply a form of subdued revenge.

But Scripture says that such a harbored root of bitterness will spring up and not only trouble you, but defile those about you. Heb. 12:15. "Love does not keep a record of wrongs" (1 Cor. 13:5, TEV). We cannot harbor malice, hatred, bitterness, vengefulness, unkindness, and hope to heal the world. By these attitudes we pour our own little cupfuls

of bitterness into that life-giving stream, and pollute it. We are saying in effect, "For wounding I don't want to heal; I want to wound . . . to kill."

If Jesus holds no grudge against me for my misdeeds, what possible right have I to cherish a grudge against another? We can hope to do our part in healing the world only when we recognize such attitudes as sin, confess them, and purposely reach out to love the one who has wronged us. Then that life-giving stream can do its cleansing, restoring work in us, and reach through us to others.

To sum up all that has been said, the Christian who would live effectively in the world today must appropriate on a day-by-day basis what Christ has accomplished for him. At the outset of every day I must reaffirm my surrender-union with Jesus. I must remind myself that He really is at work within me. I must define the areas of sin which are impeding me, and mobilize His creative power in faith toward healing them. Then I may walk with Him through the day, alert to see His appointments where I can share Him and His love to help heal the world. 

The Church Called to Suffer

By John Driver

One morning the last week of September the quietness of an exclusive residential area of Montevideo was shattered by a tremendous explosion. The beautiful building housing the facilities of the "Bowling Club of Carrasco" erupted in a volcano of dust, smoke, and flames. The shock waves from the powerful blast splintered windows in nearby houses. All that remained of the once-proud recreational center was twisted steel, fragments of glass, and broken concrete.

After the flames had subsided firemen discovered the charred and mangled bodies of two young dynamiters. In delaying their getaway by a few fateful moments they had paid the supreme price for their revolutionary activity.

Desperate acts of this type are not isolated events. They appear, rather, to be part of a larger crusade for liberation which has captured the imagination and the loyalty of large numbers of Latin-American youth. The slogans scribbled in large black letters on the classroom walls where these young activists had studied bear witness to some of the salient elements of their "program":

"Without weapons there can be no liberation."

"To organize ourselves, to arm ourselves, and to fight."


"The war must be taken to those places where the enemy wages it. To his homes and his places of recreation. It must be total."

The last of these slogans, which had apparently inspired the action of the young radicals, was carried out with calculated thoroughness. The Bowling Club chosen for destruc-

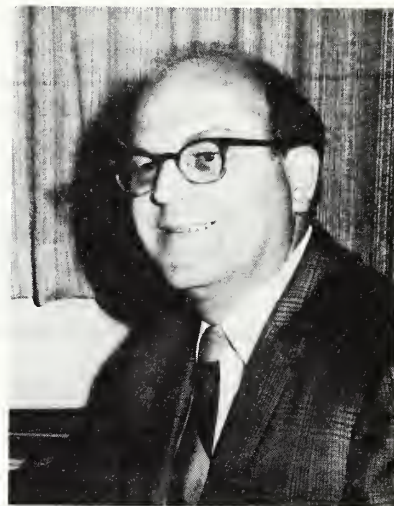
tion boasted the only automatic pinsetting machine in the country. It represented the leisure activity of a privileged elite. It was a symbol of hated financial imperialism.

This lamentable tragedy paints in stark colors and with unmistakable clarity the frustration and the desperation which increasingly characterize the mood of Latin America. The only progress people see is increasing poverty. From this perspective the poor appear to become poorer, while the rich grow richer. Frustration turns to bitterness and desperation as they seek in vain to break the vicious cycle. Liberation in this desperate situation means wresting power from the rich by violent means. The only answer to the violence of suppression, they feel, is counterviolence.

How do these events concern the life and mission of the church? What course should the church follow in this kind of setting? We believe the way of the church—in the midst of seething rivalries between the rich and the poor, the affluent nations and the have-not nations—is the way of the cross.

In its servanthood role the church must share its bread with the hungry while it calls the rich to repentance and reconciliation in the name of Christ. In its role as witness the church will point to the One who is its Lord. In its role as reconciler the church must bear the impatient reviling of the poor, as well as the disdain of the rich. But this is the path we are called to follow by the Suffering Servant whom we confess to be our Lord and Master. 

What Makes Voluntary Service Run?



By Ray Horst

The committees, appointed by the Peace and Social Concerns Committee and the Mennonite Board of Missions and Charities in 1942 and 1943, to study possibilities of establishing a service program for the Mennonite Church, arrived at certain basic assumptions regarding such a program. "Any service program set up must represent a basic philosophy of the Christian church and in particular the Mennonite Church," they said. "The service program will need to closely identify with and hopefully become an integral part of the evangelistic and missionary programs of the Mennonite Church." The committees also felt that the program could rediscover in new ways the concepts of the church, as understood by our Anabaptist forefathers, as it reflected on the "Christian community or group" as being basic to Christian life and evangelism.

Since the initiation of the first Voluntary Service unit in the summer of 1944 until the present, these concepts have remained central to the basic objectives for the program and for administrative patterns. For this reason the program was identified administratively with the Mennonite Board of Missions and Charities and therefore the "group or unit" concept has remained very central to Voluntary Service.

From the outset many concerns were expressed about the service program becoming strictly "humanitarian" or a "representation of the social gospel." All persons involved in

developing the program were very strong in their commitment and understanding that this would not be the case for the Mennonite Church. The only valid reason for the church to become involved in such a program is if it is seen as an arm of evangelism, they said.

Basic VS Assumptions

What are the basic assumptions around which the Voluntary Service program has been developed and continues to operate today?

1. Jesus Christ came into the world so that all men might have life and experience it to its fullest possibilities. John 10:10. All Christians, therefore, carry a responsibility to share the Christian message and to help all men experience this fullness of life physically, emotionally, and spiritually.

2. The Great Commission is central to the gospel and the Christian's responsibility to proclaim, baptize, and teach. Matthew 28; Mark 16. The Anabaptists taught that this responsibility was binding to all who became members of the brotherhood. Voluntary Service, therefore, provides opportunity for lay members of the church— young and older people alike—to each in his own way carry out this responsibility.

3. All Christians need to seek ways to identify with Christ in becoming the "servant of men" and not the "master of men" as reflected in Christ's teaching in Matthew 20:20-34. Those who become great in God's kingdom are those who

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have allowed themselves to become servants of their fellowmen.

4. Christ's message in the world was explaining to men that God loved them and wanted to have men become reconciled with Him, and that Christ in turn has given this same message to all members of His body, the church. 2 Corinthians 5:17-20. Therefore, members should find ways to become a part of a community that demonstrates and helps others experience reconciliation. The Voluntary Service unit concept should help in demonstrating both facets of reconciliation.

5. All Christians become members of Christ's body, the church, and are responsible to use their talents and time as members of the body. Romans 12:3-9. Each person has a particular contribution that he can make and is responsible for using his talents accordingly. Voluntary Service attempts to provide a variety of experiences so that each person in his own way can share in the lives of others and give his own unique witness to God's love and mercy.

6. Christ's ministry proclaimed the gospel, taught the people, and carried with it a ministry of healing and service. Matthew 4:23, 24. Those who follow in the steps of the Master need to be concerned for the whole person.

7. Christ's response to the lawyer seeking understanding of eternal life was the parable of the Good Samaritan as recorded in Luke 10:25-37. Christ also named those who are a part of His kingdom as being the persons who feed the hungry, clothe the naked, give drink to the thirsty, free the captives, and invite strangers into their homes. Matthew 25:31-46. This again becomes the basic responsibility for the Christian to demonstrate his new life to his fellowmen.


8. Each Christian will have experienced a newness of life by having been raised in newness of life with Christ and therefore will testify against evils of society such as materialism, racism, violence, poverty, discrimination, etc. In each case God's will for man is violated. Service programs are aimed at providing this kind of corporate witness in the communities where they live and work.

9. The Christian group becomes responsible for edifying and encouraging one another through Bible study, prayer, and sharing life together. The Voluntary Service unit has attempted to combine group living with leadership so that participants can experience the kind of personal growth and spiritual search that all Christians should experience as part of the brotherhood of believers.

10. The Christian group of believers discipline each other and should constantly purify the group as they share intimately in life together and search for new understandings in the Christian life.

11. Each Christian should be aware of the world which God created and have an understanding that the earth is the Lord's, and man has the responsibility of preserving the world according to God's will and intention and to help other men understand their responsibility.

12. Our brotherhood can best pray, give time and dollars, and become personally involved in the needs of their brother if they become aware of his need. Voluntary Service units can become the "eyes and ears" for the brotherhood to help the members understand and become informed so that they can more intelligently become involved.

13. Voluntary Service should not be a forerunner of, an adjunct to, or a replacement of the missionary program of the church; it should rather be an integral part of the total mission of the church and be recognized as a part of the total ministry of our brotherhood. Just as the Word became flesh and Christ demonstrated God's will for men, His love for men, His caring about men, so today as God's Word becomes flesh in the hearts of believers, the same demonstration of God's caring love needs to take form. This demonstration, however, is not valid without interpreting and verbalizing the faith and the hope that lies within each believer. 

A Happy Home

Parents may not be wiser than their children, but they must be more understanding, more patient, more constant in their faith if they are to fulfill their parental role. If parents see to it that the atmosphere of the home is such that their children may not only grow but grow up — if parents let them know they expect good things of them and have faith in their ability to achieve — if parents give their children full opportunity to achieve, then they will have fulfilled their parental role. A few don'ts might help too — Don't long for the good old days when children were different — Don't harp on the subject that the world is going to the devil — in other words, keep alert to the world in which you live today and in which your children live and adjust your thinking and your counsel to today's world.

It is one of the characteristics of the divine Word that whenever it appears, Satan ceases to slumber and sleep.—John Calvin.

Anabaptism: 1525-1770-1970

By J. C. Wenger

(Synopsis of an address given at the Two-Hundredth Anniversary of the Building of the 1770 Germantown Mennonite Meetinghouse, October 11, 1970)

The great reformers of the sixteenth century, such as Luther in Germany and Zwingli in Switzerland, did not originally intend to cause a schism in the medieval church. It was their hope, rather, to teach the gospel of Christ in its pure form as they discovered it in the Holy Scriptures, in such a faithful manner that the Holy Spirit would bring renewal to God's people. But the reformers did not break with a vast portion of the doctrine of the church which had originally nurtured them. They agreed with Rome in such matters as the personality of God, the significance of prayer, the deity of the Lord Jesus, the personality of the Holy Spirit, the church as God's people, the importance of a holy life, and the reality of human depravity.

On the other hand, the reformers rejected the seven sacraments of the Roman Church, along with the extreme sacramentalism of Catholicism — that the sheer performance of the sacraments communicates divine grace. They also rejected Rome's priest-system; its prayer to saints, angels, and Mary; the merit of asceticism; the institutions for monks and for nuns; compulsory celibacy for the clergy; the merit of good works; belief in the treasury of merits; the indulgence system; the veneration of images; the doctrine of transubstantiation; withholding the cup from the laity; the use of such religious media as holy water, holy oil, holy salt, etc.; the legalistic character of Roman ethics; the theory that there are two sources of authority for the church; Bible and tradition; the doctrine of the mass as a bloodless repetition of Christ's sacrifice on Golgotha; and the belief that there were four destinies in the hereafter: (1) the limbo of the infants, for those dying unbaptized; (2) purgatory, where believers finish the penal suffering for their sins; (3) hell, for unbelievers and those dying in mortal sin; and (4) heaven.

Luther retained the Christian convictions mentioned in the first paragraph of this statement. But he reduced the number of full sacraments to two: baptism and the Lord's Supper. (Lutherans, of course, continued to confirm catechumens, to marry couples, to ordain ministers, and to bury the dead.)

In place of the seven-sacrament theory, Luther stressed: Word and sacrament, the priesthood of all believers, prayer to God only, the right to enjoy a normal life (including marriage), and communion in "both kinds" (the bread and the cup).

His central doctrine was justification by faith and salvation through the grace of God. He emphasized Christian freedom from all and every kind of legalism. He recognized only one final authority for the church and for the individual Christian: the Word of God. Unfortunately, he retained from Catholicism the state church system, and in the long run he defended the persecution of religious dissenters. He did not believe in the relevance of the Great Commission for the contemporary church — he thought it was only for the apostles and the first-century church. He held to the "real presence" of Christ in the Lord's Supper.

Zwingli Went Further

In Switzerland, Zwingli taught many of the same doctrines as Luther, only he carried his rejection of Romanism still further. He rejected the use of the fine arts in worship, and even abolished all singing (it was restored sixty-seven years after his death). He saw the Lord's Supper as a joyous celebration and memorial of our redemption through Christ. He agreed with Luther that the institution of the papacy was the antichrist of Scripture. He also defended the state church system and the persecution of dissenters.

Conrad Grebel and his "Swiss Brethren" followed the more radical line of Zwingli, holding to the Lord's Supper as celebration, but went further by insisting on a Free Church (not a state church established by law) and on believers' baptism. He emphasized that the Christian life was one of heroic discipleship. He believed that children were in need of no ceremony for their salvation, for he understood the Scriptures to teach that they were through Christ in the divine kingdom. He stressed the "brotherly address" of Matthew 18. He understood the Christian disciple's role as one of cross-bearing and meekness in suffering, even of absolute nonresistance. He saw the church as non-hierarchical, as a brotherhood. He burned with evangelistic zeal, and saw the Great Commission as a central obligation of the church.

The church was also understood to be composed of re-

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generated brothers and sisters who practiced total caring and sharing — so that the brethren had to defend themselves against the charge that they opposed private property. The Christian ethic was one of radical obedience to Christ, of strict conformity to the New Testament. The church was called to give a prophetic witness to society of its sins and injustice. Christian baptism was to be given to those who were “walking in the resurrection,” who had died to sin and risen with Christ to new life, who were ready to make their covenant of discipleship. The state had no right to establish any creed or denomination by law, nor to persecute people for following the will of God as they understood it.

Germantown Beginnings

The story is well known of how the Mennonites began to settle in Penn's Germantown in 1683, in Skippack (now in Montgomery County) in 1702, and in the Pequea Valley (Willow Street area of what is now Lancaster County) in 1710. The first minister, William Rittenhouse, was probably chosen in 1690, and served until his lamented death on February 18, 1708. But some five years earlier, on October 8, 1702, the Germantown congregation had chosen Jacob Gottshalk and John Nice as ministers, and it was Gottshalk who moved ahead with baptismal services on May 9, 1708, when eleven precious souls were added to the church, and with a glorious Lord's Supper celebration on May 23 — the membership then being 45. And a few months earlier, another most happy development occurred. Some Swiss Mennonites from the Palatinate, who had come to Germantown in 1707, and for a year had kept aloof from the Dutch and Lower Rhine Mennonites, decided to unite with their brethren from the north. The united church then decided to choose three deacons. This was done on March 22, 1708, when Isaac van Sintern, Herman Karsdorp, and Martin Kolb were selected. The first two were of the “Northern” Mennonites, while Kolb was from the Palatinate. And on March 20, 1708, the vigorous little church chose two additional preachers: Martin Kolb (from the Palatine group) and Herman Karsdorp (from the Dutch-Lower Rhine group). The year 1708 was therefore really a banner year: (1) the first merger, (2) five ordinations, (3) the baptism of eleven applicants, and (4) the erection of their first house of worship, a log structure.

On September 3 the three ministers, Gottshalk, Karsdorp, and Kolb, wrote a letter to a Dutch Mennonite minister in Amsterdam, Herman Schijn and coministers, asking for catechisms for the children and Testaments for the youth. They also added that they lacked a Bible in the meeting-house.

And finally, they wanted English Confessions of Faith to give to the English-speaking *Mennists* in the New World (probably in New Amsterdam, now New York.) In 1709 more Mennonites came from the Palatinate. By 1712 the Germantown congregation, including its country members at Skippack, numbered 99.

Ministers' Meeting

In 1725 the first American Mennonite ministers' meeting was held, with five attendants from Skippack, three from Germantown, five from Lancaster, one (Bishop “Velte,” i.e., Valentine, Clemmer) from Great Swamp, and two from “Manatant” (Daniel Longenecker of Coventry and Jacob Bechtel of near Pottstown, who was in the Hereford-Coventry district).

In 1770 the present Germantown Mennonite stone meetinghouse was built at a cost of 202 pounds and five shillings. By that time the membership at Germantown had dwindled to 25, but by 1789 had climbed to 46.

But our central concern relates to the “Anabaptist Vision.” What happened between 1525 and 1770? Perhaps we should mention some of the facets which were preserved: (1) earnest gospel preaching; (2) the doctrine of the saved status of infants and children; (3) baptism and Lord's Supper were still celebrated as sacred memorials of Christ's body and blood — but not as direct sacramental channels of divine grace; (4) the Christian life as one of earnest discipleship to Christ; (5) nonresistance and the believers' cross; (6) the practice of the “brotherly address” of Matthew 18; (7) the baptism of those wishing to make their covenant with Christ; (8) a brotherhood-type church; (9) caring love for the members of Christ's body; manifested in helpfulness and sharing; (10) belief in religious toleration and freedom of conscience.

But it is indeed painful to recognize that some of the most central emphases of Anabaptism had simply been lost or dropped. Included here would be: (1) a strong and clear prophetic witness against the sinful standards and life-styles of society in general; (2) concern to go into all the world as flaming evangelists of God's love as revealed in Christ and His gospel; and (3) the followers of Menno by 1770 were content to be the quiet people of the land — God-fearing, honest, industrious, and devout; but nevertheless quiet, making no effort to evangelize the American Indians or their English neighbors. (Mennonites did write the first antislavery document in America, 1688.)


Where Are We Now?

Perhaps we ought to conclude this brief review by asking, Where are we today in relation to the Anabaptist Vision? We may reply: (1) we still believe in the centrality of the ministry of the Word; (2) we still hold to the spiritual safety of infants and children; (3) we still celebrate the ordinances of baptism and the bread and the cup; (4) we still seek to live lives of earnest Christian discipleship; (5) we still hold to the practice of the brotherly address (Mt. 18); (6) we still oppose bloodshed, violence, and all wars (not only “unjust” wars); (7) we still hold to believers' baptism; (8) we believe so deeply in mutual aid and sharing that we have organized it as MMA, making it more fair and equal, but with great opportunity for individual, informal sharing with those in need; (9) we are once more becoming concerned to give a

prophetic witness against war, the sins of affluence, racism, the liquor industry, drug abuse, tobacco, and the like; (10) we still hold to a brotherhood church, with all members of the body standing on the same level of need and blessing, no hierarchy, neither that of wealth, education, or ordination; (11) we are becoming deeply concerned to regain the evangelistic and missionary concern of the Anabaptists, although most of our members do but little evangelistic witnessing, and although our per capita giving is probably only around \$150 per year; and finally (12) we are growing in our concern for the total man: physical, spiritual, and emotional, his total needs.

This effort to recapture the Anabaptist Vision has not been without its casualties: the disappearance of Clayton

Kratz in relief work in Russia in 1920, the murder of Arthur T. Moyer of the Welsh Mountain Industrial Mission in 1924, the tragic death of Merlin Grove in Somalia in 1962, and the uncertain status of Daniel Gerber. We must bear steadily in mind the word of our Lord, "Except a corn of wheat fall into the ground and die . . ." (Jn. 12:24).

How good it is to know that vigorous efforts are now being taken to revive the witness of our brotherhood at Germantown, and to restore the adjoining property to serve as a center for this Anabaptist witness. We are confident that our people will respond to this challenge by their prayers and their gifts, and in every way seek to kindle a spiritual light in Old Germantown for Christ, His salvation, and His way of life. 

Peace-Paris-Style

By Simon Schrock

There was a certain man who went to his church to worship God. He met with brothers and sisters of like precious faith. He exchanged friendly greetings with his good friends in Christ on his way inside. He made his way to his seat and soon the worship service began. The congregation joined voices together and worshiped God through song. And then a speaker arose to address the group. He spoke of peace. Peace comes through Christ. He illustrated it like this: We have the Paris peace talks and they want to talk peace. But they can't talk peace, because they couldn't agree on the shape of the table they want to sit around. And behold — the man who came to worship was reminded that it was a silly thing not being able to agree on the shape of the table.

The speaker went on to point out that peace comes through Jesus Christ. Paris doesn't know peace. They don't know what it is, so how can they bring peace?

So the church knows peace. That is a wonderful thought. If only Paris could take a lesson from us, maybe we would soon have peace. The church says she has peace. Heads seem to nod in favor that knowing Jesus means peace. They wear their peace smiles and happiness badges. The church could come to the peace table without all that silly trouble.

Some weeks later the church has her turn to come to the table. The brethren would like to gather around the communion table. They would like to partake of the symbols the Prince of Peace taught them to observe. They want to observe the taking of the bread and cup as a sign of inner peace with God. They want to wash one another's feet showing they have peace with their fellowmen.

And would you believe — there was trouble in getting together. Paris — silly we say — if they only knew peace. Now it is our turn to show peace. The man who went to

worship discovered that the church wasn't so peaceful. The peace smiles and happiness badges went out of order.


There was no real problem about the way they were going to sit. The seating was fine and no one disagreed on shape of the arrangement. It was the shape of the discipline that some of the negotiators didn't like.

And it came to pass that the air of peace that this certain man heard about in his church came to an end. Tension began to mount. Envy crept in. Sedition began to work. Emulation started to show. The Scripture — let each esteem the other better than himself — was practiced in reverse. Fingers pointed to each other. It's your fault. You said so and so — therefore, I can't go to communion.

And so after a while some of the peace-loving brethren manage to gather at the table and take communion and share peace among themselves. But some of the loudest voices of peace walked out.

Now this is an all-too-familiar story to most of us. It sounds like stories we hear among brethren from East to West. It seems to strike each congregation of believers sooner or later. Why not do all we can to avoid this worldly-like peace among ourselves? To be at peace with God we must be at peace with man. To be at peace with man requires rejection of our self-exaltation and brings us into subjection to others — such as, consider him the better brother.

The Paris peace talks — silly. But wait again — who learned from whom? Did Paris take lessons from us? And now we see their wrong. Maybe we should pitch our peace song on a lower note and find a higher key for our works tune. The world would rather see peace than hear peace.

And the certain man went away sad, for he had still not seen peace. Peace — we have it. Or do we? Sounds like it's peace, Paris-style. Shame on us. 


Learning from My Brothers

By Donald Schrader

While serving with the Surprise, Arizona, VS unit, I came to regard some area high school fellows as close brothers. Two came to the unit one Sunday afternoon and the three of us argued vigorously about "Is there a God?" and "Is Jesus Christ really God?" Near the end one fellow said, "Don, did you know that I never talked with you this way before because I was afraid I might destroy your faith." I recoiled. Did my faith appear so flimsy and fragile or my stance so defensive that my brothers with honest doubts and questions feared to confront me?

Here in the Albuquerque, New Mexico, VS unit I perform various types of community service including volunteer work at the county juvenile detention home. I tutor academic courses and also share my faith in Jesus Christ's unconditional love. An outstanding young man, Joe, fifteen years old, is awaiting a hearing for charge of forcible rape. However, the girl actually double-crossed him. One day I told Joe the story of Jesus' forgiving the woman caught in adultery. A day later Joe told me, "I want to hear another story about God." Another fellow sitting beside him overheard, and said, "I want to hear too."

I wept at the funeral mass of 16-year-old Eddie Romero, who apparently suffocated in his sleep from rolling over on his face during an epileptic seizure in his detention home room. Handsome and intelligent, Eddie had a tragic family history. In this life he seemed often misunderstood or unappreciated. To me he was friendly and courteous. Before he passed away, he accompanied me to a statewide Catholic Youth Convention on the theme, "Christ Power — United We Stand." He borrowed the Christian book *The Parables of Peanuts*. A few days later he passed away, and we six pallbearers carried his coffin from the hearse to the potter's field burial spot. The priest stressed so beautifully the worth of every individual and the Christ who associated with society's outcasts, died for all, and loves all.

Recently I visited and surprised a beloved brother of mine, a soldier at Fort Carson, Colo. I learned to know him while a pastor in Sterling, Illinois. I had not seen him for one year and eight months, including one year he was in Vietnam. He shared a situation with me which has been bothering him since 1968 — a situation he had not revealed to his relatives or close friends. After outlining it in detail, he said, "I didn't tell you before, Don, because I was afraid it would destroy our friendship." However, his trusting me with this burden drew me even closer to this my brother. 


To: Chief of Staff: Demon Division

From: Agent 787, Christian Subversion Detachment

A good idea is not without honor . . . unless it is promoted through the wrong channels. Progress is important in any organization, but equally important is the maintaining of prestige. This applies to government, schools, factories . . . and churches.

If the man in the pew knows of a way to save money on the new church being built, it will be welcomed only if he presents it in the right manner to the right people. He can't go charging into a meeting of the building committee and say, "Now this is how you ought to do it" — though he may be indisputably correct. Neither can the teacher of a Sunday school class throw out the lesson plans she's been given to work with and institute her own unless she gets previous clearance throughout the chain of command. And the youngsters, bored though they may be with the present program, had better double check before they try any innovations of their own, because deviation from the prescribed procedure can lead to wounded pride, and that in turn can lead to all sorts of congregational contention.

The beautiful part is that no one will ever admit the reason an idea doesn't get accepted is because the presentation didn't follow protocol. It will be labeled impractical, untimely, or just plain unchristian — with documentation to support the charge — but never will it be said that a plan or a program is doomed to defeat because the person or group presenting it doesn't observe the prerogatives of the power structure. This leaves the innovator only one choice if he really wants to see his dream materialize. He must be willing to let the key people promote it as their idea. Then it immediately becomes practical, timely, and indeed a Christian obligation.

And here is where we usually score a two-way victory. Few people are willing to put their gloriously conceived brainchildren out for adoption. As long as I can keep my charges concerned with who gets the credit instead of getting the job done, I figure I'm doing a very creditable job myself, Chief. 

Wit and Wisdom

From a postcard received by the Weather Bureau was the following: "Sirs: I thought you would be interested in knowing that I have just shoveled two feet of 'partly cloudy' off my front steps."

. . .

The nice things about dictating letters is that you can use a lot of words you don't know how to spell.

. . .

The psychiatrist who urges parents to spend more time with their children may really be drumming up business.

. . .

The five Bs of middle age are baldness, bridgework, bifocals, bay windows, and bunions.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

For Instance, edited by Donald T. Kauffman, Doubleday, \$5.95, 263 pp.

Donald T. Kauffman, the observant and discerning managing editor of *Christian Herald*, gives to teachers, ministers, speakers, and discussion leaders a most stimulating book of current insights, anecdotes, quotations, and questions which cover over 200 topics. What is particularly gratifying is that the material is fresh and current, nearly all taken from events, books, periodicals, and films of 1969-70.

While prepared as a resource for leaders, *For Instance* will also be read with great profit by the average reader. These quotations and illustrations will add punch and flavor to sermons, speeches, and discussions. Any one could be a good starter or conclusion. The reader should be ready to face up to serious problems of our time. The book zeros in on the human situation in one striking illustration after another and calls for response on the part of the reader by the questions Kauffman asks. The author does not draw back from asking the right questions about such subjects as drugs, sex, morality, religion, protests, youth, and war. So what is the current concern you want to share or learn more about? You will likely find help in *For Instance*.

Peacemakers in a Broken World, edited by John A. Lapp. Herald Press, 1969. 159 pp. \$2.50.

For a "peace" church we have published a surprisingly small amount of "peace literature." So this book is a good addition; many of the chapters were papers at "Peacemaker's Workshops" in 1968.

Anna Mow, a theologian in the Brethren Church, was surprised and pleased at some of the concepts in the book, such as the suggestion that Mennonites must influence public policy and the warning that non-resistance may become a "cruel practice of being friendly to both the oppressor and the oppressed, but refusing the painful role of reconciler."

As the editor notes questions regarding the draft, conscientious objection, war taxes, and formal political action for peace are not discussed. Other issues are only mentioned. But there is more than enough in the book to stimulate thought on deepening convictions in the area of peace.

John A. Lapp writes, "The brokenness of the world challenges the church in every generation to find new ways of bringing peace and reconciliation. Never has this task been so complex as in our time. . . . Peacemaking is a process. There are always unresolved problems and new dilemmas. That

in itself brings us to the profoundly Christian stance of waiting for a word from the Lord. Such a word will come as we understand the times, listen to the Holy Spirit, and hear the voices of our brothers." Twelve of them speak in this book. Some chapters are easier reading than others but none are beyond high school students who are interested in the subject. For a group of persons or a Sunday school class the book could serve as a study guide. There are questions at the end. A must for Mennonite church libraries.—Helen Alderfer.

Vietnam and Armageddon: Peace, War and the Christian Conscience, by Robert F. Drinan. Sheed & Ward. 1970. 210 pp. \$5.95.

Vietnam and Armageddon, by Robert F. Drinan, is an interesting and significant book on the morality of war. In this forthright analysis of America's involvement in Vietnam a priest reviews current attitudes and censures Catholics for failing to come to grips with the moral question of war. Statements of the Vatican and of the American bishops come under careful scrutiny and are found wanting. The thesis of the book is that "the existence of nuclear arms and the possession by the United States and by Russia of fantastically destructive biological and chemical weapons make the possibility of a just war so remote that the Church could and should condemn war as morally objectionable."

The author believes the church has been far too accommodating on social and economic issues involving moral and ethical principles. He states that American preoccupation with fighting communism is often diversionary. Many Americans, he believes, hide behind the anti-communism slogan while fighting in defense of capitalism rather than effectively and creatively attacking communism. Excellent for all church libraries, especially those of "Peace" churches.—Atlee Beechy.

Vinegar Boy, by Alberta Hawse. Moody Press. 1970. 176 pp. \$3.95.

Vinegar Boy, an active helpful lad, had two strikes against him. First, he had a physical blemish, an ugly birthmark covering one cheek. Second, he had no real name because his parents had abandoned him as an infant due to his defect. Rescued and taken care of by Nicolaus, a steward of the commissary at Fortress Antonio in Jerusalem, Vinegar Boy now could help his master with many chores.

A daily task was to take a flask of vinegar wine and myrrh to crucifixion hill for

the executions there. Today the execution was not to be an ordinary one. Three men were to be placed on crosses and the one in the center was to be Christ, the Healer. Vinegar Boy had heard about Christ and he wanted to make a request to Him about his cheek. But that day he had so many extra chores to do. Only later was his faith to be rewarded in quite an unexpected way.

This novel is set in the time of Christ. Full of details surrounding the last days of Christ's life, it helps the reader relive the crucifixion and resurrection events of our Lord. Faithful to the biblical account, it is a story recommended to young and old. Excellent for church libraries.—Harold D. Lehman.

Woman Alone, by Evelyn King Mumaw. Herald Press, 1970. 128 pp. Paper, \$1.95.

Evelyn King Mumaw dedicates *Woman Alone* to "the single women graduates of Eastern Mennonite College . . . many of whom are demonstrating wholesome single living." These are the women whom she studied for a master's thesis in 1951. How refreshing it is to read a treatise in which both celibacy and marriage are considered honorable, neither superior to the other, but both "under God."

Any unmarried woman should find at least some part of the book speaking directly to her. But it should be read by married people also, for too often people who conscientiously try to understand various minority groups—migrant workers, black teenagers, poverty subcultures—fail to think through carefully the position of the unmarried women in their own congregation.—Mrs. Elaine S. Rich.

Now Is the Time to Love, by John M. Drescher. Herald Press. 1970. 110 pp. \$3.95.

A foundation-building book for the Christian home! One of the most practical, down-to-earth, and sensible "how-to" on the family life I've read. A basic need for love in the life of each one of us begins (or ought to) in the home. It is a learned response, beginning with the baby's parental attitudes. One of the author's most important currents running through these pages is that parents need to develop correct love patterns in their children through first expressing genuine love for each other. This popular writer-speaker gives in capsule form God's guidelines and his as he has found them through his own family experiences and those of others which he quotes. This is a lovely warm and intimate look into "Togetherness with God."—Eva Schakelaar for *Bookstore Journal*.



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Items and Comments

"Church membership in the U.S. remains at a virtual standstill," according to the latest tabulation released in New York.

The increase in a year was only 3/100ths of one percent.

This is indicated in the total of 128,505,084 members shown in the 1971 edition of the *Yearbook of American Churches*, published by the National Council of Churches. The study covers 230 church bodies.

Data on which the total is based were collected in 1970 and, for the most part, reflect 1969 memberships. In the 1970 *Yearbook*, using mostly 1968 data, the total was 128,469,636. Thus the total has gone up only 36,348.

The fractional increase reflected in the new membership statistic is the lowest reported in modern times. The percentage of the population having church affiliation in the new report is 62.4, as compared to 63.1 percent in the previous tally.

Constant H. Jacquet, Jr., editor of the *Yearbook*, cautioned against drawing hasty conclusions from the comparisons, partly because the figures are incomplete in some cases and out-of-date in others.

According to *The Reporter for Conscience Sake*, the Selective Service System has been sending out a form letter to potential COs warning them of the serious implications of "refusing to carry their share of hardship, danger, and even death."

The form letter, according to officials at National Headquarters, has been sent out for the past six months to many registrants, suggesting to them that if too many young people "escape service" by becoming COs, either the nation will fall or the majority of citizens will take away the right of objection and demand that each citizen bear his load in defending the country.

The letter, signed for the Director by Chief of Operations Maxwell O. Jensen, cites the rise of draft counselors as a factor which is undermining faith in our government and respect for law, and charges many COs with encouraging dissent "to the point of violence" and "violation of the rights of the many by the few."

A pastor engaged in special ministries in social action for the Lutheran Church-Missouri Synod has registered "the most vigorous possible protest" against a campaign on behalf of prisoners of war begun by Missouri Synod President J. A. O. Preus.

Rev. Ralph Moellering, in an "Open Letter" to Dr. Preus, asserted, "What a narrowly constricted version of Christian

love it is to offer a litany for 'our men' and make no reference to the victims of bombings or the horrors of the 'tiger cages' used by our Saigon ally."

Dr. Preus has called upon Missouri Synod congregations to set aside Mar. 14 as a special day of prayer for prisoners of war and those missing in action. He also announced that he would implement an ongoing program of concern for the prisoners and said that he will attempt to make a visit to prison camps in North Vietnam.

Mr. Moellering, who also teaches at the University of California and says that his job for the church is "to interpret various theological and social movements to the church at large," added that "Christian humanism," cited by Dr. Preus in his plea for POW concern, "is universal in its outreach."

"Only self-centered patriotism can urge better treatment for our own prisoners while refusing to pronounce any prophetic judgment on the wrong decisions and stubborn blindness which are the underlying causes for the dismal fate of American pilots," his letter said.

A rebirth of mysticism is being seen in the United States because contemporary theologians have been for too long concerned with rationalistic religion, a noted Jewish scholar asserted.

"Protestant and Catholic theologians have been too enchanted with a rational secular theology," declared Rabbi Abraham J. Heschel, professor of ethics and mysticism at the Jewish Theological Seminary of America, New York. "Having shaped our lives around the practical, the utilitarian, devoid of dream and visions, higher concerns and enthusiasms, we are literally driving young people into the inferno of the drug culture in search of exaltation."

In an address sponsored jointly by Fontbonne College, a Catholic women's school, and the B'nai B'rith Hillel Foundation at Washington University, a private school, Rabbi Heschel said he has often complained that practical sociology has too long dominated modern Jewish life and thought. As in other religious communities, he said, the result is a boring religion followed by a bored and destructive civilization.

"The escape to drugs comes from the need for experiencing moments of exaltation. In search of exaltation, man is ready to burn Rome, even to destroy himself," he said.

Rabbi Heschel, 64, the author of more than 30 works on religion and man, added, however, that "blessings often come in

the form of curses." Drug addicts may turn out to be tragic, profound witnesses leading parents to the realization that "man without God, without ultimate concerns, eventually becomes insane," he said.

The avenue back from this insanity must begin with prayer, he said, a "sense of wonder and mystery—an openness to the marvels of the universe."

The concern of synods and congregations for social ministry "in their own backyards" may be one of the reasons why funds are slow to come to the national church, according to a Lutheran Church in America official.

Dr. Carl Thomas, executive secretary of the Board of Social Ministry, said that both "synods and congregations are concerned about social issues and are expressing this concern in action." He told Board members that "our people have taken us seriously when we have said that congregations must be responsive to needs in their own backyards."

"Significant, even unbelievable things have happened in communities because the church was in a position to enable local groups to respond to need as they perceived it," said Dr. Thomas.

He added that "a fantastic amount of federal money has been sprung loose because of the seed money that the church was able to provide."

An American Friends Service Committee study has revealed that more than half the detainees in the District Court of Columbia Jail have had no contact with their lawyers after arraignment until the time of trial.

The study was designed by the Washington Pre-Trial Justice Program of the Quaker group to determine the degree of pre-trial justice available to detainees in the district jail.

Lack of legal contact was found to be evident, despite the fact that at the time of the survey more than one third of the inmates had been detained for three months or more. Four of the 596 had been held for more than two years and 23 for more than a year.

The survey report also questioned whether the district government is safeguarding the constitutional guarantees of a "speedy trial."

"The results of our survey raise disturbing questions as to what constitutes excessive bail and the purposes for which bail is set," declared Mrs. Bernice Just, director of the project.

CHURCH NEWS

New Cooperative Family Devotional Is Projected



These four devotional helps to be replaced by a new family devotional by March 1972.

A new family devotional for use by Mennonites was projected at a meeting of representatives from the Mennonite Church (MC), the General Conference Mennonite Church (GC), and the Mennonite Brethren Church (MB) in Chicago, January 19, 20, 1971. The first issue is scheduled for publication in March 1972.

Negotiations among the three church bodies over a 15-month period resulted in the decision to arrange for each participating group to have its own imprint edition. The denominational content will be reflected in the prayer requests and in five pages devoted to denominational concerns.

Among the several unique features of the new aid to family worship will be two devotional readings for each day written on two levels: one for families with children to age 13; another for adults and for families with children 14 and older. Regular helps for improving family worship will be given in the first seven pages of the 64-page devotional to appear quarterly. The Mennonite Graded Sunday School Series (junior and lower junior levels) and the Home Daily Bible Readings of the Uniform Series will provide the basis for Scripture readings and meditations.

The new devotional becomes the successor to four hitherto separate family worship aids. The Mennonite Church (MC) has published *Family Worship* magazine for ten years

containing a section for adult readers and one for families with children. The General Conference Mennonite Church of the U.S. has published *Our Family Worships* for 11 years, a series primarily for families with small children. The Conference of Mennonites in Canada has published an adult level *Light for the Day* since 1959, also translated into German. The Mennonite Brethren have published *Worship Together* since 1966. The possibility for efficiency and improved quality through a combined effort was cited by the participants in Chicago as a major reason for a joint endeavor.

Representatives of the three church bodies, serving as an ad hoc publishing committee, named George Konrad, on the faculty at the Mennonite Brethren Biblical Seminary in Fresno, as the editor. He will be assisted by Henry H. Epp of the Conference of Mennonites in Canada, Cornelia Lehn of the General Conference Mennonite Church of the United States, and James E. Horsch of the Mennonite Church (MC). Writers for the devotionals will be secured from the three participating denominations.

Konrad holds a degree in Christian Education from Southwestern Baptist Theological Seminary, Fort Worth, Texas. His interest in family education has enabled him as editor of *Worship Together* for the past 3 1/2 years to make the magazine innovative and challenging.

Members at the Chicago meeting commented on the advantage of having an editor for whom this task is more than a peripheral assignment, as has been the case in each group until now. Present in Chicago were: from the Mennonite Church—Paul M. Lederach, Ben Cutrell, and James E. Horsch; General Conference Mennonite (U.S.)—Dick Rempel and Frank G. Ward; Conference of Mennonites in Canada—Henry H. Epp; and Mennonite Brethren churches—Orlando Harms and George G. Konrad.

The new magazine will be published by the Mennonite Brethren Publishing House in Hillsboro, Kan.

The cooperative project will be reviewed after three years. Details of price, subscription, and name will be determined in the coming months.

GC Students Urged to Be Missionaries

"The daily work of each of you is a vast mission field," Carl Kreider, acting president of Goshen College, told students in his convocation address, "Men in the Mission of the Church," on Mar. 8.

"The church must continue to send missionaries overseas, but the response of each of you to your 'daily' mission field is by far the most important of any kind of mission service.

"I hope that Goshen College will be the recruiting ground for the missionary of the future as it has been in the 77 years of its history." But he added, "The church of 1980 will be far more dependent on the quality of interaction of Christians every day on the job and in leisure than it will be on the number of overseas missionaries."

Kreider's address was the first in a series of five events during the week of Mar. 8-12 to set before students the issues in church occupations and congregation involvement.

Congregation Is Important

Rallying point for the vast missionary task must be the local congregation. "This follows the pristine simplicity pictured in Acts," Kreider said, "and the reorganization of the Mennonite Church to place the major focus on the local congregation, not on a superstructure.

"The secret of growth and vitality in the congregation is in mobilizing the members to be missionaries. The rapid growth of Mt. Olivet Lutheran Church, of St. Paul, Minn., of some 8,000 members, lay in the volunteer services of its members in carrying out the congregation's mission."

Mission Is Unchanged

Times have changed since the days of the early church but the church, then as now, is essentially men and women in mission. In quick summary, Kreider noted three major changes.

Through the centuries the church has tended toward institutionalism, but "the real action is in the encounter of the men and women who compose the body of Christ, with the nonchurch, the world."

Second, man no longer has to spend all his waking hours in solitary tasks stalking prey or following alone behind a team of oxen to produce food, fiber, and the bare essentials of clothing and shelter. Today, he may work in a factory with a large group of fellow workers, but he is even more likely to be in a service job like merchandising, banking, teaching, insurance, or government, where he meets many persons daily. The age of automation is a far cry from the frontier when one man saw another rarely and his horizon was limited to his family and a few close neighbors.

Today the essence of work is interaction with other persons "on the job."

Third, the emphasis is away from the unfortunate stereotype of the "professional" missionary — the man in the black suit and a straw hat with an umbrella in one hand and a Bible in the other. Today, the "church in mission" overseas depends on teachers, preachers, doctors, nurses, administrators, and persons in community development — only they do overseas what they could be doing at home.

"One meaning of the changed times is: If you're a Christian, you're a missionary. If you're not a missionary, you're not a Christian. The nonmissionary Christian is a contradiction in terms," he said.

Belmont Church Plans Dedication Services

Belmont Mennonite Church, Elkhart, Ind., has scheduled open house and dedication services for its remodeled facilities in conjunction with Easter observances, Apr. 9-11.

The recently completed building program features the addition of a 32' x 54' wing, remodeling and expansion of present sanctuary and Christian education facilities, a new pastor's study and kitchen, landscaping, and paved parking facilities.

Area churches have been invited to attend the 7:30 p.m. Good Friday service that will feature testimonies, special music, and a message by veteran missionary Nelson Litwiller, featured speaker for the weekend. His message will recount "The Sins That Crucified Jesus."

Litwiller and his wife, Ada, were first appointed missionaries to Latin America in 1925 with Mennonite Board of Missions, Elkhart. An ordained minister, Litwiller has held various offices in the Argentine Mennonite Conference. In 1954 he was appointed field secretary for lower South America, a position he held until 1966. He was also instrumental in founding the Evangelical Mennonite Seminary in Montevideo, Uruguay, in 1956 and served as its first president until 1966.

From 2:00 to 5:00 p.m. on Apr. 10, Belmont facilities will be open to the public. Members of the congregation will provide tours and answer questions.



Belmont Church

"A Living Hope" is Litwiller's theme for the 9:30 a.m. Easter Sunday message. The Bible study hour follows at 10:30. The congregation anticipates a number of former members to be present for morning or afternoon services. All events are open to the community.

Dedication services, slated for 3:30 p.m. on Apr. 11, will begin with an instrumental prelude. The invocation will be led by S. J. Hostetler, Goshen, Ind., Belmont pastor from 1950-57. Following a choral Bible reading by the MYF, Weir Stone, a Belmont member from the outset, will offer a historical review. Dan D. Miller, Arcadia, Fla., will present the building committee report. Ray Bair, pastor since 1962, will lead the congregation in a litany of dedication.

Receipts from a special offering will be shared with Canaan Baptist Church, a predominantly black congregation in Elkhart currently engaged in a building program.

Nelson Litwiller's concluding dedicatory message is "The Temple of the Lord." A fellowship lunch at 5:15 p.m. will climax the service.

Belmont Mennonite Church began as a Sunday school sponsored by Prairie Street Mennonite Church. After initially meeting in a home at 1637 Moyer in Elkhart, the congregation moved an abandoned church building to the present location at the junction of Belmont, Ren, and Oxford St. in 1929.

In 1949 Belmont became an independent congregation with 57 members. The facilities were remodeled and enlarged during the 1950s. A growing membership (now 187) and an average weekly attendance of over 200, a lack of Sunday school classrooms, and a desire to expand a united ministry to the Elkhart community and beyond prompted the recent building/remodeling program.

GC Names Speakers for Commencement

Carl Kreider, acting president of Goshen College, and Leighton Ford, vice-president and associate evangelist of the Billy Graham Evangelistic Association, will speak on Sunday, Apr. 18, the college's 73rd annual commencement.

Kreider, on the faculty for 31 years and known to many as professor of economics and academic dean, will preach the baccalaureate sermon at eleven on Sunday morning in the Church-Chapel. His title is "The Prophet and the Son."

Ford, author of "The Christian Persuader" and described by the press as a "revolutionary evangelist," will deliver the commencement address at three on Sunday afternoon in the Union Auditorium.

Three hundred and two seniors will be recognized at this year's activities. December 1970 and August and December, 1971,

graduates will take part, as well as those who will have finished all requirements in April.

Ford, a native of Canada, has preached to large crusade audiences on every continent, conducted university missions, addressed civic luncheons and governors' prayer breakfasts, talked to factory workers and labor union groups, presented Christianity to modern man in all walks of life. Several of his crusades have been nationally televised in Canada; he is heard regularly on some 900 radio stations and short-wave around the world.

Ford was a key speaker at the 1969 U.S. Congress on Evangelism in Minneapolis and received national recognition for his forceful address, "The Church and Evangelism in a Day of Revolution."

Ford's visit to Goshen is in connection with a weeklong crusade in Elkhart County, to open the evening of commencement Sunday. A number of faculty, staff, and students, who are not returning home for the week's recess between the winter and spring trimesters, have accepted assignments in the crusade.

Other activities for the weekend are the senior nurses' class program at 2:30 Saturday afternoon, and a concert by the department of music at 7:30 Saturday evening, both in the Church-Chapel. Mr. and Mrs. Kreider will greet parents and their graduating sons and daughters at a reception immediately after the concert. The works of graduating art majors will be displayed in a special show in the Good Library art gallery through Apr. 18.

Rendition of Holy City Takes Form of Rehearsal

The 39th rendition of *The Holy City*, an annual tradition at Eastern Mennonite College, will again mark EMC's 1971 homecoming activities, but the emphasis will be on an informal rehearsal instead of a formal presentation.

Carl B. Harman, director of alumni relations at EMC, said that the alumni association voted to retain the singing of the A. R. Gaul oratorio especially for those who had sung it previously.

However, Mr. Harman noted that younger alumni and current college students have not indicated a strong interest in continuing this tradition.

J. Mark Stauffer, assistant professor of music, will conduct the hour-long public rehearsal April 24, beginning at 10:00 a.m. He asked participants to bring their "own music and enjoy what might be the last rehearsal of this oratorio on campus." He also invited visitors to listen.

The alumni banquet has been moved to Saturday night (April 24) with a buffet-style meal in the Student Center. Alumni

must order banquet tickets before April 12, said Harman.

A Friday night comedy, *I Remember Mama*, by the EMC Drama Guild will kick-off the weekend.

Sunday activities include the campus church service conducted by students and a choral program by EMC's music department.

Hertzler Appointed Seminary Relations Director



Joseph Hertzler

The appointment of Joseph Hertzler as Director of Seminary Relations for Goshen Biblical Seminary, Elkhart, Ind., was announced recently by Richard J. Yordy, Acting President of the Seminary. Joe Hertzler will begin his duties on July 1. Goshen Biblical Seminary is an accredited three-year graduate seminary sponsored by the Mennonite Church and located on the campus of the Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, Ind. 46514.

As Director of Seminary Relations, Hertzler will work to strengthen communications between the seminary and the church constituency. He will work with individuals, congregations, and conferences in seeking to find persons whom God is calling to prepare for ministry. He will promote the financial support of the seminary by churches and individual gifts, as well as helping the seminary use its resources carefully. In addition, Hertzler will carry administrative responsibilities under John H. Yoder, President of the Goshen Biblical Seminary, and will coordinate the various ways the seminary serves the Mennonite brotherhood. He will be assisted on a half-time basis by David Mann, Associate Director of Seminary Relations.

Hertzler has been pastor of the First Mennonite Church of Iowa City, Iowa, since 1967.

Christopher Dock Hosts Music Festival

The ninth annual Mennonite High School Music Festival will be held this year on the campus of the Christopher Dock Mennonite High School, Lansdale, Pa., on Sunday, Apr. 18, 1971, with two identical public performances to be given at 3:00 p.m. and 7:00 p.m. in the high school auditorium.

The Christopher Dock Mennonite High School will serve as host to eight school choirs from the United States and Canada. The festival is sponsored annually by the

Mennonite Secondary Education Council which is composed of the administrators of Mennonite high schools. The participating schools this year will be Belleville Mennonite High School, Belleville, Pa.; Bethany Christian High School, Goshen, Ind.; Central Christian High School, Kidron, Ohio; Eastern Mennonite High School, Harrisonburg, Va.; Iowa Mennonite High School, Kalona, Iowa; Rockway Mennonite School, Kitchen-er, Ont., Canada; United Mennonite Educational Institute, Leamington, Ont., Canada; and the Lancaster Mennonite High School, Lancaster, Pa.

Each of the nine participating schools will present individual selections as a choir in the first half of the program. The choirs will then combine into one mass chorus to be conducted by guest director, Alice Parker Pyle, from New York City. This mass chorus will be composed of 352 voices. The mass chorus selections were all written or arranged by the guest conductor. The selections include early American hymns—"Come, Ye That Love the Lord," "God Is Seen," "O Happy Souls"; two selections from the *Martyrs Mirror* oratorio, written and composed by John L. Ruth and Alice Parker; and three selections of spirituals, "Deep River," "I Got Shoes," and "Saints Bound for Heaven."

VS Personnel Set New High

On Mar. 22 the number of personnel currently stationed in Voluntary Service units with Mennonite Board of Missions, Elkhart, reached a record high of 346. This number surpasses the previous high of 340 set in January 1970.

MBMC's Personnel Office notes that 153 of the 346 VS workers are women and 193 are men. While 152 men are receiving I-W credit for their two-year assignments, the remaining 41 have no obligation to Selective Service.

"More persons are applying for and entering service today because they want to and not because of the draft or other forms of coercion," says John Lehman of the Personnel Office. "The Christian service concept continues to spread throughout the Mennonite Church and beyond. Our ongoing personnel recruitment efforts, service publicity in *agape* and other church publications, and our Mission Board policy of sticking close to prospective volunteers as they contemplate the various service options are perhaps partly responsible for this trend."

According to Lehman, Mennonite Board of Missions has received 539 applications for service between Apr. 1, 1970, and Mar. 24, 1971. Of this number 474 have been approved for assignments and many more applicants are still being processed.

Lehman points out that many persons

are applying following one or two years of college, which often indicates a desire to enter service as one means of discovering future direction and life's vocation. Another large group is applying immediately following college graduation.

Information on service assignments available with the Relief and Service, Home Missions, Overseas, and Health and Welfare divisions of Mennonite Board of Missions is available by contacting John Lehman, Box 370, Elkhart, Ind. 46514.

Mission Film Released

Waking up to his brother Oumon's sobs and his father's angry harangue, Tauw rouses himself and stretches his long, dark body. His father, having finished spanking the boy, turns on Tauw. While Tauw washes himself, the older man shouts at him, "How do you expect to find a job, getting up at this hour? Say something . . . answer me . . . speak!" Tauw is silent.

A new day begins in the life of a young African, and a new motion picture makes its debut. Produced as a resource for the 1971-72 interdenomination mission study, "The New Generation in Africa," *Tauw* is the first mission film made by an artist native to the country, Ousmane Sembene. Sembene is considered by many critics to be Africa's outstanding film maker.

This dramatized portrayal of a day in the life of 20-year-old Tauw, using the whole city of Dakar, Senegal, as a stage, demonstrates the young man's hopes and frustrations, the gap between his life-style and that of his parents, and his personal struggle with the realities of life in a developing nation.

Tauw will remind North American viewers that the Third World is composed of real persons who, while they may differ in costume, religion, and surroundings, are essentially like ourselves.

A 26 1/2-minute sound and color motion picture with English subtitles, *Tauw* is available free on loan from Audiovisuals, Box 370, Elkhart, Ind. 46514.



Tauw discusses the future with his fiancée, Nafi, in a scene from the first mission education film produced by an African film maker of international fame.

2,000 Square Feet of Concrete Poured in a Night



L. to r.: Albert Schrock, Wakarusa, Ind.; Vernon Kauffman, Etna Green, Ind.; Levi Schrock, Goshen, Ind.; and Eddie Gordon, Englewood contractor.

One of the most beautiful demonstrations of our brotherhood's faith was seen at the Englewood Mennonite Church in Chicago on Mar. 6.

The action really began a few weeks before when Leamon Sowell, leader of the Chicago Team Ministry, envisioned rehabilitation as one of the team's projects of the year. Clarence Yutzy was appointed to head up the work. Letters were sent out appealing for men to help finish a house for a Mrs. Jonetta Britton, a widow from Bethel congregation, as the first project. When the home responses were more enthusiastic than expected, the Spirit began to move persons to work on the church basement floor.

Changing that old, warped, wooden floor had been talked about for at least two years. A committee was appointed. Now the time seemed to be right. A concrete specialist was consulted. Materials and prices were

discussed. Finally it was moved to set a date. Saturday, Feb. 28, men from Indiana, local members, and VS-ers ripped out the old floor. Next God touched the hearts of two local contractors, James Bell and Eddie Gordon, who gave of themselves and their equipment to lead the way in getting 20 yards of ready mix in. Six men from Goshen, Ind., left their jobs at 4:00 p.m. and arrived in Chicago (120 miles away) just in time to begin troweling out the fresh concrete that VS-ers and church members had wheelbarrowed in earlier. Ladies prepared a meal. Time wore on until after midnight when the men exclaimed "finished" and a group of weary men began their homeward journey. A job was well done and Christ was honored. A \$3,000 floor was completed for about \$400, thanks to free labor.

The Chicago Team Ministry helped in financing the above project with money given by the Compassion Fund. The team has nine other projects besides rehabilitation which require about \$5,000 to accomplish.

MMAA Sponsors Poster Contest

Requests for applications for the Christian Responsibility Poster Contest being sponsored by Mennonite Mutual Aid Association continue to arrive at the MMA office in Goshen, Ind., according to D. Lowell Nissley, Field Services Director. Made possible by a grant from the Fraternal Fund, the contest offers four scholarships for high school seniors and college students.

Awards of \$300, \$200, \$100, and \$50 will be made to the students whose use of the themes of stewardship, affluence, brotherhood, poverty, ecology, or safe driving are adjudged best. The presentations will be made to the four winners at the annual Fraternal Delegates Conference in Chicago in November.

Because of its church sponsorship, Mennonite Mutual Aid Association is exempt from state and federal taxes. The approximately \$60,000 released yearly in this way must, according to the law, be used to further implement the concept of brotherhood. The law also specifies that the money may not be used to reduce assessments or to pay claims for MMAA's health plans.

The Mennonite denominations participating in the Association share in the tax-released fund and use the money for various charitable, mission, and church organization projects. Some inter-Mennonite projects also have been made possible by Fraternal Fund grants.



Mrs. Clarence Yutzy and Mrs. V. Anderson, Englewood.

Bible Demand Exceeds Supply

The Bible may soon become communist-dominated Europe's best seller if the present rate of demand continues, according to Sverre Smaadahl, the United Bible Societies' regional secretary-consultant for Europe.

He said at a press conference that supply cannot keep pace with Eastern Europe's demand, which has trebled since 1967. At present there are only 750,000 Bibles available for 350 million people.

Even as Mr. Smaadahl spoke, the United Bible Societies' headquarters in Europe was announcing that a license had just been received for the import of 10,000 Hungarian Bibles from the West to be used by the Reformed Church in Rumania.

Production of the Bible in Rumania was banned until 1967, and this is the first time during the communist regime there that permission has been given to a Protestant church for the import of Scriptures from the West.

— Evangelical Press Service

Mission Emphasis Held in Ontario

An average of five delegates from the 57 congregations in the Western Ontario and Ontario Mennonite conferences met at First Mennonite and Stirling Avenue Mennonite churches in Kitchener, Mar. 13, for a spring mission emphasis. Two Ontario inner-city workers—John Hess, Toronto, and Glen Horst, London—and seven persons representing Mennonite Board of Missions, Elkhart, served as resource persons and speakers for the week-end activities.

The Saturday meeting included interest-group sessions on "Overseas Church Development," "The Future of Voluntary Service," "Congregational Mission Strategy," "Personnel Policies and Placements," "Inner-City Challenges," "Opening New Frontiers," and "A Look at Information Services."

The interest groups were preceded by 30-minute devotional meditations led by Newton Gingrich, chairman of the Western Ontario Mission Board and Glenn Brubacher, president of the Ontario Mission Board. In the opening meditation Gingrich asked the delegates whether their faith was placed in God or in a book. The strength of the church, he indicated, lies in the living God who acts. "I accept the book," he said, "but it has meaning only because there is a living God."

Boyd Nelson, one of the General Board participants, was impressed by the creative programming and positiveness of the Ontario sisters and brethren. He said, "With our Mennonite tendencies to spank ourselves sometimes, it was especially refresh-

ing to see the positive attitudes and interest reflected. . . . One would guess there are problems around, but I sensed a positive commitment to knowing and making God's love known.

"This was reflected," Nelson added, "in participants' sensitivity to the needs of persons in Canadian society and their eagerness to bring as many resources as possible to bear on meeting those needs."

A Saturday morning breakfast meeting of the Mission Board executives and General Board personnel provided a stimulating kickoff for the weekend. On Sunday morning Board personnel served as guest speakers in 13 area churches and also spoke at four regional mass meetings the afternoon and evening of Mar. 14 on the theme, "Mennonite Missions as I See Them."

Weekend activities were planned conjointly by the Western Ontario Mission Board and Mennonite Mission Board of Ontario. The program committee included Nelson Scheifele, Salome Bauman, Raymond Erb, and Mark Yantzi.

Literature and Visual Display a Success

Saturday evening, Feb. 27, closed a week-long display, padded with Career Service Opportunity films and literature from the Mennonite Church's various avenues of worldwide service. The display, set up in the main corridor of Neshaminy Mall, a relatively new, giant shopping complex located in suburban Philadelphia, at Exit 28 on the Turnpike, drew much interest from the thousands of passersby Feb. 22-27.

Combined interest in manning the display, operating the projector, answering questions, and giving out literature came from Franconia Conference churches, General Conference churches, and the Orientation Center personnel from Philadelphia. Most materials were sent into the project from MCC headquarters, Akron, Pa., but local Old Order Mennonite personnel built the main backboard sign and projection area combination backdrop.

Copies of tracts, "Who Cares?" "So I Hit Him," "Where Will You Spend Eternity?" "Menno Housing," "The MCC," "TAP," and "Man Alive," were passed out in great numbers. The book, *Man Uptight*, was given to anyone who would accept it, free, and anyone signing a card for official prospect records is to be sent a copy of *Good News for Modern Man*. Host churches for the operation of the public center were the Mennonite churches of Philadelphia-Lower Bucks County area.

Plans are already being formulated for more emphasis on this project next year, as this seems a very tangible link to modern society and offers opportunity in a rare case here and now to dispense information under authorized conditions, sanctioned by the

mall's management.

The Mennonite display was the only Protestant setup in the entire program. We think

Board Elects New Members, Adopts New Budget

The Eastern Mennonite Board of Missions and Charities elected four new members and adopted a budget of \$1,579,200 for 1971 at their quarterly business meeting held on Mar. 15 at Erisman Mennonite Church, R. 2, Manheim, Pa.

The new budget is an increase of 5.2 percent over last year's.

The Board elected Ben F. Lapp, Watson-town, Pa., and J. Lester Eshleman, Parkesburg, Pa., to three-year terms as members-at-large of EMBMC.

Larry Davis, R. 1, Cochranville, Pa., and George Richards, Harrisonburg, Va., were elected to two-year terms as additional members-at-large.

Treasurer Norman G. Shenk appealed to Lancaster Conference Mennonites to maintain increased levels of giving to the Board's mission, relief, and service programs. He pointed out that the 1971 mission budget calls for an increase in personal giving of 30 cents per member per month over last year's giving.

Shenk noted that Lancaster Mennonite Conference's 15,000 members have given 25 cents less per member during the months of January and February 1971 than they did in 1970.

Shenk said that although EMBMC sometimes receives sizable bequests, these account for less than 3 percent of the budget.

In other action the Board authorized the formation of an Investment Committee to recommend investment policies to the Board, to advise the treasurer's office in investing the Board's trust funds, to give direction to investment of loan funds in mission program projects, and to approve all major investments.

The Board noted the appointments of ten Board members by ten Lancaster Confer-

this was an important effort to utilize an outreach to our modern world in which we find ourselves.

ence districts: Harold Bucher, Alabama-Northwest Florida District; Joseph H. Hess, Cumberland District; David Kniss, Georgia-Peninsular Florida District; Henry E. Shenk, Manheim District; Jay C. Garber, New Danville District; Richard Pannell, New York City District; Ira J. Buckwalter, Paradise-Hershey District; Leonard Brunk, Penn-York District; Clarence H. Harnish, Willow Street-Strasburg District; and Walter A. Whisler, York-Adams County District.

Gospel Penetrates Iron Curtain

A series of radio messages on the first chapters of the Book of Acts by Vasil Magal, speaker on the Mennonite Broadcasts' Russian program, "Voice of a Friend," has just been completed. A recent letter from a listener in a large city in the Ukraine describes audience response to these Bible messages.

"Dear Brother Vasil,

This month I heard your message on the Book of Acts, chapter 3, when the apostles went to the temple in Jerusalem for prayer; so we also wait impatiently for Friday when we can listen to your message, and not only I, but many of the brethren of the church listen to your radio messages. Praise the Lord that we can hear voices for thousands of kilometers."

"Voice of a Friend" is beamed into the USSR five times weekly from three locations — Far East Broadcasting Co., Manila, Philippines; HLKX, Inchon, Korea; and Trans World Radio, Monte Carlo, Monaco. The Russian language "Voice of a Friend" is produced by Mennonite Broadcasts, Inc., the mass communications division of Mennonite Board of Missions.

FIELD NOTES

For up-to-date information about the Mennonite Church, get your 1971 *Mennonite Yearbook* now. Available from Provident Bookstores, independent bookstores in Mennonite communities, and the Mennonite Publishing House, Scottdale, Pa. 15683. \$1.75 per copy.

The La Junta Mennonite School of Nursing Alumnae are planning a Homecoming at La Junta, Colo., June 25-27. Plans include Class Reunion Day on Friday, Alumnae Day on Saturday, and Church and Community Day on Sunday. All

alumnae, VS-ers, former hospital and school employees, and friends are invited to come to see the new La Junta Medical Center and visit old friends.

Teacher Placement Service sponsored by Association of Mennonite Elementary Schools. To help: Boards, principals recruit needed personnel; teachers locate desirable positions. Secretary of Teacher Placement, Kay Predmore, Principal, Penn View Christian School, 420 Cowpath Rd., Souderton, Pa. 18964.

Hartville Mennonite Church gave Mr.

and Mrs. Elmer Stoltzfus the gift of a week at Laurelville Mennonite Church Center. They will be participating in the Senior Citizens' Week, Aug. 30 to Sept. 3. This is an appreciation for Bro. Stoltzfus' services as interim pastor with this congregation for a period of time.

Change of address: Samuel L. Longenecker from Marietta, Pa., to R. 1, Bainbridge, Pa. 17502. Tele.: 717 367-3171. Herbert K. Maust from Marietta, Pa., to 503 Winand Dr., Harrisburg, Pa. 17109. Tele.: 717 652-2113.

Special meetings: J. C. Wenger, Goshen, Ind., at Rockhill, Telford, Pa., Apr. 4-11. Orvin Hooley, Shipshewana, Ind., at Plato, Lagrange, Ind., Apr. 4-11. Floyd Hackman, Souderton, Pa., at Maple Grove, Atglen, Pa., Apr. 7-11. Roy Koch, Goshen, Ind., at Michigan Ave., Pigeon, Mich., Apr. 23-25. John M. Drescher, Scottdale, Pa., at Slate Hill, Mechanicsburg, Pa., May 22, 23.

New members by baptism: one at Weavers, Harrisonburg, Va.; sixteen at Bowmansville, Pa.; two at Gehman, Reinholds, Pa.; one at Alsace Manor, Temple, Pa.; one at Twelfth and Windsor, Reading, Pa.; nine at West Union, Parnell, Iowa.

Joel Kauffmann, son of Ivan and Lola Kauffmann, Hopedale, Ill., began employment as staff artist with the Information

Services Division of Mennonite Board of Missions, Elkhart, Ind., on Mar. 15. He will work with layout and design for promotional materials released by the Mission Board.

Terry Delaney, will demonstrate how the Jewish Passover is observed and how to relate to Jewish people during their Passover season at the Paradise (Pa.) Mennonite Church, at 7:30 p.m., Apr. 5.

David Shenk, Eastern Board missionary to the Somali Democratic Republic, has gone to Nairobi, Kenya, for treatment of an acute pancreatic condition. Although Shenk feels fairly well most of the time, his reserve of strength is very limited. Oral treatment for this condition began on Mar. 12; doctors have advised him that his recovery will be a long tedious process and that he should not return to his work for some time.

Ken Nissley has taken David Shenk's teaching position in the Shebelli Secondary School.

James and Faith Wenger arrived safely in Sapporo, Japan, on Mar. 22 for another term of missionary service.

Mr. and Mrs. B. Frank Byler, Montevideo, Uruguay, write: "Mar. 15 was the date for the opening of the seminary. This year there will be fewer students, and a self-study is in progress which will evaluate a number of things and rethink the whole seminary program in South America. Members have been moving away from our little church group at the seminary, and this year we will probably be meeting in houses. We hope it will be a means of better reaching our neighbors in this community."

Mrs. Marvin Miller, Obihiro, Japan, says: "Mar. 2 we got a call from Obihiro Chikusan University saying they had just received permission from the Ministry of Education to hire Marvin full time (12 hours) in April. He has been teaching there part time. We were told this is the first time a national natural science university has hired a foreigner full time."

Mr. and Mrs. Glenn Musselman report from Jundiai, Brazil: "After nearly three months of hospitalization, involving a total of six operations as a result of complications from a ruptured appendix, Regina was permitted to return home from Campinas to Jundiai on Feb. 5. The doctors in Campinas used every medical resource available to fight the stubborn infection. We believe that God intervened and did a work of grace over and beyond the power of medicine. We believe that God answered your prayers and that He has a beautiful purpose to fulfill in her life during the coming years."

Mr. and Mrs. Dale Schumm write from Latehar, Bihar, India: "The annual conference of the Bihar Mennonite Church was held Feb. 15-18. It is very encouraging to see the nationals assuming increasing responsibility for the church. Please pray

for the church and her leaders during this time of transition from mission control to church control."

The new executive committee of the Puerto Rican Mennonite Church, elected during the Mar. 11-14 annual meeting in La Plata, consists of the following: Enrique Ortiz, president; Samuel Rolon, vice-president; Vincente Vales, treasurer; Raul Rosado, general secretary; Israel Hernandez, David Helmuth, and Hector Vargas, member-at-large.

Glenn Musselman, Jundiai, Brazil, reports: "On Mar. 14 Dona Cecilia and Azuma, a Japanese couple, were received in baptism as the first members of the Jundiai congregation. The ceremony was held in the Valinhos Mennonite church. Our goal by the end of the year is that our congregation can number 20 members; this may include candidates in preparation for church membership."

Lawrence Brunk writes from Santa Rosa, Argentina: "For about three months we had a tremendous opportunity on a new radio station here. For getting a radio drama produced by the Baptists at a reduced price they gave our church a lot of free announcements, including airing the tape made by Dan Neusch at 1:30 Saturday afternoon. However, the producers now insist on charging a commercial price and this good fortune has ended. The listening public can't help but know about 'La Iglesia Evangelica de calle Villegas . . . now though!'"

Calendar

Mennonite High School Music Festival, Christopher Dock High School, Lansdale, Pa., Apr. 18.
Illinois Conference Annual Sessions, Hopedale, Ill., Apr. 23-25.
Annual Spring Meeting of Rocky Mountain Conference, Glennon Heights Church, Denver, Colo., Apr. 30 to May 2.
Franconia Conference Sessions, Franconia, Pa., May 6.
Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.
Ontario Conference Annual Sessions, Rockway Mennonite High School, June 4-6.
North Central Conference Annual Session and Mission Board, Bloomfield, Mont., June 10-13.
Pacific Coast Conference Annual Sessions, Western Mennonite School, June 11-13.
Western Ontario Conference Annual Sessions, Wellesley, Ont., June 11-13.
La Junta Mennonite School of Nursing Homecoming, La Junta, Colo., June 25-27.
Mission 71, Eureka College Campus, Eureka, Ill., June 28—July 4.
Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
Indiana-Michigan Conference annual sessions, July 29—Aug. 1.
Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.
Last General Conference sessions and Constitutional Convention, Kitchener, Ont., Aug. 16-19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Allegheny Mission Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Readers Say

Submissions to Readers Say column should comment on printed articles.

During the last number of years, an increasing spate of articles has appeared in this paper and others (not to speak of the sermons, seminars, and books) in which repeated attempts have been made to "balance" (what this means I don't know. Maybe it's the religious analogue to the East-West balance of power!) evangelism and social action. I have long ago tired of such nonsense and for this reason.

The gospel of Jesus Christ calls us to a *single* commitment to a single Savior and Lord. Christian obedience is not both this and that. It is always the single yes of a completely renewed man to a single Lord. In this respect the Christian response is always single.

On the other hand, obedience to Christ includes *many* charismata by which the church fulfills her mission among men. To one is given the gift of prophecy, to another teaching, to another giving, to another picketing, and to another praying. This does not mean that some of us *never* sing, pray, or picket. But God does especially equip the "Brother Lawrences" and the Thomas a Kempises with the gift of devotion and prayer. God likewise equips the George Whitefields, the Jonathan Edwardses, and the D. L. Moodys with the gift of evangelism. He also equips the John Woolmans, the Martin Luther Kings, and the A. J. Mustes with the gift of advancing social justice. The church has also its great singers, composers, teachers, artists, healers (MDs included), financiers, farmers, architects, poets, etc. Every Christian's creative

gifts (one's innate forte) and charismatic gifts are to be combined for the glory of God. God pity the church which restricts its charisma to evangelists and social prophets!

Many in our brotherhood are concerned that the church does not let the world write the church's agenda. I am even more concerned that the church does not let the church quarrels of the past century write its agenda for the decades ahead. God help us to recognize the gift in our brother and by being knit tightly together under a single sovereignty carry forward the church's manifold mission on earth. — Willard M. Swartley, Princeton, N.J.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beyer, David and Sadie (Bergey), Hatfield, Pa., third child, second daughter, Suzanne Janelle, Feb. 26, 1971.

Beyer, James I. and Mary Louise (Myers), Hatfield, Pa., second child, first son, Derek Shawn, Feb. 22, 1971.

Carpenter, Jerry L. and Patricia (Clark), Goshen, Ind., second son, Peter Devon, Mar. 4, 1971.

Couch, Michael and Kathryn (Wyse), Elkhart, Ind., first child, Heather Marie, Oct. 28, 1970.

Erb, Lloyd and Jean (Schmidt), Wellesley, Ont., first child, Lisa Sue, Mar. 9, 1971.

Geiser, Kenneth and Bonnie (Swanson), Wooster, Ohio, second child, first son, Jay Terril, Mar. 10, 1971.

Gerber, Norman and Kathy (Mumaw), Wooster, Ohio, first child, Drew Ryan, Feb. 16, 1971.

Hostetler, Dan and Janet (Eash), Kent, Ohio, first child, Melinda Jane, Feb. 4, 1971.

Jenkins, Rusty and ———, Quincy, Ohio, first child, Wendy Michelle, Feb. 27, 1971.

Kauffman, Wayne and Grace (Diem), Selinsgrove, Pa., third child, second daughter, Janice Lina, Mar. 2, 1971.

Kurtz, Titus S. and Esther M. (Martin), Elverson, Pa., second son, Todd Jeffrey, Mar. 5, 1971.

Lauber Philip and Connie (Saltzman), Oberlin, Kan., second child, first son, Aaron DeWitt, Mar. 1, 1971.

Lehman, M. David and Lois (Allen), Kidron, Ohio, third child, second son, Jerold Brett, Feb. 18, 1971.

Lehman, Merritt and Dierra (Kreider), Elnora, N.Y., second son, Gregory Scott, Feb. 24, 1971.

Lemke, Wayne and Mary Jane (Stiffler), Canby, Ore., first child, Jeffrey Wayne, Mar. 8, 1971.

Lorain, Dennis and Ferne (Boshart), Littleton, Colo., second child, first son, Kevin John, Mar. 10, 1971.

Martin, Larry and Ruth Ann (Zimmerman), Willow Hill, Pa., first child, Van Colby, Mar. 11, 1971.

Musselman, Murray and Sally (Gibnee), Elora, Ont., second child, second daughter, Connie Laura Louise, Mar. 6, 1971.

Reed, Clayton J. and Mary Lou (Lefever), Jonestown, Pa., first child, Stanley John, Mar. 17, 1971.

Rohrer, John and Betty Rae (Evans), Canfield, Ohio, second child, second daughter, Jennifer Ann, Mar. 9, 1971.

Shetler, John and Alice (Weaver), Apple Creek, Ohio, second child, first son, David Paul, Mar. 4, 1971.

Shoemaker, Lloyd and Helen (Bennett), Elora, Ont., seventh child, fifth son, Jeffery Lloyd, Dec. 21, 1970. (One daughter deceased.)

Snader, Dale and Darlene (Hertzler), White River Junction, Vt., first child, Daryl Lee, Feb. 21, 1971.

Stoltzfus, Parke and Nancy (Erb), Lewisburg,

Pa., fourth child, first son, Steven Ray, Feb. 24, 1971.

Swartley, Richard and Mavis (Jones), Zionsville, Pa., fifth child, third son, John Paul, Feb. 14, 1971.

Weaver, Gordon and Ann (Keiner), Dalton, Ohio, second child, first daughter, Sherry Ann, Mar. 11, 1971.

Yoder, James and Phyllis (King), Hesston, Kan., second child, first son, Garrett Wade, Mar. 7, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Benner, Ralph B., son of Webster and Hannah (Brunner) Benner, was born at Lansdale, Pa., Apr. 29, 1918; died in Newtown Twp., Pa., as a result of a truck-train accident, Mar. 5, 1971; aged 52 y. 10 m. 4 d. He was married to Mary Nice, who survives. Also surviving are his father, 2 sons (Laverne and Ralph), one daughter (Mrs. Robert H. Leedon), 2 grandchildren, 3 brothers (Robert, Charles, and Webster, Jr.), and 3 sisters (Mrs. Ruth Yoder, Mrs. Regina Moyer, and Mrs. Hannah Bannon). Funeral services were held at the Charles F. Swartz Funeral Home, Newtown, Pa., Mar. 9, in charge of Russell B. Musselman; interment in the Newtown Cemetery.

Derstine, Mary, daughter of Mr. and Mrs. Elias B. Kolb, was born at Kitchener, Ont.; died of a heart attack at the K-W Hospital, March 11, 1971; aged 69 years. On July 5, 1927, she was married to C. F. Derstine, who preceded her in death Aug. 31, 1967. Surviving are 2 sons (John R. and Clayton K.), 5 daughters (Grace — Mrs. Paul Brunner, Mrs. Eyvonne Harris, Esther — Mrs. Alfred Smith, Ruth — Mrs. George Hostetter, and Margaret — Mrs. Robert Becker), 9 grandchildren, and one great-grandson. She was a member of the First Mennonite Church, Kitchener, Ont., where funeral services were held Mar. 15, in charge of Jesse B. Martin and Robert N. Johnson; interment in First Mennonite Cemetery.

Hostetter, Mary C., daughter of Aaron H. and Elizabeth (Charles) Hostetter, was born at Millersville, Pa., Apr. 10, 1887; died at the home at her niece (Mrs. Elvin R. Hershey) in Lan-

caster, Pa., Mar. 3, 1971; aged 83 y. 10 m. 21 d. Surviving is one brother (Aaron C.). She was a member of Rohrerstown Mennonite Church, where funeral services were held Mar. 6, in charge of Paul Gochbauer and Elmer Hertzler; interment in Millersville Mennonite Cemetery.

Neff, Sallie, daughter of Joseph S. and Mary (Heatwole) Cline, was born at Broadway, Va., Nov. 14, 1889; died at the Rockingham Memorial Hospital, Harrisonburg, Va., Mar. 13, 1971; aged 81 y. 3 m. 27 d. In 1910 she was married to Robert M. Neff, who preceded her in death in 1963. Surviving are one daughter (Mary — Mrs. John Garber), one brother (Edgar Cline), 2 grandchildren, and one great-grandchild. She was a member of the Zion Mennonite Church. Funeral services were held at the Rhodes Funeral Home Chapel Mar. 15, in charge of Harvey Yoder; interment in the Zion Mennonite Church Cemetery.

Oesch, Helen, daughter of Joseph and Artie Ellen Oesch, was born at Garden City, Mo., Mar. 11, 1907; died at her home at Spartansburg, Pa., after an extended illness, Dec. 17, 1970; aged 63 y. 9 m. 6 d. She is survived by 5 sisters (Fern — Mrs. Earl Miller, Ruby — Mrs. Yeuel Robinson, Naomi — Mrs. Atlee Helmuth, Mary Ellen — Mrs. Clifford Stutzman, and Amanda Oesch), and 3 brothers (William, Joseph, and John). Funeral services were held at the Mount Pleasant Church, Spartansburg, Pa., Dec. 20, in charge of Earl Miller and John Scott.

Plank, Addie Florence, daughter of Levi K. and Fannie (Hartzler) Yoder, was born in Logan Co., Ohio, Feb. 1, 1891; died of a heart attack at the Mary Rutan Hospital, Bellefontaine, Ohio, Mar. 10, 1971; aged 80 y. 1 m. 9 d. On Feb. 5, 1916, she was married to Joe L. Plank, who preceded her in death by three months. Surviving are 3 sons (J. Harley, John C., J. Lee) and one daughter (Ruth — Mrs. Wilfred Lehman), 10 grandchildren, and 3 great-grandchildren. She was preceded in death by an infant son (Roy David), one brother, and 2 sisters. She was a member of the South Union Mennonite Church, West Liberty, Ohio, where funeral services were held Mar. 13, in charge of Newton S. Weber and Milton Sommeral; interment in the South Union Cemetery.

Resch, Harry Elder, son of John C. and Annie (Elder) Resch, was born in Lancaster, Pa., Mar. 21, 1897; died at Osteopathic Hospital, Lancaster, Pa., Mar. 14, 1971; aged 73 y. 11 m. 21 d. On Jan. 20, 1944, he was married to Elizabeth

MENNONITE YOUTH

by Paul M. Lederach

This book grew out of the conviction that pastors, teachers, parents, and others working with youth in Mennonite churches should know more about them; what they believe, what their values are, what issues and concerns bother them, and how they feel about adults, teachers, and youth workers.

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H. Mowrer, who survives. Also surviving are one brother (Norman) and one sister (Catherine — Mrs. Edward Baker). He was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Gundel Funeral Home, Lancaster, Pa., Mar. 17, in charge of James M. Shank and Ira B. Landis; interment in Millersville Mennonite Cemetery.

Roth, Noah W., son of Nickolas L. and Mary (Wagler) Roth, was born in East Zorra Twp., Ont., July 23, 1906; died of a heart attack at Tavistock, Ont., Mar. 16, 1971; aged 64 y. 7 m. 21 d. On Sept. 29, 1927, he was married to Edna Mae Erb, who preceded him in death, May 3, 1963. On July 27, 1968, he was married to Druscilla Bender Jutzi, who survives. Also surviving are 2 sons (Nelson and Ken), 3 daughters (Alice — Mrs. Emanuel Wagler, Florence — Mrs. Paul Snyder, and Mrs. Linda Roth), 3 stepchildren (Nelson Zehr, Laurine — Mrs. Glen Roth, and Catherine Zehr), 15 grandchildren, 10 step-grandchildren, 3 brothers (Emanuel, Amos, and Dan), and 4 sisters (Nancy — Mrs. Ben Reiz-secker, Lydia — Mrs. Emanuel Schwartzentruber, Emma — Mrs. Alvin Miller, and Sarah — Mrs. Eli Bontrager). One son, Alvin, preceded him in death. He was a member of the East Zorra Mennonite Church, where funeral services were held Mar. 19, in charge of Newton L. Gingrich and Elmer Schwarzenruber; interment in Steinman Cemetery.

Schrock, Andrew I., son of Isaac and Anna (Christner) Schrock, was born in Lagrange Co., Ind., May 7, 1898; died at the Lagrange County Hospital, Mar. 6, 1971; aged 72 y. 9 m. 27 d. On Mar. 23, 1918, he was married to Lillie Shrock, who survives. Also surviving are 4 sons (Freeman, Rollin, Fred, and Frank), 18 grandchildren, one great-grandchild, 3 brothers (Ammon, Levi, and Eli), and one sister (Susie Miller). Four children preceded him in death. Funeral services were held at the Emma Mennonite Church Mar. 8, in charge of Ivan Miller and Amos Hostetler; interment in the Shore Cemetery.

Smucker, Orpha, daughter of Peter and Catherine (Friedt) Steiner, was born near Rittman, Ohio, July 2, 1883; died at the Glendora Nursing Home, Wooster, Ohio, Mar. 5, 1971; aged 87 y. 8 m. 3 d. On Dec. 15, 1904, she was married to Peter Smucker, who preceded her in death Nov. 2, 1954. Surviving are one son (Paul), one daughter (Gladys — Mrs. Lesley Morrison), 8 grandchildren, 9 great-grandchildren and 5 half sisters. One daughter (Ruth) preceded her in death. She was a member of the Smithville Mennonite Church. Funeral services were held at the Gresser Funeral Home, Orrville, Ohio, Mar. 8, in charge of Carl J. Rudy; interment in the Oak Grove Cemetery.

Stoner, Mary K., daughter of Edward and Susan (Kortie) Kopp, was born in Manheim Twp., Pa., June 1, 1879; died at the Mount Hope Brethren Home, Manheim, Pa., Mar. 11, 1971; aged 91 y. 9 m. 10 d. On Oct. 4, 1898, she was married to Adam N. Stoner, who preceded her in death May 21, 1946. She is survived by one son (Clyde L.), 12 grandchildren, 21 great-grandchildren, and one sister (Ida Kopp). Two sons (Irwin S. and Charles E.) preceded her in death. She was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Fred F. Groff Funeral Home, Lancaster, Pa., Mar. 14, in charge of James M. Shank; interment in the East Petersburg Mennonite Cemetery.

Witmer, Viola, daughter of John and Sarah (Benner) Shelley, was born in Thompsettown, Pa.; died at the Lancaster General Hospital, Lancaster, Pa., Feb. 24, 1971; aged 75 y. She was married to Martin M. Witmer, who preceded her in death. Surviving are 2 sons (Harry S. and Robert J.), 6 grandchildren, one brother (William Shelley), and one sister (Mrs. Minnie Wyble). Funeral services were held at the Goodville Mennonite Church, Feb. 27; interment in the church cemetery.

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Cover by H. Armstrong Roberts; p. 303, "Easter Morning" by Perry Pictures.

JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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Conquest of Fear

By Norman Derstine

"The only thing we have to fear is fear itself." These words of Franklin D. Roosevelt are related to the Apostle Paul's: "For God has not given us the spirit of fear; but of power, and of love, and of a sound mind."

Other great leaders have reflected on the nature of fear and its impact in men's lives:

"Fear always springs from ignorance." — Ralph Waldo Emerson

"He (Wallace) is a false prophet of fear." — Lyndon B. Johnson

"Normal fear protects us; abnormal fear paralyzes us." — Martin Luther King

"There's nothing I'm afraid of like scared people." — Norman Cousins

"History has largely been, and still largely is, the record of man's using fear as a tool and as a weapon. . . ." — Bonaro Overstreet

"Our twentieth century is a century of fear." — Albert Camus

The complex problems that we find in the world, both in the national and international scene, have frightened many people. The world is running scared! The demagogue of fear has settled down upon vast portions of our society, and we in the church have not escaped it completely.

Christians, according to Paul, should be motivated by a sound, rational mind that thinks clearly through the issues. We should have minds full of love, concern, compassion — not given to fear. Consciously or unconsciously, we sometimes reduce the complex world to a set of fear-selected clues. We see people and problems in certain stereotyped frames of reference with labels attached. Negro, Jew, foreigner, communist, Catholic, and education might be some examples.

A fear-dominated person sees only enough to know which label to attach. He not only reduces people to labels but reduces ideas, issues, and problems to simple patterns of black and white. Overstreet said, "One telltale mark of a fear-ridden individual is his anxiety in the presence of what is complex and tentative; his inability to keep judgment in suspense; his desperate need for certainties and absolutes. . . . When, therefore, he tries to impose upon his world — the whole world of ideas, problems, issues, and unanswerable questions — an artificial order and simplicity, he does only what he is emotionally compelled to do; for he already has in

his life (that is on the inside) more complexity than he can handle, more problems than he can cope with."

Cousins' statement that "where a man can find no answer, he will find fear" can be reversed to say "where man has already found fear, he will find answers."

A number of years ago I attended a workshop in Frankfurt, Germany, for religious broadcasters. An outstanding Arab religious leader from Beirut, Lebanon, spoke on "The Conquest of Fear." He began,

"I believe that the national and international conflicts and competition in armaments among the governments and the restlessness in the lives of individuals and homes — these are all based on fear. . . . It is not carbon dioxide that kills miners entrapped in a mine; it is fear."

Are we where we are today in our nation, with its complex unresolved problems, largely because of fear? Do we agree with the man who said, "If today we live in a time of crisis, it is in a large measure because of fear-born follies of our individual and group pasts which have piled up on the present"?

Are we in our present mess internationally largely because of the demagogue of fear? When nations stockpile more armaments, we are stockpiling more fear. When we speak of our willingness to use nuclear weapons, we are speaking largely from a platform of fear and are fanning the flame of fear around the world. But when we speak of nuclear test ban treaties, then we are de-escalating fear — the prime cause of war.

Can we learn the lesson from Hitler and avoid a similar colossal catastrophe? Hitler's psychological artillery was composed primarily of the weapon of fear. He had fifth columnists whose main job was to sow rumors and suspicions among the citizens of the countries which he planned to fight.

Martin Luther King said, "Were a nightmarish nuclear war to engulf our world, the cause would be not so much that one nation hated another, but that both nations feared each other." This hatred and fear is produced in part by what Brooks Walker calls The Christian Fright Peddlers.

Walker said Christian fright peddlers come into our homes through the printed page and the mass media, instilling fear, peddling it in the name of Christ. "But God has not given us the spirit of fear; but of power, and of love, and of a sound mind," said Paul. When these men send their messages to us on the wings of fear, they are not true ambassadors of him who followed the Master. The disciple John said, "There is

Norman Derstine is director of Church Relations at Eastern Mennonite College, Harrisonburg, Va. — From EMC Bulletin.

no fear in love, but perfect love casteth out all fear.”

A real love for our enemies, real or imagined, will not generate fear. It will generate concern and compassion. Senator Mark Hatfield has said,

“The Far Right has been successfully united by a well-designed, well-financed, and persistent campaign of fear. The fear of communism is both the fire and the fuel of the Far Right movement. And the continual fanning of this fear . . . has created such a distortion in the perceptions of some adherents of the Far Right that they can no longer distinguish between fantasy and reality or between cause and effect.”

If we believe, as John tells us, that “perfect love casteth out all fear,” then the opposite is also true. Aldous Huxley reminds us of this. “Conversely — fear casts out love. . . . Fear also casts out intelligence, casts out goodness, casts out all thought of beauty and truth.”

There is a lesson in the Bible of what fear can do to people, to a nation. A 40-day investigation of the Promised Land was staged by Moses when he told twelve men to look

things over and bring back a true and honest report. They came back with the report that the land was fine, but they had frightful stories of walled cities whose towers reached to heaven and gigantic soldiers that made them feel like grasshoppers. All but Caleb and Joshua brought this evil report.

The people, after hearing the fear-ridden report, began to wish they were back in Egypt. They decided that they would rather go back to slavery. They paid a big price for believing the fearful report — forty years wandering in the wilderness, a year for each day the investigation team was gone. Joshua had said, “The Lord is with us; do not fear.” He was almost stoned for giving a factual report. Many times people would rather believe the evil report and live with fear.

Our world view, our religious view, our political view may be a Joshua-Caleb view — realistic with full trust in God. Or it may be the view like the ten spies — a fearful report based on supposition, hearsays, distorted information. The nation, the church, and institutions within the church have “nothing to fear but fear itself.”



Compassion for the Compassion Fund

By Hubert Schwartzentruer

Jesus once told an incident about a man and two of his sons. Matthew 21:28-32. He asked them both to work in the vineyard. The one said he would go, but when the time for action arrived, he “did not go.” The other son said he would not, but later went.

Jesus had many sons gathered at Turner, Ore., in August 1969. They agreed to demonstrate compassion for the homeless, rootless, the hurt, and the disinherited in our land by making available \$500,000 a year for the next five years to be used for ministries among minorities.

Poverty is real. The ugly jaws of racism, poverty, depression, and discrimination are still sinking their teeth into the flesh of despairing people. The hurts caused by inflation are felt first among minority groups and the effects of recession strike there first as well. The minority person is still the first fired and the last hired. Suburban schools still reserve priority over inner-city ones. Medical care for the poor has not improved greatly.

Dreams Deferred. Hopes erected by political promises are crumbling. Many “nice” words spoken by those in positions of power still leave a vacuum in the hearts of those who dream of a decent house, a good job, and quality education for their children. Unfulfilled promises can dehumanize people. Whenever one’s actions betray another’s confidence, some irreparable damage is done. Broken promises are, in part, the reason many people mistrust others in our modern society.

Where We Are Now. Leaders in urban churches are listen-

ing to cries of desperation in their communities. They read the Turner, Ore., statement released over a year ago, and shared it with their brethren. They believed a new day had dawned. Now they might receive the tools they had needed for so long. They believed that a mutual relationship within the brotherhood had been established. Many proposals were written for innovative programs to share the good news that Jesus loves all men. Many of these now must be rejected because sufficient finances are not available.

We are grateful to the brotherhood for the \$67,000 in funds that have been made available thus far. This represents sacrifice on the part of many. The alarm still must be sounded, however, because we are not doing all that we said we would. We are like the second son whom Jesus talked about: We promised; now what?

Moving On. I call upon all who voted for the Compassion Fund to select two persons who were not present at Turner, Ore., in 1969. You can become a “Committee of Hope” for your immediate community. The brotherhood has resources available to help you. Invite an inner-city pastor to spend a weekend in your community, not only to preach, but to sit down and chat informally with people. Have a Minority Ministries staff person or a member of the Committee on Peace and Social Concerns spend time with you. If you voted “yes” for Minority Ministries, you now have an obligation to see that your vote bears fruit.

A New Day. I pray that God’s children will no longer make promises, but then decide not to obey. If we can overcome our hesitation, a new star may dawn on the horizon. It is the star of a total brotherhood — sharing in a ministry to others in obedience to Jesus Christ.



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Try Trust

If anyone is taking nominations for the most popular sin in the church, I would like to name one. My nomination likely will not win in the finals because it is too well established to be called sin. But then that is the way with sin — when it gets too popular it is called something else.

My nomination for the number one sin is mistrust. It keeps popping up all over the place and it seems to me that it is high time that someone gave it some recognition. If you have not noticed it, it may be because it is going under an assumed name such as caution or independence. Mistrust is sneaky that way.

Tensions between the generations can generally be traced to mistrust. Disruptions in relationships within the church are largely because of mistrust. Problems at home, either between husband and wife or parent and child, often erupt because of mistrust.

The fact is that every human relationship is based on trust and when that is missing there isn't much to hold them together. Suspicion and fear, which are also a part of mistrust, build the kind of barriers that split people and community apart, making it impossible for meaningful fellowship to exist. Even though people may talk to each other and may be in the same general vicinity, mistrust will effectively prevent them from knowing each other or even caring.

On the other hand, where there is trust, communication, understanding, and spiritual fellowship will thrive. In a trusting atmosphere there can be confession and forgiveness, request and intercession, commitment and acceptance. It is here that true brotherhood happens.

Deep trust is relatively rare because it is not the nature of people to trust. One of the deepest bruises man got in the Fall was that of mistrust. And so, here it is in the church, one of the last sins to be admitted and one of the first to be exhibited.

Jesus said that it was trust that was one basic requirement of becoming members of His kingdom. For example, He said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven" (Mt. 18:3). Certainly there is the quality of a simple, transparent trust in a child that Jesus refers to as the key. And that is the way in. Anyone who refuses to trust finds himself on the outside.

The big question is, How can we increase trust within the church? We generally feel that if people were only more trustworthy we would be glad to trust them. And so we wait for everyone else to prove themselves before we venture to trust them. And, of course, they are waiting for us to do the same thing. Naturally, the trust level can only sink lower.

The only solution is to actually begin to trust others. Trust will inspire trust in others and the trend will be reversed. It is not easy to do and it will not be without a price but it does work.

For example, if you dare to share your true feelings of fear, frustration, doubt, and disappointment, you will find that

others will also dare to open their hearts to reveal the same kind of feelings. The reason some Sunday school classes are rewarding is that this is happening. The reason others are dry and sterile is not the fault of poor lessons or of bad teaching, although those may contribute, but that the members are simply intellectualizing — giving right answers and "commenting on verses."

If you are a leader and want to try something new, first trust the group by sharing how you feel about the situation in a simple, straightforward way. If your marriage has come upon rocky times try trusting your mate with your true feelings of helplessness and fear rather than with your clever arguments and fierce anger.

A secular marriage counselor was once asked what a couple should do whose parents were constantly interfering. He suggested that they go to the parents and trust them enough to explain their feelings and ask their help in solving the problem. Certainly it would be difficult to do. But such is the price of trust. For those not willing to pay the price of trust, they will be forced to pay the exceedingly higher cost of broken relationships, loneliness, and possible exclusion from the kingdom of God. — Wayne North in *Ohio Evangel*

IN A WORD

Involvement

By Turner N. Clinard

"I don't want to get involved" is a frequent cry from "good" people. It is natural to avoid unpleasantness, to stand "apart from the pulling and hauling." It is also a form of moral cowardice and a denial of what one essentially is.

Being a person is being one in relationship. Until you are hurt in another's hurts you are not yet human. Until you rejoice in another's success you fall short. "He who lives for himself alone lives for a very mean fellow."

Paul said, "We neither live nor die as self-contained units." I am not an isolated individual, for I am a son, a father, a brother, a citizen, a churchman. My relationships give me my identity.

I am involved in the needs and aspirations of all men — I dare not enjoy what I am unwilling to share. I am involved in humanity's inhumanities. I *am* my brother's keeper. I cannot do everything, but I can do something.

I reach my stature as a human by becoming involved in humanity. I reach my stature as a son of God by identifying with a Son who served men and died for them. Until I become involved I am only a taker. When I start giving, then I start living.

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I Give Elsewhere

This editor receives letters similar to the following: "Dear Editor, I no longer give very much to the Mennonite Church. I can't go along with some things which are done. So I give to preachers and organizations who are true to the word and who are really winning souls."

Now of course there are worthy works besides what the Mennonite Church is doing. And there are those who may be doing a better job. Yet certain serious considerations must be kept in mind in our giving. First, if you are a member of the Mennonite Church you have an obligation to your church in prayer, attendance, and finances. This is only reasonable service. And until you give your tithe to your own church you should seriously question giving anything elsewhere.

Some time ago a pastor spoke frankly to a member who was not attending the church for over a year. In addition to speaking concerning his spiritual need the pastor startled this member by saying, "Did you know that you cost our congregation more than \$200 this past year even though you never attended?" Surprised he wondered how this was possible. "Simply because others in the congregation needed to make up your quotas for mission board, conference, and other work in addition to the local expenses." It is a strange form of reasoning which says the church should move forward in mission on an offering of criticism instead of money.

Beyond the obligation of giving because one is a member is the obligation for each Christian to be a good steward. To be such means one is concerned about the use of his money after it is given. I receive numerous letters during the year which inquire about organizations which ask for support. The first thing I suggest is to write to such for an official financial report. If this is not furnished, the organization is not worthy of your support. Second, try to find information about the work of this person and organization from persons you know who live or work in the same area or concern.

Some time ago I inquired about a work which was promoted as the outstanding work in a certain area of the world. Knowing an alert missionary friend who lived and worked in the same area for years, I consulted my friend. He replied that he had never heard of this man or of his organization. Yet many well-meaning Christians were deceived into giving to this work which "was really winning souls."

As mentioned in the article on page 330 of this issue, the overhead of many of these independent organizations is extremely high. Sometimes the bulk of what is given goes to salaries and travel.

What often happens is that in an effort to maintain Christian integrity your congregation and denomination does not make highly emotional appeals or great statements of accomplishments in winning souls. Because of this some mem-

bers are led to believe that their own denomination is doing very little and hence is not worthy of support while those who parade their programs by great and glorious general statements of accomplishments are really worthy of support.

You will remember at several points the Apostle Paul felt it was necessary to brag concerning his accomplishments. Because others were parading their programs people felt Paul's work was insignificant. It seemed that others were more spiritual, suffered more for the gospel, and saw more results than Paul. So the apostle shared something of his own experience and in 2 Corinthians 11:16 asked for the privilege of boasting a little. May I take something of the same privilege?

Are others doing a significant spiritual work, the Mennonite Church is doing as much. Do others have many missionaries on the field? Perhaps no other denomination has as high a percentage of its membership in missions as the Mennonite Church. No other denomination has so large a program of service for its youth. Do others use money wisely? Try to find another organization which runs its work on so low an overhead in administrative cost. Do others give an accounting of their work financially and personnel wise? The Mennonite Church's records are open to whoever desires to see such. In addition, reports are shared and regularly reviewed by representative boards made up of persons elected by the church. And any member can at any time voice his concern in whatever the church is doing.

On and on one might go. In areas of broadcasting, creative mission endeavor, literature, and education the Mennonite Church today is not taking a second seat. There are those in various denominations who wish their own church could come to grips with the issues of the day and take positions such as the Mennonite Church has done.

Now none of this is to say we have arrived. What it does say is that the church is worthy of your support. And before you put your dollars elsewhere you better check again into what your own church is doing. I have found consistently that those who know best what our own church is really doing are the most faithful and sacrificial givers in its support. — D.

Strange Millennium

It is no wonder that some who would fight force with force, social action with social counteraction have found it necessary to get rid of the Sermon on the Mount by relegating it to a future millennium. The rest of us can't help thinking what a strange millennium it would be with persecution for righteousness' sake and the continued need for peacemakers. — by W. T. Purkiser, editor of *Herald of Holiness*.

The High Cost of Unwise Giving

By Nelson E. Kauffman

Millions of American people, thousands of them Mennonites, give multiplied millions of dollars to religious causes and to charity, but much of the money goes into the pockets of dishonest, deceiving persons. There is no deception so easy, and no racket so lucrative as the religious racket. People are carried away by a good-sounding program, and will give their hard-earned money to a radio speaker, or writer, or evangelist, whom they are deceptively led to believe is doing a good work, but whom they have never investigated. At the same time they often will refuse to give to their own church whose program and balance sheet are always open to inspection.

The most notable and recent illustration of deception is a religious racketeer, radio speaker, supposed evangelist, on the west coast, who was murdered in a hotel room by the husband of the alcoholic woman for whom he was divorcing his own wife.

The attorney for the defense says this trial "will rock California." He says further, "There are facets in this case that will make Elmer Gantry [the epitome of religious deception in Sinclair Lewis' novel] look like a saint."

This man deceived many Mennonites into giving money for "Bible for Prisoners" — money which went into his own pockets (he had 24 \$100 bills in the \$3,500 of cash found on his person when shot, according to the newspaper report) and helped him in his immoral course. The value of property which he accumulated, according to his hometown newspaper, "is estimated conservatively at over a quarter million dollars," of which he willed none to his wife.

He had programs on fifty radio stations begging for money. He lamented the divorce rate as well as the drunkenness over the air while, according to the newspaper, engaging in both evils.

Another person who possibly did a good work for a while but carefully organized a board, which he could control, to own his property, and give a show of confidence, is a man who began a movement by personal witnessing, and built up a large independent organization. He recently divorced his wife and ran off and married his secretary. A brother who was close to him reports that he changes the personnel of his board every year so that no one except himself knows his real situation, and so that he is able to control it. A brother in California told me he personally saw a contributor hand this religious promoter a check for \$3,300 for his program. Today this man's organization owns property worth hundreds of thousands of dollars. There are few men, if any, who can stand an independent work, collecting money, and giving no public accounting of income and expenditures.

The story of a man who toured our churches for funds for a Middle East project is scarcely any better. He captured the confidence and purse strings of many Mennonites and others, accumulated huge sums, refused to give audited accounting, and today is disowned by organizations he claimed to be and was slightly associated with. Our Mennonite organizations got letters from those organizations warning us of his deception. It is most dangerous for any man to collect money from God's people and then have an organization which he controls to qualify for tax deduction. Such a leader's real need is for a board which can give him counsel and control.

I wrote to one of the great "divine healing" organizations asking for tax deduction certificate and a financial report. They sent the first immediately, but weeks later, after asking again for a financial report, I received a letter saying they made their report public once, then people used the income as a tool against them; so since then they never make their financial report available to their contributors. But what reasonable person would object to what they got in, if they used it properly and wisely? What would happen if our church boards, or any denominational board, began to withhold reports from the contributors! Would our people tolerate a congregational treasurer who refused to give reports?

I asked a world organization for a copy of its financial statement and got one. I then also asked how they could take a pastor from his field to a city, keep him a week for a pastors' conference, and send him back again for only \$15. The organization's paper said they were doing this, and begging people to send \$15 which would cover the "complete cost" for a pastor to a pastors' conference. In a letter I received, the writer said, "As a matter of fact, in most instances the \$15 does not cover the entire cost of bringing a national worker from his home to the place of meeting, provide food and lodging, and then transportation back to his home." Yet the publicity said "just \$15 will cover the complete cost of the conference for a faithful servant of Christ." Is this type of publicity honest? Why say \$15 is enough? Obviously so that you will think how much more efficient this organization is than your board, and then give it your offering, rather than to your own church board!

Meanwhile this world organization received \$3,989,000 and spent \$714,900 for promotion and publicity, and \$574,000 for administration. These two, publicity and administration, ate up \$1,288,900 or approximately 30 percent of the total intake. What would you say if your mission board spent your money that way?

Why does such an organization doing the Lord's work use deception to get money?

It has been reported to me by the Overseas leaders of our brotherhood and also the General Conference Mennonites that the so-called faith and unattached missions are the ones that spend fantastic sums, live with luxurious furnishings and transportation, which is shocking, and of which their supporters are unaware. Why? They do not need to report their program, income, or expenditures to anybody who has the authority to call the program into question. The faith worker would defend himself by saying he is responsible to the Lord and the Holy Spirit, and that is safer than to be responsible to a church organization. People actually believe this and pour dollars of hard-earned money, which belongs to the Lord, into the unaccountable coffers of expensive individual programs.

Surely our own brotherhood should have had enough experience being deceived by independent faith works. Regardless of how sincere the person is, or how much good he is now doing, or how much he believes in trusting God and not a board, it is too dangerous and unwise for any Christian who wants to be a good steward to give money to any person or organization which is not ready at the same time to furnish a complete, adequately audited, financial report.

The warning of Jesus is especially appropriate here: "Take heed that no man deceive you." We are in no position to give to any organization or individual we do not have the time, skill, or information to investigate! We only contribute to the disgraceful deception which is a shame to the cause of Christ, when we give money to any organization that refuses to make its financial record public. Before we give to any independent or faith work we should take time to write to the organization and request information. Recently a publication came to my desk from an organization which was new to me. It reported a great program in areas of great need. I wrote —

"This organization is new to me, and I would be interested in having some more information on it. What is the organizational structure of your program? Do you have a board? Do you publish a financial statement? If so, I would be pleased to have one. Are you interdenominational, or non-denominational? I would be interested in knowing how you relate to the work of the denominations in foreign countries. There is an almost endless call for funds, and if one thinks about contributing to these causes, one is of course impressed with the need to be careful in giving, that the money that is given is used wisely and is under administration of a reputable organization."

I believe we are obligated to get such information before we can conscientiously give any money to an organization. If this is refused, is unclear, or questionable, the organization should not have our support. If we cannot interpret their letter, our pastor can help us.

Look magazine, March 15, 1960, carries an article, "Where Do Your Charity Dollars Go?" Find it in your public library and be informed. Here are some quotations:

"Over 23 cents out of every dollar you shell out for its [National Tuberculosis Association] Christmas Seal campaign is really eaten up by fund-raising expenses." "It actually spent less than \$900,000 for research out of 25 million you gave its various chapters." Of the American Cancer Society, "Its national headquarters gets half of the local take. Out of the Chapter's half, over \$300,000 — or some 55 percent of the total — went for wages." "How much of your dollars, meanwhile, do the rackets get?"

What Can We Do?

"There are four basic steps you can take and protect yourself —

"1. Never give to any street solicitor unless the drive has been officially certified by your community. Los Angeles has solved the problem by banning all such appeals.

"2. Under no circumstances should you ever respond to an appeal by telephone. Invariably, this means that a 'boiler-room' operation is playing you for what it can get.

"3. Never donate to any cause that has sent you unordered merchandise. You are under no obligation to return it. If you mail back a contribution, you can be certain that most of it will not reach the unfortunates for whom the charity was organized. Nationally, there are two outstanding exceptions: the seal campaigns for the National Tuberculosis Association and the Crippled Children's Society.

"4. If in doubt, check with your local Better Business Bureau."

Our own church boards and conferences are worthy of your support, their records are public, and you have an opportunity to register your concerns about the use of funds. God not only holds us accountable for giving proportionately and largely, but also for giving to trustworthy causes. — A reprint from Dec. 17, 1963, *Gospel Herald*.

Wit and Wisdom

For the embarrassing task of writing a letter of recommendation for an unsatisfactory employee, G. W. Feinstein makes the following original suggestions.

"Dear Sirs: Joe Schmalz worked here three weeks and when he left we were satisfied."

"Dear Sirs: Miss Perkins was our secretary for the month of August; although her typing is not rapid as yet, her letters display imagination and originality, especially in punctuation and spelling."

• • •

People are never so near playing the fool as when they think themselves wise. — Montagu

• • •

Small son to sister, "I don't get it. Pop thanks God for givin' us this food, then bawls Mom out about the grocery bills!"

Evangelism: Good Idea in Adversity

By Daniel Longenecker

When the medical profession finds a powerful medicine with some troublesome side effects the new drug is not immediately discarded. An effort is made instead to learn how it can be used in such a way that the negative effects will be overcome. Researchers also seek to uncover the impurities so that the medicine may indeed become broadly useful.

A Useful Medicine

Some good ideas are also far too valuable to cast aside. Mennonites everywhere now hold very tightly to the idea of evangelism. Conservative and progressive alike, when the pressure is off relative to differences in its practice, see it as having a keystone position among our doctrines. The positive functions of evangelism as an idea are far too important to list here. Yet this idea takes on many different shapes. And some forms of this idea, perhaps like some forms of penicillin, create negative side effects. The purpose of this article is *to identify things which adversely effect the "shape" of evangelism as an idea*. A subsequent goal is the attempt to *pinpoint harmful side effects*.

Carefully Weighed Discussions

Anything worthy of action should be in our discussions. Yet, if evangelism starts with God, we are in danger of making it small by our efforts to contain it in a logical form. If evangelism is indeed the activity of a free God in which men at best are only participants, then we face the hazard of

taming evangelism when we set out to thoroughly define it. The Holy Spirit, for example, is described as functioning chiefly to "back up" the Christian evangelist's testimony. Thus the Spirit of God is fit into a very small place in the concept of evangelism. Our carefully weighed discussions also tend to make one method of evangelism fight against another. Finally, such discussions have frequently become, for this writer at least, the basis of a subtle pious trade. My part will be to keep the idea pure (for someone else to use) and God will let me off the hook of evangelistic involvement! The good idea, in this case, has functioned to reinforce disobedience.

Possession Consciousness

Second, a certain mind-set has affected adversely the shape and power of the evangelism idea. We'll name it possession consciousness. Mennonites have perhaps correctly seen themselves as being in possession of something which the world needs. This theme was emphasized in our mission conferences since the early part of the century and united with a general pietistic truism which says "one cannot give what he does not have." There is enough logic in the latter to obscure the liberating fact that the gospel is not the Christian's possession. Evangelism is sharing what we do *not* have. It is the people of God seeking for Him and reaching for Him even more than it is their giving of Him. We participate in that which we can only in a limited sense be said to possess. It is admittedly a paradox that many Christians "have" too much to be good evangelists. When we move toward others in the task of evangelism it is our God who needs to have. Too often our evangelism has been stultified by an over-awareness of what we have supposed ourselves to possess.

Responsibility Complex

Third, and closely related to the above is a difficult psychological problem which affects the usefulness of the good idea under consideration. Insensitive individuals have no trouble making an easy split between creed and practice relative to evangelism. The serious disciplined emphasis among Mennonites, on the other hand, causes many to come to grips with the mission challenge. Then, if faith or Christian experience is viewed as a possession, obligation is compounded and frequently a stifling responsibility complex develops. This emotional heaviness works to cancel out the effect of personal evangelistic effort. The weight of a man's missionary duty can smash the very possibility of attracting men to the gospel. To complicate matters, the church has seldom recognized this as a neurosis: instead leaders have been inclined to focus upon it as a manifestation of "the true evangelistic spirit." The emotional casualty list among missionaries, therefore, has been significant. There is surely a

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pathetic note here as a strength (the serious acceptance of duty) has become a weakness. Perhaps Christ would say, "Go home and tell no man."

Four Steps to Salvation

A fourth negating factor which regularly subverts the idea of evangelism could be listed as excessive condition consciousness. Can we decide, for example, upon "four steps to salvation" and assume that God will always deal with men in essentially the same pattern? This is the static approach to evangelism which sees God primarily as an establisher of conditions. God is presented as being willing to do His part — but only after these ever-present conditions are met. Along with this emphasis a strong logical case is made for God's love, but the case is too often lost. God, on the other hand, is far more active in evangelism than our calculated conditions imply. When God brings a man to Himself it is seldom strictly according to the path staked out by the tract writer. Not even the wisest evangelist can specify the particular response which all persons must make to experience salvation. The Bible is a living book: evangelism is not God's activity but too largely our own when we derive a one-two-three system of conditions from the New Testament to impose upon all. We must resist a tendency to make a science of the evangelistic task. The bad side effects here are on two fronts. In the first place, many are kept from God's kingdom by a confrontation with conditions rather than a living Lord. Beyond this, however, is the problem of self-righteousness among those who have been given cause to look back with smug satisfaction upon their own accomplishment in obtaining salvation.

The Capsule Must Dissolve

Finally, the evangelism idea is contorted when we develop it in a way which insulates our group from the effects of the idea's dynamic. Medicine must find its way through the capsule; otherwise even the most powerful medicine cannot penetrate and heal those receiving it. Mennonites have concentrated through the years upon proxy evangelism, that accomplished by mission boards in faraway places. This arrangement permitted us to have the values associated with our isolation and to have evangelism too. Evangelism has been a popular idea in Protestant society, and we could point with satisfaction to our own missions as proof that we too were evangelistic. Thus the Mennonite churches have largely been protected from a concept which, if taken seriously at home, would signal the death of comfortable isolation. This time evangelistic practice itself turns out to be the subtle reinforcement of disobedience on the local level. Fortunately for all, the arrangement has not always worked and evangelism dissolves our "capsules" and provides a new lease on life for our congregations.

This is a troubleshooting essay yet, hopefully, it does not breathe pessimism. Certainly, evangelism is more than an

idea. And even as such it is God's before it is ours. Then, as our God expands our vision it is something for us *to be in* and not only to think and do. Evangelism will survive its pilgrimage with us.

SW

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum 400 words.

As I see it we have missed an important point in the discussion on "Render therefore unto Caesar the things that are Caesar's" (Mt. 22:21). In practice I support the position that we should pay all our taxes without asking many questions. I do, however, want to be open to those who have a conscience against doing so or have actually withheld certain taxes or portions. The Amish brethren seemingly have made a point in withholding payments on Social Security taxes. Possibly we need to be more positive in our witness to the government in the use of our tax money for war and/or other immoral purposes.

What I am concerned about now is that we have failed to emphasize the last part of Jesus' statement in the Scripture referred to, "and unto God the things that are God's." We who profess citizenship in heaven and loyalty above all loyalties to God should at least be as careful to give God what belongs to Him as we are to give the state its dues. And as we profess to "seek first the kingdom of God" it seems we should give Him as much as we do the state. Also as loyal servants of an almighty, all-knowing God and King we ought to question less the use to which He puts our funds than we do that which goes to the state.

Now it seems that as a church in all of these areas we have failed in our obedience to the last part of Christ's words in this passage. It is evident that we have not been as careful to give to God and the church as we have to give to the state. To the state we give 10, 12, 15, and 20 percent to our income. To the church 2, 3, 5, and even occasionally 10 percent and more (an average of about 5 percent). Also it is evident that we often question more the use of funds in the church than we do the use of our tax money by the state. (We give to certain causes in the church and will not give to others, but give unreservedly to the state. How inconsistent can we get?)

My hope and prayer is that the church will take seriously the words of Christ, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's," with a renewed emphasis on giving to God. What would happen in the church treasuries and to the cause of Christ if we were as faithful in giving to our heavenly King as we are in giving to our earthly king? Should we not be more faithful? — Elmer Borntrager, Bloomfield, Mont.

Foot Washing in the Fourth Century

By J. C. Wenger

In a lengthy letter, really a treatise, of AD 400, Aurelius Augustine the illustrious bishop, writer, and churchman of North Africa, commented on the literal observance of foot washing. (It is a matter of history that the church in Rome did not then observe this ordinance.) But Augustine speaks favorably of the practice, making the following points: (1) the Lord recommended its observance, (2) it is an exemplification of the humility the Lord came to teach, (3) the period of Lent has been suggested as a suitable time for its observance, (4) some Christians feared that it would be confused with baptism, because the catechumens were often baptized at Easter, (5) some believers have rejected its literal observance altogether, (6) we ought to practice such ceremonies as shall serve as incentives to "the better life," (7) this is especially the case if those ceremonies have a biblical basis. — *Nicene and Post-Nicene Fathers*. First Series, I, 314.

Ambrose of Milan, Italy, does not really add anything to the discussion of Augustine. Properly, he could not "add" anything, for he wrote his treatise on the "Mysteries" (called sacraments in the Roman Church, and "ordinances" in the Mennonite Brotherhood) about the year 387. Ambrose explained why those receiving baptism were afterward anointed with oil, then he passes on to the "mystery" of foot washing. He sees the heart of the ordinance to be that very humility exhibited by our Lord when He washed the feet of His disciples. Ambrose attached a novel explanation to the ceremony when he explained that our own personal sins are washed away in baptism, but our hereditary (Adamic) sins are done away in foot washing. In any case, he held that since Christ redeemed us by His obedience (the cross), we His servants are obligated to render this service of humility and obedience. *Nicene and Post-Nicene Fathers*, Second Series, X, 321.

The Mennonite interpretation of this ordinance is given briefly in *Introduction to Theology*, pp. 227-231, and more fully by Harold S. Bender in the *Mennonite Encyclopedia*, II, 347-351.

Pilgrim Feet

A Meditation on John 13

By F. D. Rayle

These feet of mine have traveled dusty roads today;
The sin-dust of this world lies thick upon my way;

It clings
It soils,
It stings,
It spoils;

Undone, I bow my head, but not to pray.

While thus aware of my unworthy state,
One stands before me who alone is great;

O no!
He bends
Down low
To cleanse

My feet, and speak the word to set me straight.

The dust of earth yields quickly, once I've heard;
This cleansing day by day is mine when I have erred;

And I,
Bowed low,
Apply
Just so

To fellow pilgrim feet the water of His Word.

The feet of these our brethren, and our feet
Were made to walk together, Christ's mission to
complete;

His own all through,
His work to do,

With joy in God's love serving, needs like our own to
meet.

— From *The Church Advocate*

Going Out of Business?

Dr. Lyle Schaller, church consultant and professional church planner, in his book *The Local Church Looks to the Future* (Abingdon Press), names four disaster signals which generally foretell church's demise:

1. Lack of outreach and an almost total concentration of resources on member-oriented activities.

2. Excessive emphasis on the past.

3. A neighborhood church without any longer a neighborhood constituency.

4. A negative attitude on the part of the congregation toward the denomination, denominational officials, and denominational resources.

Anselm Answers

Editor's note: Send in your questions. Keep them short. Anselm will try.

Dear Anselm:

Don't you think many in the leadership of the church are out of touch with the grass roots? — N.C.

Dear N.C.:

This is always a real danger. People today are very suspicious of leadership. This carries over to the church. Get to know your leaders. We usually don't like or trust people we don't know.

Dear Anselm:

In light of Harvard warning to freshmen (G.H. Feb. 9), why haven't our church colleges taken a disciplinary action against students using drugs? Could this also include drinking? — M.S.

Dear M.S.:

The action at Harvard points up a fact which is becoming more clear in our church colleges, that is, that freshmen come to college having had experience with drugs and alcohol in high school.

Our church college administrators are committed to a firm line of action where known cases of drug and alcohol abuse exist. If by discipline we think only of expulsion from the institution then that has not been practiced. We believe that the use of inebriants is symptomatic of deeper needs. This is often a cry for help so that, separation from the very place where these persons might receive help is not the answer. There are people who do not respond to counsel and choose to separate themselves from the institution because of conflicting goals but even this is seen as a failure.

I think people in our college constituencies have been at fault many times because they criticize the colleges for lack of action but are afraid or disinterested and will not present factual information, which would help isolate cases of known users and sellers to personnel deans. The time has come when we must realize that our colleges are part of all of us. I know that every factually based case is dealt with and I am happy to say with confidence that this is being done redemptively and in the Spirit of Christ.

Dear Anselm:

What is the advantage of the new church organization? I can't see the necessity of it. — S.S.

Dear S.S.:

It helps meet the urgent need for closer coordination and should avoid much present overlapping of responsibility. It should help to assign responsibility for work at proper places. Also it will provide the use of many more persons across the church.

Dear Anselm:

I get tired of all the talk on tithing. Isn't that really Old Testament? — J.D.

Dear J.D.:

Sure is! We need to get into the New Testament where it says "They gave all." The New Testament is a much higher standard than the Old Testament. To give only the tithe is to live by law and not by grace.

Dear Anselm:

I get burned up at the long hair and beards. What do you think should be done? — S.D.

Dear S.D.:

Whenever you get burned up over the actions of another I think you should stop and ask yourself *why* you feel the way you do.

Dear Anselm:

Why are youth so different today? It seems they are more rebellious and harder to communicate with than when I was young. — C.L.

Dear C.L.:

Surveys and studies say that the attitudes and values of young people on any issue differ very little from their parents' basic attitudes and values.

Dear Anselm:

At our church we are not fed spiritually. What should a person do without casting reflection on the ministry or teacher? — L.P.

Dear L.P.:

It could be you are trying to live on one meal a week. Are *you* studying the Scriptures? On the other hand some preachers really do teach little of the Word. Start by praying and as you have opportunity share your own testimony of what the Scripture means to you. It may catch on.

Dear Anselm:

Our congregation is looking for a pastor. Is there any place to which we can write which might help us in finding persons who might be available? B.C.

Dear B.C.:

Yes there is. Write Ministerial Information Service, Mennonite General Conference, Scottdale, Pa. 15683.

Dear Anselm:

I have a hard time accepting those who profess Christianity but do not accept the full gospel. What should be my reaction? A.D.

Dear A.D.:

Do all you can to encourage such in the truth they do hold. Be prayerful and ready to witness to the truth as you understand it. Pray for love. Love is an excellent communicator and it opens one to see truth the other may have which you might not see at present.

The Faith-Promise plan works in this congregation and others. It's worth a try.

A Stewardship Plan That Works

By Eldon King

Are you among the many who really long to see God's work move forward, and believe that "mission-giving" is the secret? Do you wonder how congregations can be challenged to give generously to all the outreach programs of the church, and at the same time enlarge their spiritual vision? And do you grow weary of all the "quotas" that church agencies annually suggest as your fair share for the support of their ministries? And — one more question. Have you ever heard of the Faith-Promise plan? It works!

The Faith-Promise plan of giving for mission rests on the premise that if one gives first of all to that which is closest to God's heart (in other words, to evangelism and mission) He will bless in proportion to one's faith and involvement.

Many persons have an aversion to any kind of church-related giving that requires them to make a "pledge." (Although people willingly sign their names to a bank note, home mortgage, finance contract, easy payment plan, etc. — all of which are pledges. Why not do it for the Lord's work? But that's another subject!)

The Faith-Promise plan is not a pledge, as such. It is a promise to the Lord that, as He makes it possible, you will give a certain amount of dollars regularly to that which is closest to His heart. In other words, you exercise the faith, and make the promise on the basis of that active faith. No one keeps a record of how much you are giving as compared with your promise — that's between you and God. If He doesn't make it available after you've exercised the faith, you don't need to give it. But if He does make it available, and you don't give it, you've lied to the Lord. (How do you like that for record-keeping?)

The Faith-Promise plan combines the intention to give generously/ willingly/ sacrificially/ regularly, with the desire to see a specific part of one's giving used to extend the outreach program of the church. Here is how it could work in your congregation:

Plan a missionary conference of several days or a week in length. Bring in resource persons who are intimately involved in mission. Also, provide input concerning the stewardship program of your church, the financial needs of mission, and the biblical bases for generous, regular, systematic giving.

Challenge your congregation to seek God's will in relation to their own income and resources, concerning the amount

He would have them give for that which is closest to His heart — evangelism and mission.

Set a goal for the amount of dollars you believe God wants your congregation to provide in the coming year for evangelism and mission. A suggested starter would be the sum total of all the quota askings of all the church-related agencies you now seek to support through your present budget or offering plan. This would of course include:

Mennonite Board of Missions (Elkhart) per member	\$35.00
Christian Compassion Fund	6.00
Ohio and Eastern Conference and its related ministries, including Evangelism Commission	22.00
Christian Education:	
Goshen College	10.00
Assoc. Mennonite Biblical Seminaries	4.00
Central Christian High School	(\$1 to \$5, depending on area)

Mennonite General Conference 3.50
plus any other ministries or outreach your congregation feels led to support, such as MDS, Bible Memory Program, Adriel School, WMSA, etc.

At the conclusion of your missionary conference, take up an offering of "faith-promises." This is not the money offering, but the gathering of signed intention cards, indicating that amount they will give *as God makes possible*. Suggestion: Make this the *monthly* amount you believe God wants you to give. A little calculating on the part of pastor and treasurer will produce the annual amount to apply toward the congregation's goal. People should sign their names to their Faith-Promises. This is not for record-keeping purposes, but it will help to "keep your end of the deal" if names are attached to promises!

Add up the promises on the spot, as the offering of promises is taken up. Apply toward the goal. (You'll probably go over the top!)

Set a specific time each month for your Faith-Promise offerings to be taken. Follow through by dispersing these funds immediately, pro-rating to each agency or organization on a monthly basis. Do not let funds accumulate in this account. This is money given to be used — put it to work right away.

Trust God for the stated amount of Faith-Promise funds to be given each month. And trust Him also for the additional funds needed to support all your other "home mission" op-

Eldon King is pastor of the Oak Grove Mennonite Church, West Liberty, Ohio.

Rediscovery

By Lorie C. Gooding

*I had forgotten how lovely spring can be
through the long winter time of dreary days.
This tree, that in March was just an anonymous
tree,
in April is a shimmering paeon of praise!
Fields which were brown and dead are green again,
and spangled with the happiness of birds.
Blue violets lift soft faces to gray rain
in loveliness beyond the scope of words.*

*Ah, spring is beauty, whether in hills or hearts!
Newness of life— new hope, new joy, new light.
I had forgotten spring's integral parts.
My winter heart lay hid in winter night.
I had forgotten how lovely spring can be
until I saw the shining of this tree.*

portunities and activities. It will both surprise and please you that other offerings in your congregation will also increase, as you put first things first, and give first to evangelism and mission.


Begun some forty years ago through the ministry of Oswald J. Smith at the Peoples' Church in Toronto, many Christian congregations have picked up this idea and program with success. But pitifully few Mennonite congregations have seized this exciting way to support the outreach program of the Mennonite brotherhood, which consequently has suffered often from lack of funding. It staggers the imagination to think what God could do through our Mennonite constituency if congregations were willing to share in mission through this kind of giving program.

One congregation that has consistently proven that "you can't outgive God" is the Farmerstown Mennonite Church, whose pastor, Brother Homer Kandel, has led them in five years of Faith-Promise giving. In an almost unbelievable way, God has blessed the faith and the giving of this small (90 members) congregation. Their Faith-Promise offerings totaled over \$35,000 for 1970; this year's promises total \$46,000! And this is all for evangelism and mission!

Brother Robert Watt, of the Peoples' Church, Toronto, along with Bro. Kandel, was with the Oak Grove congregation for a short missionary conference in March 1970. At that time we were behind in our budgeted giving, most noticeably in the mission and outreach department. Through Holy Spirit-directed messages and input, we saw the joys and values of the Faith-Promise plan. We set a goal of \$16,000 for Faith-Promise giving for the year. When the offering of promises was taken, it topped \$18,000. This means that

every month we need to come up with \$1,500 in our Faith-Promise offering.

And it has worked — and continues to work! God has blessed this method of giving, as we put first that which is closest to His heart. Other offerings are up too, overcoming the objection that if more is given for mission and outreach, less will be given for other areas of the church's work. Although far behind in our giving when we began the Faith-Promise plan in March, we ended our fiscal year September 30 with all quota paid in full, and over \$1,300 surplus — which we promptly dispersed by sending a personal gift to four missionaries from our congregation, and sending the balance to the Compassion Fund. Praise the Lord!

It works. The Faith-Promise plan is a real step forward in giving for the outreach of the gospel. Are you able to ask God for the courage and the faith to begin the Faith-Promise plan in your congregation? IT WORKS! 

Stop the Slaughter

By Clarice Rose

It was not a pleasant sight, an auto accident never is. The little girl lying on the front seat was only seven; her head was crushed. The mother sitting beside her was screaming with shock and pain; her legs were broken. It took several hours to release her. Only the father, who had been driving, was able to walk from the car.

As he staggered toward the bystanders crying for help, his breath told the story. His reaction center had not relayed the truth, there was *not* time to pass that other car!

During the year 1969, newspapers reported 56,000 highway deaths. One half of these were believed to have been caused by drinking drivers. State policemen, who are friends of ours, feel this figure should be closer to 70 percent.

As this is being written, President Nixon has recently sent a recommendation to Congress asking that the control of the drunken driver be given highest priority on their calendar. By the time you read this, you should know exactly what your Congress has done concerning this serious problem.

How does my state representative feel about this? Has my senator acted in a constructive way on this recommendation from the president? It may become very evident that now, more than ever before, we need Christians in our government. It is my job to get them there!

Because we have been told over and over that prohibition failed (this is debatable), we seem afraid to try anything else. We appear to be content to sit in our comfortable chairs and be a part of the silent majority we keep hearing about.

I won't really get concerned because I live in a safe house on a safe street and I drive a safe car with my safe driving record.

But one day I may realize the dreadful truth: that the drunken driver doesn't always hit the *other* guy — not always! — *The Cumberland Presbyterian.*

The Draft: A Personal Statement

By John M. Bender

I've registered. I knew that at some point I would have to face Selective Service. Now I have obeyed the law against my will, but only out of pragmatic necessity, not with a sense of moral duty. Why did I not choose civil disobedience and refuse to register for the draft?

It was an option I considered. The end result could have been a fine of up to \$4,000, jail for five years, and possibly deportation back to Canada. As a guest in the United States (resident alien), the purpose and benefit of coming to work at Mennonite Board of Missions, Elkhart, Ind., would have been largely defeated. But as I postponed the registration question as long as possible, I thought of what would be required of me to live in the United States.

The immediacy of questions I had not faced before troubled me. How could I conscientiously comply with an enabling accomplice to murder? How could I accept being made into an economic sacrificial domino supporting a war industry and an undeclared war with seventy cents of every tax dollar I would be required to pay? How would I be a worthy guest?

How would I live among a people who say, "Thou shalt kill"? In Indochina "thou shalt kill and thou shalt instill in the Vietnamese, Cambodians, and Laotians the psychology of kill! kill! kill!" In the United States the majority of people believe that it is their duty — their moral duty — to obey such a law. Some of these want no feeling of personal responsibility for a soured love.

"America: love it or leave it." Where is the soul of this America? Is it the America identified by a United States flag decal on a car window? How could I learn to accept and love people who pin their sensibilities to a car window — a vehicle which the metropolitan of the Eastern Orthodox Church in Salonica, Greece, calls a "weapon" and has ordered his priests to abstain from driving because the potential for killing or maiming a fellow human being "is incongruous with the priest's calling." The flag decal at best represents to me a misuse of the United States flag.

In September 1965 sailing into New York harbor after having departed there twelve months earlier, I stood at the ship rail watching the New York skyline and the Statue of Liberty. One year of living and working with Mennonites in Germany gave me different eyes in returning home. My

mind on that early morning turned on the full pleasure of a year abroad, on the freshness of a new experience beginning, on having gained an objective view of home. But the musings at the rail also measured the uneasiness of life and uncertainties that lay ahead.

And just so soon, on Sunday, February 7, 1971, while visiting at Roanoke Mennonite Church near Eureka, Ill., I asked the congregation what I ought to do about Selective Service requirements. I didn't smile much during the service, especially not at the beginning. One person gave me verbal assurance that she, her husband, and family would be standing behind me and thinking of me. Many more evidenced a friendly and supportive spirit. Some differed in not supporting the peace church's tradition of nonresistance. As a potential noncooperator with Selective Service I especially wanted these persons who disagreed with my views to understand that I accepted them as persons and respected the sincerity of their positions.

Part of my dilemma, I told the Roanoke congregation, was that this was my first face-to-face encounter with a moral question that potentially meant deciding against government. Going to Europe in 1964 in an attempt to build bridges of understanding was a decision for what I believed to be worthwhile and right. This too was part of the reason for participating in a Mennonite Central Committee Peace Section-sponsored study tour of the Middle East in the summer of 1970. Would cooperation with Selective Service mean that by association I was denying the sovereign rights of the peoples of Indochina and supporting an undeclared war — with silence?

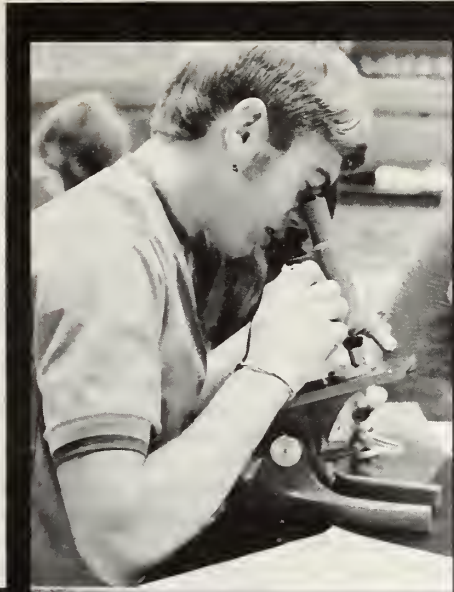
You see, Selective Service made me think. I'm not worried about classification, or the draft. My training, conscience, and belief almost precludes my response to that question. My problem is what can I do and not do for the cause of reconciliation and peace? I face this question as a nonresistant Christian. I too accept the sincerity of those conscientious objectors who do not claim membership in a church. People, I believe, must be accepted and treated on the basis that they are people.

I speak of nonresistance in the sense of following the teaching and example of Jesus. Whatever acts this brings me to, the essential ethic of love He demonstrated and charged to His followers — even "Love your enemies" — must be demonstrated. Whatever the price of personal peace, it has been paid. That's why I care to work with and through the Mennonite Church.

John M. Bender, originally from Tavistock, Ont., was recently granted immigrant status to work in the U.S., making him eligible for the draft. He is serving as an editor-writer in the Information Services office at Mennonite Board of Missions, Elkhart, Ind.

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Iowa Mennonite High School (Iowa)
Johnstown Mennonite School (Pa.)
Rockway Mennonite School (Ont.)
United Mennonite Educational Institute (Ont.)
Western Mennonite School (Ore.)

Belleville Mennonite High School (Pa.)
Bethany Christian High School (Ind.)
Central Christian High School (Ohio)
Christopher Dock Mennonite High School (Pa.)
Eastern Mennonite High School (Va.)

Items and Comments

The U.S. Supreme Court ruled that opposition to all war is essential in qualifying a man for conscientious objector status.

The 8 to 1 decision said that the basic test, despite religious convictions, is whether opposition applied to war in general. Therefore, the right of "selective objection," or opposition to "particular wars" such as Vietnam, was ruled unlawful.

Written by Justice Thurgood Marshall, the majority opinion went against the expressed wish of many U.S. denominations.

A Catholic priest who is a psychologist declared that war is based on a "shifting terrain of lies" and that it is time Americans readjusted their expectations that armed conflict "can or should be honest."

"It is a strange thing to get upset about the lying that is connected with making war," said Father Eugene C. Kennedy, MM. "In reality, there is nothing more characteristic of it."

Nonetheless, he said the Christian "cannot make peace with war" but only "fight it with his prayers and his energies," adding that he will not diminish war by being disturbed at its minor deceits which are merely "footnotes to the primeval falsehood" of war.

Father Kennedy, who teaches psychology at Maryknoll Seminary, Glen Ellyn, Ill., made his comments in a monthly publication of the St. Thomas More Association.

He challenged the notion that war is modeled on a fair fight stating that "there is nothing in the dynamic of war that is good, true, or honest."

"We are a civilization," he said, "just beginning to recover from the delusion that war is a character-building adventure that may leave you with a limp but also gives you the right to swagger."

War is not honest anywhere, said Father Kennedy, not even at its edges where "newsmen cluster and politicians, like entrepreneurs with an eye for profitable disaster, raise the issues which involve only the lesser lies of war."

At least 70,000 Americans have told the U.S. they don't want sexually oriented advertisements coming into their homes by mail. They asked to be placed on the special Post Office list which purveyors of smut must purchase in order to avoid mailing material where it isn't wanted.

However, so far only one firm has bought the list. Others presumably are risking the \$5,000 fine and five years in prison that could come from a violation of the law—or

awaiting the outcome of two pending court cases challenging the law.

When a person's name has been on the list for 30 days, his name must be deleted from the mailing list of anyone sending what the recipient considers objectionable material. The first list, published in February, listed only 6,700 names. The March list contained 31,000 names and more will soon be added, the Post Office said.

Two widely known Southern churchmen, who say they defended evangelist Billy Graham earlier in their lives, have accused the famed preacher of becoming a "false court prophet" and a "cop out" to the truth.

Mr. Graham is telling President Nixon and the Pentagon what they "want to hear" instead of what they "need to hear," the Rev. Will D. Campbell and James Y. Holloway declare in an open letter to the evangelist published in *Katallagete* (Be Reconciled) Magazine.

The clergymen charge that like "false court prophets" of ancient Israel and Judah, Mr. Graham has misused his power and influence.

They claim that he has added his blessing to the "current kings . . . whether in their semisecrecy of a political convention . . . the pages of *Life* magazine, the records of your innermost prayers about political maneuvering on the national level, on the golf course . . . or at the East Room of the White House."

About 35 persons gather weekly in a former mortuary in Minneapolis in 10-week courses pursuing witchcraft.

More than 100 others come to the "Gnostica" for classes in astrology, tarot, yoga, and palmistry.

A St. Paul firm, Llewellyn Publications, grosses more than \$1 million annually publishing and distributing books dealing with the occult.

A bookstore at the Gnostica and another in the northeast suburb of Hilltop, called The Tarot, do a flourishing business selling occult-related materials.

Meanwhile, two Lutheran bodies have developed a course that acquaints church people with the world of mystery.

The exploding interest in the occult may have a religious motivation, according to some observers.

The Moravian Church, one of the oldest churches in North America, decided at a meeting of the Northern Synod in August

1970, to form a Moravian Peace Fellowship.

Many denominations including Episcopal, Roman Catholic, Methodist, and others have similar groups. The unique factor about this venture is that it is officially sanctioned by denominational authority. Also unique is the fact that the Moravians were a peace-oriented church both during their early fifteenth-century and the eighteenth-century revival.

John A. Lapp and Walton Hackman of the Mennonite Central Committee Peace Section staff have had extended conversations with representatives of the newly formed body. The founding committee is trying to determine the role it should seek in the church—whether it should be a fellowship within the church or an agency of the church, whether it should focus on ministering to the church or to the larger world. The current plans are to focus on the educational task.

Mennonites have lived next to and among Moravians in Europe and North America. The present headquarters of their 60,000 member denomination is in Bethlehem, Pa. — MCC News Service

The Metropolitan Life Insurance Co. has issued a study which reports that editors and writers have the shortest life-span because of the many anxieties they experience.

According to *The Clergy Journal*, "for more than a quarter of a million church members, most of them over fifty years of age, the most important religious news of 1971 will be a local story that will receive practically no publicity, even in their own community."

"This will be the news that 'our church' is closing. The list of churches closing in 1971 will include over 1,000 small rural congregations that will disappear through merger, union, or dissolution. This list will include several hundred city churches—most of them white, a few interracial, and a growing number of black congregations. The combination of the continued outward movement migration of the members, the financial cost of vandalism, and the fear of crime and violence will cause scores of congregations in the central city to dissolve or to merge with another congregation in a 'better neighborhood.' The list also will include several dozen relatively young suburban congregations that were founded in 'high potential' neighborhoods in the early 1960s, but the membership growth appears to have leveled off at 50 or a 100 or 150 members."

CHURCH NEWS

Eastern Board Holds 57th Annual Meeting

"Our Task: Sharing God's Message" was the theme of the 57th annual meeting of the Eastern Mennonite Board of Missions and Charities held at the Mount Joy (Pa.) Mennonite Church, Mar. 17 and 18.

Edward Stoltzfus, associate professor of Bible at Goshen (Ind.) College, began each session of the meetings with a worship period. Stoltzfus led the group in discussing how to be "God's kingdom people" today.

Stoltzfus said, "Believers in Jesus are a kingdom experiencing the presence of God. Kingdom people put faith in each other; they help one another in the struggle against sin and idolatry and together they find the will of God.

"Each believer needs to find release from matters that bind his spirit. Those in the Jesus circle help each other walk in the light they have; they find strength through suffering love. Believers work together with candor, helping each other to use their gifts, and commissioning each other."

One mission worker said, "Ed Stoltzfus devotions expressed a theological base for the new directions in which our program is developing."

John E. Lapp, a bishop from Lansdale, Pa., addressed the Wednesday morning session on "Making Others His Friends." Lapp said, "The main business of Jesus for 3 1/2 years was the making of friends. He was known as the Friend to the friendless, the outcasts of society, the scum of the earth.

"Jesus has sent us forth to make men to become His own friends. This is indeed no small task. Men want, they need someone to stand by them in the distresses of life. A man doesn't know what the Christ-life is all about unless he sees it being lived before his eyes."

Lapp said, "The person who is a true friend to man shows that he is also the friend of God. A person who could be used of the Spirit for the reconciliation of man to God and of man to man must of necessity show an interest in the individual person."

Ira J. Buckwalter, Intercourse, Pa., and Norman G. Shenk, Mount Joy, Pa., shared in presenting the 1970 Treasurer's Report. Buckwalter reported that receipts totaled \$1,507,840. Total expenditures for the home and overseas mission programs were \$2,621 less than total receipts, resulting in an increase in available balance at year end of

the same amount. Buckwalter noted that special appeals were made for the General Fund in June and December.

Buckwalter, who served as Treasurer of EMBMC for 24 years until this year when he became General Secretary, said, "It has been a blessing to witness the faithfulness of the Lord in supplying the financial needs of His work year after year. The growth in stewardship response on the part of the brotherhood has been encouraging.

"Each member needs to be challenged to dedicate all of his resources, time, talents, and material possessions, to the cause of Christ. As this happens, the work of missions will be multiplied."

Norman Shenk, present Treasurer, presented and explained the 1971 budget.

On Wednesday afternoon Home Ministries and Evangelism Secretary Chester Wenger, Lancaster, Pa., with several home missions workers, reported on developments in congregational evangelism, training Christian workers through Project Timothy, special summer programs for the inner city, prison counseling, and tourist ministries.

Wenger said, "Our concern is with people rather than with structures. It is people who need Christ, personal attention, love, training, companionship, healing, and wholeness."

Voluntary Service Director Leon Stauffer, Landisville, Pa., reported on Eastern Board's VS program with the help of Area VS Administrator Dale Stoltzfus, New York, N.Y., and the New York City VS-ers on Wednesday evening.

VS-er Herb Keener said, "When we show patience and kindness, what is our reward? Our reward for doing our best for Christ is seeing souls saved."

Ray Horst, Elkhart, Ind., spoke on the topic, "We Are God's Servants." Horst is Secretary for Relief and Service for the Mennonite Board of Missions and Charities, Elkhart, Ind.

Horst said that Christ demonstrated what it means to be a servant of God. He said, "We must begin to live in a way that we are unhindered by material things from serving God. We must ask for the Spirit's enabling to help others enjoy the fullness of life. Can we do this when husband and wife have jobs and live in a big home? Is it right for an industrious CPS worker to have two jobs?"

Treasurer Norman G. Shenk reported in the Thursday morning session that Lancaster Mennonites contributed \$135,000 to relief activities in 1970; more than \$20,000 of this was invested in inner-city projects.

Shenk said that Mennonite Disaster Service worked less with the victims of natural disasters in 1970 but was increasingly involved in inner-city projects for housing and rehabilitation. He said, "Looking ahead, we see potential for major involvement right here in Lancaster, as well as several of our surrounding urban areas."

Landis Hershey, Lancaster, Pa., painted a discouraging picture of inner-city deterioration. He outlined a Mennonite Disaster Service program for housing rehabilitation in Saint Louis, Mo., and Pittsburgh, Pa.

Hershey encouraged Lancaster Mennonites to support the housing rehabilitation work which Tabor Community Services, a non-profit organization, will begin in Lancaster this summer. TCS will purchase houses and, by using volunteer labor, will rehabilitate them keeping the resale prices down to \$10,000 to \$12,000.

Mahlon Gochnauer, Rohrerstown, Pa., spoke on "Ministry to the Mentally Handicapped." Gochnauer, President of the Lancaster Association for Retarded Children, explained some of the special problems and prejudices encountered by retarded persons and their families. Gochnauer urged his audience to inform themselves about retardation, to assist the families of retarded persons, and to help retarded individuals.

In their report on Thursday afternoon, Overseas Missions Secretary Harold Stauffer, Landisville, Pa., and his Associate Secretary Paul Kraybill, Landisville, Pa., said that the most essential attribute of a missionary today is flexibility. Missionaries must learn to give up power as national churches grow and begin to administer and provide leadership for their own churches.

Stauffer pointed out that as missionaries are forced to work within new structures, "a new mentality" is needed. However, people need to give a commitment commensurate with the old commitment.

"There are many ways by which one might enter a new country; whether or not you are a missionary depends on you."

Kraybill said that governments will not allow Christians to vocalize their faith, missionaries must learn to practice "Christian presence," i.e., missionaries must witness to their belief through their way of life, their friendships with people, and any way possible that will help the country in which they are working.

Missionary James Stauffer from Vietnam talked about "Speaking for Christ." He said, "True witness for Christ thrusts us into the conflict of the ages between Satan and Christ. Every worldly power is subject to spiritual wickedness. We must be pilgrims, forming no allegiances with worldly powers and having a prophetic word for

them. To do this the Christian needs the armor of God. We must work for justice and for justification."

On Thursday evening Harvey Yoder, Broadway, Va., brought the closing address, "God Gave Us the Task . . . the Message."

Yoder said, "When Jesus asks, 'How many loaves have you?' we must say, 'More than enough.' If we Christians around the world responded with our five loaves and fishes — our luxuries and our necessities — the feeding of the people of the world today could be accomplished with 12 baskets left over."

"Jesus won't turn stones to bread; He wants to take the bread He has already given us. The bread will multiply and be changed and so will we."

In each session Voluntary Service workers and home and overseas missionaries gave testimonies and told of their experiences sharing Christ's message.

President Raymond Charles closed the final session with a prayer commissioning each person present to share Christ's message where he lives and works.

A Christopher Dock Postage Stamp

One of the projects of the Christopher Dock Bicentennial Committee has been to explore and pursue the possibility of having a commemorative postage stamp issued in connection with the celebration at Lansdale this fall. This idea was communicated to both Senator Hugh Scott and Senator Richard Schweiker of Pennsylvania. Of the two, Richard Schweiker, himself a native of the area where Dock lived and died, has been wholeheartedly behind the project.

Schweiker recently informed the Bicentennial Committee that the Postmaster General, Winton M. Blount, has placed the proposal on the agenda of the Citizens Stamp Advisory Committee for consideration, and that a decision on this particular and other commemorative stamps will be made later this year. Schweiker further suggested to the committee that "in order to give further impetus in the consideration of this stamp, you might have individuals interested in this issue write the Postal Service expressing their support. This would, I am sure, lend added weight when the

Advisory Committee reaches its decision." The address for such letters should be: The Postmaster General, Citizens Stamp Advisory Committee, Washington, D.C. 20260.

In addition, it was advised, a letter urging citizen support for a stamp commemorating the pioneer schoolmaster Dock could also be sent to: the Governor of Pennsylvania, Mr. Milton Shapp, Harrisburg, Pa. 17120; to the State Secretary of Education, David H. Kurtzman, Harrisburg, Pa. 17120; to Senators Scott and Schweiker, Senate Office Building, Washington, D.C. 20510; to the County Commissioners of Montgomery County, Norristown, Pa. 19401; to all local historical societies in Pennsylvania; to the faculty of Christopher Dock Mennonite School, Lansdale, Pa. 19446, in order that these persons and agencies can convey this grass-roots support to the Citizens Stamp Advisory Committee. Because of the U.S. government's desire, in line with the Constitution, to keep religious and sectarian topics out of the public documents, the reason given for a Dock commemorative should be based on Dock's contribution to the state and nation as an educator, rather than for his Christian faith, for which we also know him. But whether the Christopher Dock stamp will become a reality — and there is a much better chance now that it has been preselected out of the thousands of suggestions for consideration by the advisers — will depend in part on this citizen support.

Summer Courses Offered

The director of Eastern Mennonite College's summer school has already planned the academic schedule for June, July, and August.

Ira E. Miller, dean and director of the summer school, pointed out some of the unique advantages of turning a traditional vacation into a period of refreshing study.

EMC's summer program includes intercultural seminars in Appalachia, New York, Mexico City, Quebec, Colombia, El Salvador, and the Middle East.

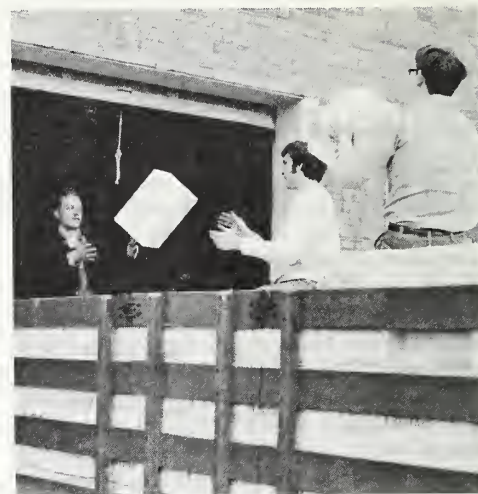
On-campus studies also have special advantages during the summer, noted Miller. Students may accelerate degree programs, increase their qualifications for certification or advancement, experiment with teachers in new course offerings, and enjoy a better student-teacher ratio.

Courses run for varying lengths of time, added the EMC dean, ranging from two weeks to five weeks.

Most classes meet in the climate-controlled science center. The new \$1.4 million library, also climate-controlled, will be open for study.

Persons interested in summer school may write or visit the dean's office at EMC for a catalog of course offerings and an application.

Aid Sent to Kenya Famine Area



Jim Enz, Rod Gerig, and Earl Nussbaum preparing vitamin pills for shipment to Kenya famine area at the MCC Ephrata (Pa.) Material Aid Center.

Five hundred thousand vitamin pills were flown on Mar. 21 and 23 to the drought-stricken areas in Kenya at the request of the Kenyan government. Mennonite Central Committee came to an agreement with Trans World Airlines (TWA) to have the vitamins flown to Kenya at TWA's expense. The vitamins were donated by Interchurch Medical Assistance (IMA). "This effort is a wonderful example of pooling resources to bring quick relief to needy people," said John Hostetler, MCC Material Aid director.

MCC has also allocated \$5,000 for the purchase of food in East Africa. A possible plan, reports Hershey Leaman, MCC representative in Kenya, is to purchase starving cattle from farmers in the drought-stricken area and slaughter them to provide meat for the feeding centers that are in operation. In this way starving cattle will be removed from the overgrazed area with limited water supplies and their meat will feed the starving population. It will also put money into the farmers' hands, farmers who would otherwise suffer a complete loss as their cattle die of starvation.

Feeding centers set up by the Kenyan government are now distributing dried milk, dried vegetables, maize meal, soup powders, and vitamins to as many as 140,000 people. At least 150,000 people are affected by the severe drought that has dried up the water behind 400 dams in the semidesert Northeast Province of Kenya.

MCC volunteers now serving in Teachers Abroad Program (TAP) may be called upon to help in the emergency procedures in April when Kenyan schools are on vacation. The famine conditions are expected to continue for another six months. The need will continue for medical supplies, food, and other aid in the emergency relief efforts.



Objector Receives Three Years on Probation

About 60 friends and relatives gathered at the U.S. Federal Court in Philadelphia, Pa., on Tuesday, Mar. 16, to hear Judge Daniel H. Hyuett III of the Third U.S. Circuit Court sentence Duane Shank, member of East Chestnut Mennonite Church, Lancaster, Pa., to three years on probation for his unwillingness to register at age 18 with the military draft. The sentence included an assignment to work with a community development organization in Petersburg, Va.

Shank is the first Mennonite young man during the Vietnam War to be prosecuted for his noncompliance with the military draft law. Any violation of this law makes one subject to a maximum of five years imprisonment and/or a \$10,000 fine. The judge chose to avoid a prison sentence which would result in a criminal record for the defendant. A record as a felon has rather serious consequences: one is unable to vote, hold public office, and is barred from several professions.

The penalty for Shank's act of nonregistration resulted in an order from the judge requiring him to work with the Southside Virginia Community Development organization. This is a social welfare organization located in Petersburg, Va., which assists low-income families of that area. During the past summer, Duane spent several months working with this organization. Having completed his freshman year at Eastern Mennonite College last June, Shank did not return for his sophomore year since he was under a \$1,500 bail bond and await-

ing trial.

At the trial on January 25, 1971, the court allowed Shank to make any statement he wished regarding the position he had taken. His letter to Selective Service, explaining the reasons for not registering, was read. Just prior to sentencing, the judge again gave Duane an opportunity to speak to the court. Reading from a statement he had prepared, he made the following affirmation:

"We must as individuals begin to exert our lives and try in all ways to live for the good of all people. It won't be easy, at times we will have to disobey laws set up by the government we live under and accept the risk of punishment but this is something we can joyfully accept as a result of following the lifestyle taught by Jesus who said: 'This is my commandment, love one another.' We must begin to take this seriously and dedicate our lives to caring for all people. . . ."

Only half the friends and relatives attending the sentencing were able to enter the courtroom. Those remaining in the corridors conducted a worship service during the time of the sentencing. The judge, when asked if other individuals could make statements regarding the defendant's integrity and sincerity, indicated that he had received and had carefully reviewed the 14 character-witness letters which the attorney had submitted. These letters, he felt, gave him a basis for determining Shank's sincerity. The judge then sentenced him under the Youth's Corrections Act.

skills, and various geographical areas of the brotherhood.

c. Broad representation of the life of the brotherhood, pastors, laymen, women, youth, minority groups, etc.

d. A commitment from the individual confirming his readiness to take the assignment seriously if elected.

The committee was asked to implement a careful process for finding nominees, with attention to sharing responsibility, avoiding having one person serve on more than one of the program boards or General Board.

The committee is taking its assignment seriously. The new slate for Kitchener is of significance because much responsibility will rest on those called to positions in the new organization. Particular attention is being given to a balanced representation, development of new personnel resources previously untouched, and appropriate experience.

The slate will be prepared and mailed to the Kitchener delegates in advance of the meeting. Information regarding each nominee will be supplied so that the delegates can vote intelligently.

Leadership continues to represent an important facet of the church's life. Will you pray that the Spirit may have freedom to direct in the selection of nominees and the election of brethren and sisters to these significant assignments.

• MCC Representative Visits Egypt

Urbane Peachey, Mennonite Central Committee representative for the Middle East, visited Egypt from his home office in Beirut, Lebanon, Feb. 18-21.

The primary purpose for the visit has to do follow-up work on the contacts established by Harry Martens, special MCC representative, who visited Egypt in October 1969, and to further define the shape of MCC's relationship with the Ecumenical Advisory Council for Church Services (EACCS). EACCS is made up of more than ten religious bodies active in Egypt.

Martens' 1969 visit was initiated because of the displacement of 700,000 people from the Sinai and Suez Canal areas in the June 1967 fighting. At that time MCC purchased \$2,000 worth of blankets which were distributed to these evacuees through EACCS.

"A prime objective," wrote Peachey of his February visit, "is to establish stronger relationships with the Egyptian church." MCC has also shipped 18 knitting machines to Cairo. These will be used to rehabilitate 1967 evacuees.

Other projects in education, material aid, and church contacts are being considered.

SCCO Nominating Committee Prepares for Kitchener

The Yellow Creek Conference on Church Organization authorized the presidents of the Mission Board, Publication Board, and Board of Education and the moderator of General Conference to appoint seven persons to a Nominating Committee. This committee was delegated to prepare a slate for the convening session of the new General Assembly at Kitchener, Ont., Aug. 16-19.

This slate will include nominees for officers of the General Assembly, the members of the General Board, and the five program Boards (Missions, Education, Publication, Congregational Ministries, and Mutual Aid), the Council on Faith, Life, and Strategy, and the Historical and Research Committee.

The Nominating Committee has been appointed and has organized. Chairman is Dorsa Mishler, Elkhart, Ind., Personnel Secretary of the Mission Board; vice-chairman, Mark Lehman, St. Anne, Ill., pastor and member of Committee on Peace and Social Concerns and Home Missions Council; Peter Wiebe, Hesston, Kan., pastor and member

of South Central Conference Executive Committee; Recording Secretary, Catherine Mumaw, Harrisonburg, Va., professor of home economics, Eastern Mennonite College; Vernon Leis, Elmira, Ont., pastor and member of MCC (Canada); J. Lorne Peachey, Scottdale, Pa., editor of *With and Allegheny Conference News*; and Willis Breckbill, Louisville, Ohio, conference minister, Ohio Conference. Paul N. Kraybill, Executive Secretary of the Study Commission on Church Organization, serves as staff member for the committee.

These persons were carefully chosen for their background and acquaintance with the church. Among them they represent wide knowledge of various geographical areas and groups including minorities, personnel services, women, youth, pastors, conferences, and denominational services.

The Yellow Creek Conference in authorizing the Nominating Committee included the following instructions:

- Careful attention to qualification and competence for the specific assignment.
- Balanced representation of experience,



The parables of Jesus came alive for members of the primary department at Belmont Mennonite Church during a special puppet-making project spearheaded by Marian Hostetler, a first-grade teacher there. The children spent two months fashioning their own puppets and practicing parts from a script prepared by Miss Hostetler. Using a special stage and a minimum of props, the children presented four parables with the puppets on Sunday afternoon, Mar. 21. Miss Hostetler initially utilized puppets as a teaching device while serving in Algeria with Mennonite Board of Missions.

New Dean Selected

After more than a year of searching for a candidate, the trustees of Eastern Mennonite College unanimously elected Daniel Yutzy the third academic dean in EMC's 52-year history, Mar. 12.

Currently associate professor of sociology at the State University of New York at Buffalo, Yutzy will assume the deanship on July 1, 1972. The term for dean at EMC is two years.

Ira E. Miller, the present dean, is retiring from the position he has held since 1956. The first EMC dean was Chester K. Lehman, now dean emeritus and professor of theology, who directed academic affairs from 1924 to 1956.

A native of Plain City, Ohio, the 42-year-old dean-elect attended the public schools in Madison and Union counties in Ohio before serving 3 1/2 years in the United States Army.

Yutzy cited his conversion to Christianity, following his military service, as the most significant impact on his life. "A fairly unstructured and uncertain pattern of life came into focus when Christ broke into my experience," he commented. "Since then, my life has been centered and purposeful."

He enrolled at EMC in 1953 and graduated in 1958 with a BA in social science and Bible. He served as dean of high school boys at EMHS while pursuing his undergraduate studies. He also held this position for one year after he graduated.

After leaving EMC, Yutzy matriculated at Ohio State University, Columbus, where he received both his MA (1961) and PhD (1965) in sociology with majors in social

psychology and social organization. He minored in sociological theory methodology, sociology of religion, and sociology of disasters.

Yutzy accepted an appointment as an assistant professor in the sociology department at the State University of New York at Buffalo in 1966. He received a promotion to associate professor in June 1970.

He was acting chairman of the graduate committee in sociology at Buffalo in 1969. He is now director of special programs (adult education and summer school) there.

Illinois Relief Sale a Success

Christian concern for our less fortunate fellowmen was demonstrated by 14,000 people and hundreds of volunteer workers who attended the thirteenth annual Illinois Mennonite Relief Sale held on Mar. 13 at the Exposition Gardens, Peoria, Ill. With a complete sellout of all merchandise, the net proceeds of this relief sale amounted to \$30,000, which surpasses any other Illinois sale.

Because of those people who so graciously cooperated in these and many other areas of work, all of the 1971 Illinois Mennonite Relief Sale Committee, composed of co-chairmen Donald F. Roth and Clarence E. Yordy, Treasurer Herbert D. Roth, Basil Bell, Robert Harnish, Harold Neuman, Mrs. John Reeb, Jack Reimer, Harold Ulrich, and Mrs. Lester Yoder, wish to express their deepest gratitude and appreciation.

Changes in Alternate Service Proposed in Congress

On Mar. 17, Congressman F. Edward Hebert, chairman of the House Armed Services Committee, released his proposed changes in the wording of the 1971 Selective Service Law. The committee reported the extension of the draft for two years with significant changes in conscientious objection and alternate service. This bill will have to be considered by the entire House of Representatives, Senate, and signed by the President before it becomes law.

The new dimension regarding conscientious objectors is that as a test of their sincerity they will be forced "to perform three years of alternate civilian service . . . with agencies in government or public or private institutions which have difficulty finding eligible or qualified individuals to perform essential work." Persons who do not report for civilian work or who fail to perform assigned work satisfactorily, "shall be presumed to have been insincere . . . and shall be inducted into the armed services."

According to present legislation, civilian work is for two years' duration. Any job deemed by the local Board to further the "national health, safety, or interest" is valid. Local draft boards are to use their own judgment in testing the sincerity rather than relying on a work requirement.

Warren Hoover, executive director of National Interreligious Service Board for Conscientious Objectors; John A. Lapp, executive secretary of the MCC Peace Section; and Wilbur Mullen, Ministry to Men Facing the Draft for the Church of the Brethren, responded to the committee and Selective Service regarding these proposals. In their response of Mar. 18, they pointed out that the new definition of approved work was far too narrow for the expanding number of conscientious objectors who already have difficulty finding approved work, that the peace church conscientious objector who has had twenty years' experience with alternate service would consider the three-year program to be punitive, and that men in alternate service would be subject to the arbitrary whim of the employer and hence forced into the army, although by definition conscientious objectors would resist such action. Finally the brief observed that rather than make the draft more acceptable, this proposal would cause further tension and confusion and increase the workload of the courts.

The MCC Peace Section will inform the brotherhood of future developments. Hopefully the House of Representatives, but more realistically the Senate, will remove these repressive changes in the legislation. Members and congregations may wish to contact their Congressmen and Senators regarding this legislation. Persons interested

in these developments are invited to write or call the Peace Section for further information and suggestions.

Seminary and High School Grow

In addition to electing a new academic dean for Eastern Mennonite College, the trustees also reelected two other key administrators in their spring session, Mar. 12.

George R. Brunk, dean of Eastern Mennonite Seminary since 1967, and Samuel O. Weaver, principal of Eastern Mennonite High School since 1969, will continue in their respective positions after their reelection to two-year terms.

The seminary has grown rapidly under the leadership of Brunk. This year's full-time enrollment of 28 students is almost double the 1969-70 enrollment. In addition, the seminarians occupy a renovated facility on the south campus.

With four faculty members now concentrating exclusively on educating future church workers in the master of divinity program, the seminary has applied for associate membership in the American Association of Theological Schools. Brunk said he anticipates accreditation sometime this year.

EMHS has expanded its program under Mr. Weaver's leadership, particularly in community activities and an interscholastic sports program. Within the past year the 227-member student body has helped to raise \$40,000 to reduce current indebtedness on the climate-controlled high school building to \$10,000.

Off-Campus Ministries Held

Four members of the Associated Mennonite Biblical Seminaries' faculty (Elkhart, Ind.) led courses and workshops at off-campus centers in January which were attended by over 150 pastors and laymen. The flexibility of the new inter-term schedule provided the opportunity for these contacts between seminary and congregations.

Clarence Bauman taught a "Jesus Seminar" at Arvada, Colo., in which 30 persons participated, 20 as registrants for the course.

Jacob Enz was at Henderson, Neb., where he taught morning and afternoon sessions on the topic of the "Pentateuch" to 60 persons, the majority of whom were laymen.

Howard Charles led an interdenominational ministers' meeting on the study of Hebrews at Salunga, Pa., and a meeting of Mennonite ministers in Souderton, Pa. About 30 ministers were enrolled in each center.

Orlando Schmidt led choral and organ

workshops and dialogued with congregations and schools on the meaning of worship in the church today in the St. Catharines, Kitchener, and Leamington, Ontario, areas and also at Freeman Junior College (S.D.).

Responses from the participating faculty indicate their belief that these experiences can be the beginning of a continuing and growing ministry and avenue of communication beneficial to both seminary and church workers in congregations.

FIELD NOTES

Provident Book Finder, a book review service of Provident Bookstores, following the May issue, will automatically be mailed regularly to Mennonite ministers and church librarians only. Others interested in receiving this periodical (without charge) should request it by using the card form found in the May issue, or by simply dropping a request card or letter to Provident Book Finder, 616 Walnut Avenue, Scottsdale, Pa. 15683.

The Church Welfare Committee of Mennonite General Conference is making a packet of materials available to ministers and pastors of the Mennonite Church. These will be especially helpful in teaching and promotion of brotherhood in the congregation. Pastors and ministers may receive copies by addressing the office of Mennonite General Conference, Mennonite Building, Scottsdale, Pa. 15683, requesting a packet of brotherhood materials. Others may write to Mennonite Publishing House and purchase copies at a total cost of \$3.50.

Mr. and Mrs. Robert Gerber, missionaries from Araguacema, Brazil, arrived in the U.S.A. on March 26 for a three-month furlough.

Lena Graber arrived safely in Katmandu, Nepal, on March 29 for a one-year term as educational director of Shanta Bhawan Hospital School of Nursing.

Willard Roth writes from Accra, Ghana: "At the Kinshasa gathering of the All-Africa Mennonite and Brethren-in-Christ Fellowship in 1969 it was agreed to plan fraternal visits among churches in the years between continental conferences. Secretary Don Jacobs has just reported that the light is green for a team of two from Nigeria and Ghana to be the first African fraternal team to visit sister Mennonite Churches in Africa. I suppose this will happen sometime in October or November of this year.

Wilbert Shenk arrived home from his administrative visit to the Far East on Sunday evening, April 4.

The Overseas Committee is scheduled to meet in Elkhart April 27-29. Members of the Overseas Committee are John H. Mosemann, Carl Kreider, Mrs. Clifford Amstutz, David Mann, Emerson McDowell, Glen E. Miller, Mrs. David Lehman, John R. Mumaw, Paul M. Miller, John Koppenhaver, Calvin King.

The India Missionary Fellowship met April 12 at 7:00 p.m. in the Goshen College Mennonite Church fellowship rooms.

India missionaries in the area were invited to attend. Wilbert Shenk reported on his recent visit to India.

There's still time to get your copy of *The Prophets' Report on Religion in North America* to use with the Uniform lessons from Apr. 25 to June 27. In this contemporary paraphrase of passages from Amos, Hosea, Isaiah, and Micah, these prophets "come alive." Available from Mennonite Publishing House, Scottsdale, Pa. 15683, or Provident Bookstores. Price \$1.25 per copy.

A junior home economics education major at Eastern Mennonite College was elected student president of the Virginia Home Economics Association during its spring convention in Washington, D.C.

Kate Hess, from Mount Joy, Pa., will be the voice of student home economists from the nine colleges represented in the VHEA. Included in her responsibilities are planning the VHEA's fall workshop and spring meeting.

William Thiessen, his wife, Marianne, and their two children, Rosthern, Sask., will attend the July orientation at Mennonite Central Committee headquarters in Akron, Pa. From Akron they will fly to Nigeria where he will take on the responsibilities as director of MCC programs in that country.

The Thiessens have had previous experience with MCC in Nigeria. From 1965 to 1968 Marianne worked as school nurse and William taught at Ochaja Teachers College. They have pursued the same occupations in Canada. The Thiessens are members of the Rosthern Mennonite Church, Rosthern, Sask.

The roles of missionary and pastor were represented on the Associated Mennonite Biblical Seminaries' campus during the month of March in the person of Gerald Stucky, whose visit as the fourth "Church Visitor in Residence" this year was sponsored by the Theological Center.

Stucky is the Associate Pastor of the Berne (Ind.) Mennonite Church. Previous to their ministry there, the Stuckys were missionaries in the General Conference Mennonite Mission in Cachipay, Colombia, where they served in administrative and evangelistic work for twenty years. He is a graduate of the Biblical Seminary in New York.

Fifty Mennonites were among the 450 people who attended a rally on Mar. 17, to

focus on ending the draft. The rally was held at St. Mark's Episcopal Church, just off Capitol Hill. There were over 30 students from Eastern Mennonite College and carloads of people from central Kansas, western and eastern Pennsylvania.

The group heard former Alaska Senator Ernest Gruening and Harry Applewhite, Council for Christian Social Action of the United Church of Christ, list the reasons why the draft should end now. Sen. Gruening asked the audience to tell their Congressmen that a vote for the draft is a vote for murder.

Those attending the rally then fanned out over Capitol Hill to persuade Senators to vote against extending the Military Selective Service Act which expires on June 30, 1971. The bill to extend this Military Selective Service Act for two more years will probably be reported out of congressional committees before Easter. Floor debate will probably take place after the Easter congressional recess.

Church Music Sunday in the Lancaster Conference will be observed on Apr. 25. An afternoon service will be held at the Byerland Church at 2:00 p.m., where there will be singing from *Life Songs* No. 1. Evening services related to this emphasis will be held on Apr. 18 at the Martindale Church; Apr. 25 at the Byerland, Elizabethtown, and Millwood churches; and May 2 at the Indiantown Church. All evening services begin at 7:30 p.m.

How do Christians live and work in a revolutionary situation? How do overseas personnel relate to conflict within and without the Third World? What does the Mennonite and Brethren in Christ theology of peace and reconciliation have to say about the Christian stance toward violent social change?

These difficult questions will be the topic for a two-day consultation, May 20 and 21, to be held at Bethel College, North Newton, Kan., and sponsored by the Council of Mission Board Secretaries, Mennonite Central Committee, Council of Mennonite Colleges, and Council of Mennonite Seminaries.

Mennonite Indemnity, Inc. (MII), a re-insurance company serving 18 Mennonite mutual aid societies in the United States and Canada, declared its eighth consecutive stockholders' dividend of \$1.00 per share at its annual meeting held in Chicago, Ill., Mar. 3, 4. The meeting was held in conjunction with the Association of Mennonite Aid Societies Conference.

President Edgar Stoesz stated that 1970 was another year of continued growth and expansion of services. The gross premium income totaled \$783,873, a 27 percent increase over 1969. This increase reflects growth in member companies, some increase in rates, and renewal adjustments. Assets increased by \$23,854 (5.3 percent) and at year end totaled \$474,172. It is

significant to note that the company's assets have more than tripled since it was organized in 1957.

Special meetings: James Stauffer, on furlough from Vietnam, at Pleasant View, North Lawrence, Ohio, Apr. 23, 24. **Kenneth Good**, Hyattsville, Md., at First Mennonite, Canton, Ohio, May 13-16. **John M. Drescher**, Scottdale, Pa., at Slate Hill, Mechanicsburg, Pa., May 22, 23.

Ella May Miller, Harrisonburg, Va., speaking: Blue Ball (Pa.) Elementary School, Apr. 19; WMSA meeting at Souderton Mennonite Church, Souderton, Pa., Apr. 22.

New members by baptism: seven at Emmanuel, La Junta, Colo.; one at Pleasant View, North Lawrence, Ohio; nine at First Mennonite, Nampa, Idaho.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Having lived my childhood years in an Amish home, I was happy to hear about the Wisconsin Supreme Court decision to grant the Amish greater religious liberty by not forcing them to go to high school (Mar. 2, *Gospel Herald*). I was, therefore, angered by the comments that Robert Yoder made on the situation in a letter to the editor (Mar. 23).

He said, "There are few forms of human suffering and misery that are more despairing, or more irrevocably enduring than those people who experience an awakening later in life and realize that they have good minds, gifts, abilities, creativeness, potential—but now realize that they have been enslaved, robbed, and deprived of development and fulfillment by a culture, church, society, or parents."

How true, but I have heard middle-class Mennonite kids making similar comments. I have heard college students (since Yoder puts such an emphasis on formal education) make similar charges against their culture—and with good reason. In a sense we're all victims of our cultures whether they be Amish, Catholic, Mennonite, or Jewish.

So I guess Mr. Yoder is saying that *his* culture is better than the Amish Church and culture. And, therefore, his culture should be imposed by law on this minority. I doubt that.

He argues by innuendo that Amish children are growing up in filth, poverty, and disease. A flat untruth.

No, the state has not "tragically failed in [its] sacred obligation to a small group of . . . people." It has finally fulfilled its obligation to permit a minority to preserve its culture and religion as best it can. — Levi Miller, Scottdale, Pa.

I appreciated reading the editorial, "On Paying the Pastor," in the Mar. 2 *Herald*. After sharing my reflections it was suggested I share them with the *Herald* readers. In the editorial the editor suggested that the pastor's standard of living and his pay should be about the average of the congregation whom he serves. This may be the best but after meditation some questions come to my mind.

First, what if the average standard of living in a congregation is above what the Lord approves? In our affluent society this is quite possible and may not always be found among those who can best afford it. Paul in the Corinthian letter speaks of an "equality" so according to Scripture the high and low standard of living in a congregation should not be far apart. Some congregations

the average may be all right, but where it is higher than the Lord approves it should possibly be less. How can a pastor bring it to the level it ought to be if he lives above it himself?

As to his pay some congregations have more people with large incomes than others. I think now of two Mennonite congregations not far apart if the average income of the members would be used to determine the pastors' pay, one would possibly get twice what the other one would. This might be a temptation for money to be a deciding factor in accepting a call.

In determining the pastor's pay there should again be an equality throughout the church. This would not be easy as many things would need to be considered. His earning privileges outside his pastoral work, the size of his family, cold and warm climates—just to name a few. It should be high enough that he can tithe for we do not want to take away from him the blessing of giving. Also that he can lay back some for his retirement unless this is provided for in some other way. We should be careful that we do not load this upon our children who will then have to pay their own pastor and take care of our retired one.

Pastors and all church workers should count it a privilege to labor in the Lord's vineyard. Paul in 1 Timothy 1:12 thanks God for his enabling grace and for putting him in the ministry. Read 2 Corinthians 11:23-28 and this verse will mean more to you. This letter is not written to criticize the editor but to provoke thought that the needs of our pastors are more fully met. — Titus Martin, Bird in Hand, Pa.

On the morning of Mar. 16, 1971, I was mentally coming to some conclusions about our local church group and our attitude toward one another. Even though our vocations are rapidly changing, the agricultural manners still cling, and the parallel of the chicken's actions and pecking habits of our "flock" was vividly drawn in my mind. At noon, that same day, I was amazed and delighted to find the article, "How to Get Ahead in Life," appearing in the *Gospel Herald*. Clyde Fulmer said so much in his short account, and drew a good conclusion.

Thank you for the *Gospel Herald* and the many fine articles. — Mrs. J. David Nyce, Lansdale, Pa.

I have just finished reading your editorial about "An Investment in Good Preaching" (G.H. 3/9/71), and I am more convinced that the trouble with preaching is "preaching." What does the word *preach* mean and what do we think it means? It should mean "tell the good news."

If we were to really take stock and carefully read how Christ came across to His followers it was certainly *not* from preaching. One of the tools Christ used was His storytelling. This reminds me that my ears do perk up in church when in the middle of a sermon a preacher interrupts to tell a story as a way to make a point. If this happens to me, it must happen to others. We are all children at heart and like a story. Another way Christ reached the people was relating the old with the new. It is also interesting to note that Christ never condemned. He was extremely positive. He taught, but never preached.

Before I would invest money in books for good preaching, I would investigate a plan of good teaching from the pulpit. . . . — Mary Stanske, Long Beach, N.Y.

This is a suggestion for *Gospel Herald* readers. Missionaries often hear, "Let us know if we can do anything." I'm sure this is well meant. One thing they probably could appreciate is air mail postage for *Gospel Herald*. It is such a boost to get a current copy of *Gospel Herald* rather than one that is three months old. Is there a better way to show our friends away from home that we are thinking about them? — Clara Jutzi, Harlan, Ky.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Arndt, James and Martha (Snider), Kitchener, Ont., third son, Duane Jason, Mar. 16, 1971.
Breneman, Eugene and Marie (Smoker), Quarryville, Pa., first child, Daryl Eugene, Mar. 23, 1971.

Byler, Henry and Joan (Lengacher), Leo, Ind., second son, Scott La Mar, Mar. 7, 1971.

Freed, Floyd and Edith (Beidler), Putnam Station, N.Y., fourth son, Timothy Earl, Mar. 19, 1971.

Kauffman, Phillip and Barbara (Britsch), Alta Loma, Calif., first child, Scott Eugene, Mar. 15, 1971.

Knepp, Elwin and Glenda (Swartz), Turner, Mich., first child, Chadwick Grant, Mar. 13, 1971.

Martin, Larry and Sally (Zook), East Earl, Pa., first daughter, Lisa Renae, Nov. 11, 1970.

Marty, Leo and Joyce (Shoup), Smithville, Ohio, second child, first son, Steven Allen, Mar. 11, 1971.

Nissley, Robert L. and Janelle (Miller), Morgantown, Pa., second daughter, Sheri Louise, Nov. 28, 1970.

Seitz, David and Emilie (Derstine), Harrisonburg, Va., first child, Lori Christine, Mar. 6, 1971.

Schlaback, Marvin and Katherine (Troyer), Sturgis, Mich., third child, second daughter, Elizabeth Ann, Feb. 22, 1971.

Schrock, Truman and Mary (Mullet), Harrington, Del., fourth child, third daughter, Sheila Joyce, Dec. 25, 1970.

Showalter, Richard and Jewel (Wenger), Harrisonburg, Va., first child, Chester David, Mar. 24, 1971.

Souder, Don and Betty (Geiser), Smithville, Ohio, first child, Donette Rae, Feb. 25, 1971.

Swartzendruber, Stanley J. and Virginia (Roth), Estacada, Ore., eighth child, third son, Martin Jay, Jan. 25, 1971.

Yoder, Marvin and Georgia (Miller), Goshen, Ind., second child, first daughter, Michele Renee, Mar. 15, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bristow — Roth. — James B. Bristow, Corfu, N.Y., and Linda Marie Roth, Corfu, N.Y., Clarence Center cong., by Howard S. Bauman, Mar. 6, 1971.

Harding — King. — Michael Harding, Toronto, Ont., and Wilda King, Harrisonburg, Va., Chicago Avenue cong., by Samuel Janzen, Mar. 6, 1971.

Janzen — Liechty. — J. Milton Janzen, Harrisonburg, Va., Chicago Avenue cong., and Phyllis Liechty, Archbold, Ohio, West Clinton cong., by Samuel Janzen, father of the groom, Mar. 12, 1971.

Jones — Cressman. — Richard Jones, Santa Clara, Calif., and Virginia Cressman, Preston, Ont., Breslau cong., by T. Oshiro, Dec. 26, 1970.

Lichty — Mellinger. — M. Eric Lichty, Blue Ball, Pa., New Holland cong., and Doris J. Mellinger, Lancaster, Pa., Groffdale cong., by Curvin R. Buchen, Mar. 20, 1971.

Walker — Umble. — Buren Wigginton Walker, Jr., Richmond, Va., Fisherville Methodist Church, and Nancy Jane Umble, Atglen, Pa., Maple Grove cong., by Melville Nafziger, Dec. 12, 1970.

From Coast to Coast Mennonites Soon Will Be Talking About

A New PURPOSE Serial!

Happy as the Grass Was Green, a memorable 15-chapter story by I. Merle Good, Mennonite author and playwright (*Strangers at the Mill, Who Burned the Barn Down? Yesterday, Today, and Forever*, and *Sons Like Their Fathers*).

Mennonite student activist "Big John" Witmer has been killed by police in a New York City university riot. Eric, his roommate, accompanies Big John's twin brother, Jim, to the funeral in a close-knit conservative Mennonite community in Pennsylvania.

Eric has never been among Mennonites before. He despises the dogmatism of the people (the twins had fallen from the church's favor), but he admires their simplicity.

Eric respects Eli, the local minister, a widower whom he calls "The Prophet," and begins to date vivacious Hazel, oldest of Eli's twelve children.

Eric decides to remain at the Witmer home after Jim returns to the city. He gets a job with Mrs. Witmer's brother, Rufus, a liberal Mennonite who manages the Green Thumb Market, has a ready testimony, sits on several churchwide Boards, hires Puerto Ricans at substandard wages, and weekends in Vermont with other swinging Mennonites.

But you'll want to read for yourself what happens to Eric as he searches for God, gets more deeply involved with Hazel, becomes disillusioned with Rufus who bills him as a "converted hippie," and tries to decide whether to stay indefinitely in the Mennonite community or return to the city and his former way of life (if that were possible).

Don't miss **Happy as the Grass Was Green**, by I. Merle Good appearing weekly in **Purpose** beginning May 23, 1971.

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THIS OFFER EXPIRES JUNE 15, 1971

Obituaries

May the sustaining grace and comfort of our Lord
bless these who are bereaved.

Graybill, Clayton Amos, son of William and Elizabeth (Shelley) Graybill, was born at McAllisterville, Pa., Sept. 15, 1883; died following an extended illness at Nason Hospital, Roaring Spring, Pa., Mar. 18, 1971; aged 87 y. 6 m. 3 d. On May 24, 1906, he was married to Bertha M. Shelley, who survives. Also surviving are 3 sons (Carl, Leo, and Glen), 4 daughters (Sara — Mrs. Grant Herr, Elta, Miriam — Mrs. Luther Shaffer, and Dorothy — Mrs. Harry Gwin), 24 grandchildren, 23 great-grandchildren, and one great-great-grandchild. Three daughters (Lois, Pauline, and Esther) and one son (Paul) preceded him in death. He was ordained to the ministry Oct. 5, 1914. He served the Pleasant View congregation, Schellsburg, Pa., from 1914 to 1924 and the Martinsburg congregation 1925 to 1953. He was a member of the Martinsburg Mennonite Church, where funeral services were held Mar. 21, in charge of Paul Erb, D. I. Stonerook, and Nelson R. Martin; interment in the Martinsburg Cemetery.

Teuscher, Mary, daughter of Valentine and Magdalena (Saltzman) Burke, was born near Milford, Neb., Oct. 13, 1885; died Mar. 5, 1971; aged 85 y. 4 m. 20 d. On Jan. 12, 1905, she was married to Henry Teuscher, who preceded her in death, Oct. 6, 1948. Surviving are one son (Lester), one granddaughter, and 2 great-grandchildren. Two sisters (Barbara Ehrisman and Katie Spencer), and 2 brothers (Emil and Joe) preceded her in death. She was a member of the East Fairview Mennonite Church, where funeral services were held Mar. 8, in charge of Oliver Roth, Ammon Miller, and Sterling U. Stauffer; interment in the church cemetery.

Weldy, Amos B., son of John K. and Suzanna (Mumaw) Weldy, was born at Wakarusa, Ind., Jan. 11, 1876; died at his home at Nappanee, Ind., Sept. 1, 1970; aged 94 y. 7 m. 21 d. On Jan. 2, 1898, he was married to Sarah Blosser, who preceded him in death Feb. 13, 1967. Surviving are one son (Paul), 2 daughters (Bernice — Mrs. Cephas Yoder and Mrs. Twila Burckhart), 8 grandchildren, 17 great-grandchildren, one brother (Elmer), and one sister (Mrs. Ruth Yoder). He was a member of the North Main Street Mennonite Church, where funeral services were held Sept. 3, in charge of Norman Lyndaker and Homer North; interment in the Yellow Creek Cemetery.

Wideman, Noah, son of Christian and Katie (Martin) Wideman, was born in Peel Twp., Ont., Nov. 3, 1884; died of a heart disease at the South Waterloo Memorial Hospital, Feb. 12, 1971; aged 86 y. 3 m. 9 d. On Oct. 10, 1905, he was married to Lydia Hoffman, who survives. Also surviving are 5 sons (Aaron, George, Henry, Emmanuel, and Seranus), one daughter (Mrs. Hettie Brubaker), 32 grandchildren, and 41 great-grandchildren. He was a member of the St. Jacobs Mennonite Church, where funeral services were held Feb. 14, in charge of Glen Brubacher and Clare Wideman; interment in St. Jacobs Mennonite Cemetery.

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Coming Next Week

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Memo from a Minister's Wife	William Douglas and Faith Richardson
The VS Scandal	Albert George

Cover photo by Jan Gleysteen: With the turmoil of the French and Indian War around them the ministers of the Skippack and Germantown area met in 1745 to discuss the need for a *Martyrs Mirror* in their own language. Such a book would tie the New World generation to the faith of their fathers and the principles of nonresistance.

A reenactment scene from the forthcoming movie, *The Quiet in the Land*.

JOHN M. DRESCHER, Editor

Boyd Nelson, Contributing Editor

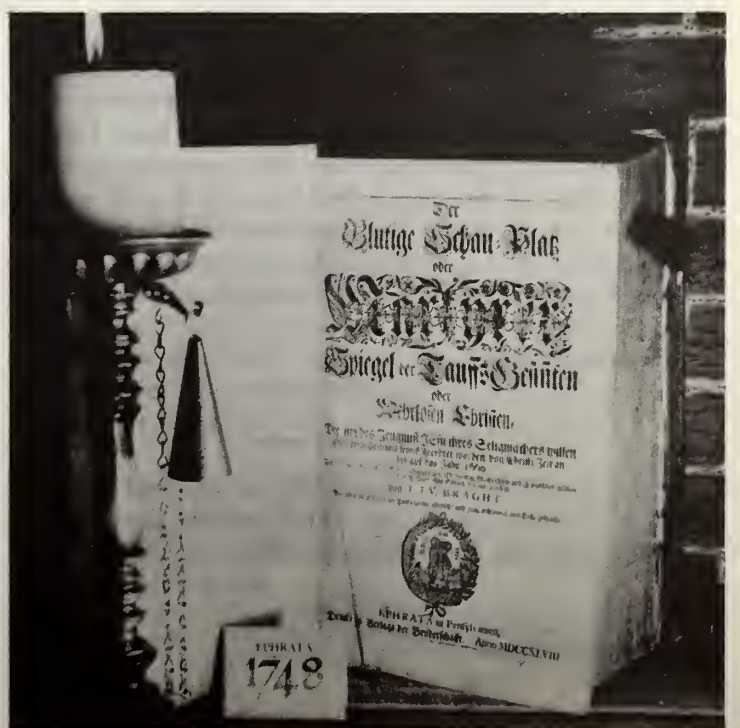
J. C. Wenger, Ellrose D. Zook, Consulting Editors

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GOSPEL HERALD

Tuesday, April 20, 1971

Volume LXIV, Number 16



A Small Beginning at Last

By B. Charles Hostetter

Ed. note — After several years of planning, discussion, prayer, and decision-making, the B. Charles Hostetter family went to Nigeria in the summer of 1970 to help establish a Bible training program in Lagos. The Hostetters now feel that the many delays and difficulties they encountered have provided the necessary patience and trust necessary for their work with the Church of the Lord (Aladura).

The Church of the Lord (Aladura) that we have come to help is an all-African church. "Aladura" means praying, and these people spend much time praying and fasting. They claim about 500 churches in West Africa and two in London. None of the congregations are large and most of the members are poor. Most of the church buildings are located on back streets in poorer sections of the cities. In the seventeen congregations in Lagos less than ten members of those churches have cars. Finances create constant struggles, resulting in endless problems for us in trying to start a Bible school without money.

The Church Develops

In the late fifties, Dr. Harold Turner, a New Zealander teaching in Sierra Leone, met E. O. Adejobi, an apostle of the Church of the Lord. A warm fellowship developed be-



Hostetter family — (standing) Charles, Grace and B. Charles (seated) Richard and Philip.

tween them. Through the help of apostle Adejobi, Dr. Turner traveled throughout West Africa visiting the Church of the Lord congregations. In fact, Dr. Turner wrote his doctoral dissertation on this Africa church, and his study is now available in two volumes.

In the middle sixties Dr. Turner went to England to teach. Apostle Adejobi went to Scotland to study for two years at the Glasgow Bible Training Institute. In Glasgow apostle Adejobi received the vision that the leaders of his church needed Bible training. Many present leaders are illiterate or semi-literate, as is true of most of their members here in Nigeria. Apostle Adejobi shared his convictions with Dr. Turner for starting a Bible training institute for his people.

Dr. Turner, aware of Edwin Weaver's reconciling concerns and work with the Independent Churches in Eastern Nigeria, suggested that apostle Adejobi contact the Mennonite Board of Missions at Elkhart, Ind., for assistance in starting his Bible school. He wrote to Wilbert Shenk, secretary for Overseas Missions at Mission Board headquarters. By this time apostle Adejobi had become the primate or the top spiritual leader and administrator of the Church of the Lord.

Assistance Comes

Several years later — after counsel, prayer, and discussion with many people — the Mission Board agreed to provide two families to help the church get started. We are the first family to come. The understanding is that the Mission Board

B. Charles Hostetter and family are stationed in Lagos, Nigeria, with Mennonite Board of Missions, Elkhart.

would not provide money to construct buildings, but would provide people to teach and give guidance. It is also understood that teachers provided by the Mission Board would serve for a period of six to eight years. During that time the Church of the Lord should send some of their men for higher training so that they can return and replace the Mennonite teachers. The Mission Board is insisting that they should build a school they can afford and start a program they can administer. So we are attempting to start a school for West Africans geared to their culture and finances.

The most difficult part of our assignment is waiting for them to lead. It would be easier to run the program ourselves. They have big plans, but want to put us into the leadership role and expect us to see that the school is built, furnished, and supported. Often we have to let their plan fail rather than salvage it, because they have planned beyond their ability to perform. This gives us agony and often a guilty complex. How to keep them in the leadership and still show them that we are vitally interested and not stingy is most difficult. Our challenge is to help them to help themselves and not make them feel that we don't want to share our many resources. We must do what we think is best for them in the long run and not make decisions in light of the present moment. This is not easy if one is sensitive to people and their needs.

When I first came they told me to start operating what they called "A Crash Training Program." They invited some older church workers to come for six weeks of Bible study. We conducted two of those courses. The first group came from the Lagos area and the second group came from fifty miles beyond. For one week I also taught some lady workers in the Lagos area.

These three courses were very helpful in orienting me to this church and it provided experience in transcultural teaching. However, it was not easy in that we had such a variety of ages and abilities, and we had to teach through an interpreter since some of the older people couldn't understand English. But it proved to be helpful to them and good training for me. One older man who attended said he learned more about the Bible and the Christian life in those six weeks than he had learned in the church during the past forty years! He was an official in the church who lived and worked at their spiritual headquarters.

Bible School Opens

The Bible school officially opened on January 27, 1971. The school, named the Aladura Theological Seminary, will operate a three-year program. We have nine beginning students and a promise of several more coming very soon. We have eight teachers so that the students are exposed to a good variety of personalities. Only one of these eight teachers is being paid by the church. Grace and I are supported by the Mennonite Church through Mennonite Board of Missions. Five others teach one or two courses in the late afternoon after working in an office or teaching elsewhere. The school only provides fuel for their cars to come for their assignments.

We have begun in temporary buildings and with limited facilities. It is a rather simple beginning, but we are going forth with faith and a lot of enthusiasm. They are calling it a theological seminary but it is geared to students of second or third year high school ability. The students range in age from forty-five to twenty; a few are married and have children. For most it is a difficult struggle to secure enough money to attend, and married men will be separated from their families.

Thanks for your prayers and interest in this challenging project. The need for Bible training is great in West Africa. Many church leaders here can't read or write. But many are doing the best they can with what they know. We should do all that is wise to help them "to study to show themselves approved unto God."



You and I

***I was hungry
and you formed a humanities club
and discussed my hunger.
Thank you.***

***I was imprisoned
and you crept off quietly
to your chapel in the suburb
and prayed for my release.***

***I was naked
and in your mind
you debated the morality of my
appearance.***

***I was sick
and you knelt and thanked God for
your health.***

***I was homeless
and you preached to me
of the shelter of the love of God.***

***I was lonely
and you let me alone
to pray for me.***

***You seem so holy;
so close to God;
But I'm still very hungry,
and lonely,
and cold.***

— Anonymous

Leader Is Key to Effective Audiovisuals Use

By Steve Eigsti

When educational television first appeared for classroom use many teachers looked upon it with a wary eye. Using audiovisual media elicited a defensiveness. Overcoming the defensiveness was a bigger job than producing the programming.

Soon teachers began to realize, however, that television and media were not out to replace their jobs, but were actually tools that required users. Instructional media (as AVs are called) could bring untold resources into the classroom if the teacher would play the key role in using them. While the film or television tape *teaches*, it is up to the student to ultimately *learn* by responding to what is taught. The teacher's or leader's job is to evoke the learning response as the final step in the communication process.

A similar situation exists in the church. Christian communication is a form of education, and the truly effective gospel must summon a response from the receiver. Because we haven't had the sophisticated machinery available to the church system that the school systems have (they too once had an undernourished audiovisual closet kept under lock and key), we tend to lag behind in effective use of various media in our church environment.

Several decades ago it was customary for businesses to spend a great deal more for the business structure than equipment to furnish it. Today that has changed, with most businesses spending less on the building structure and proportionately more to purchase the "software" for communications. Churches need to learn some of their lessons in planning for the worship and education programs in the church. After a church spends thousands of dollars on architecture it often winces at the thought of a few hundred dollars for a motion picture projector. Yet, the audiovisual equipment can pay for itself over and over if used properly and often enough as a tool. The Audiovisual Department at Mennonite Board of Missions stands ready to offer counsel on audiovisual equipment for particular congregational needs.

A number of congregational leaders still think of audiovisual materials as either a convenient or threatening substitute for live programming. The idea still persists that a film can be a last-minute filler when the quartet isn't available on Sunday night. Other than the convenient program substitute, audiovisuals are often seen as a threat. Neither idea should overpower the profitable use of audiovisuals. Audiovisual aids provide an excellent resource for use in worship and in instruction; they need to be used as a tool by a well-prepared leader.

The MBMC library has recently acquired a number of films less than fifteen minutes long. Some program planners, we fear, will shy away from using them because they will not "fill up" a program. Others might feel the crowd is too large to handle a profitable discussion. A film or filmstrip is not intended to fill up a program. Most films need a follow-up discussion to be really effective. And discussion flows more freely in smaller groups. We suggest breaking into small groups following the showing of a film or filmstrip. Perhaps after a few minutes the film should be shown again.

Shorter films generally hold attention more intensely than do longer length films. When our AV department previews a film with other Board staff members we watch them as they watch the film. When they start to check how much film is left on the reel, we know the motion picture is getting boring or is too long. A minister can receive the same type of silent feedback as he observes his congregation while delivering a sermon.

We then must begin to understand and emphasize the importance of response and feedback in the communication process. Audiovisuals can aid communication if used in the proper setting. Or, they can be time killers and a lot less entertaining than Ed Sullivan. It's up to the leader to be the key.

Schools Must Offer Opportunity for Action

"Life used to provide children with direct experiences. They came to school to achieve vicarious experience through books, learning, and contact with teachers. Today the situation is radically reversed," says Dr. James S. Coleman, of Johns Hopkins University, "and so is the role and function of the school.

"Youngsters now enter school crammed with vicarious experience acquired through TV and other communications media," he pointed out at the Johns Hopkins School of Advanced International Studies. "What they lack is the experience of meaningful action, of doing things that are needed by their families and society." — *Today's Child*, Jan. 1970.

Steve Eigsti is an assistant in the Audiovisual Services department at Mennonite Board of Missions, Elkhart, Ind.

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Bootstrap Religion

"I remember when I was a girl," she said, "when the preacher pointed out what we should do and how we should live as Christians, I had an inner fear he might stop preaching without telling me how to do what he told me and how to live as a Christian. I so much wanted to know."

I remember something of the same inner cry. And still that fear lingers. It is so easy in all our teaching and preaching to leave people without an answer. Or the only answer we leave with them, even though spoken is, "Now do the best you can. If you really want to and try hard enough, you can pull yourself up by your own bootstraps."

And that impression or kind of religion is wrong — dead wrong. It is not Christianity. When we leave people with the assumption that they can live the Christian life in their own strength, we promote the worst form of heresy.

Jesus came not just to tell us what to do but to provide a way to do it. The gospel is the power of God unto salvation. We never will live the Christian life in our own strength. Rather, the Scripture says that God not only gives us the desire to do His will, but the power to do it. And that power comes by a supernatural work of the Holy Spirit in our lives.

All around us, in the church and out, people are searching and searching, trying one new idea or counseling method after another to help people lift themselves up. All kinds of approaches are made to change human nature. But unless we somehow help people experience divine re-

sources, we leave them with no salvation and only with what the flesh can do. And this is not enough.

People are as much in need of a new birth as ever. Jesus says unless one is born again he cannot see or enter the kingdom. Spiritual insight or power is impossible without a new life produced and empowered by the Holy Spirit. This can come only as the good news of Christ's death and resurrection is preached, the Holy Spirit makes God's truth real to the heart, and there is complete surrender to Christ.

Scripture says that after we are new persons in Christ, then we are called to live the new life in Christ. Raised with Christ, we are to seek those things which are above. Scripture says that after we are born anew, we have Christ's own Spirit indwelling us to give us victory in every situation as we look to Him. And when we depend on ourselves, we fail. We must turn from the idea that we can lift ourselves one inch higher spiritually by our own bootstraps.

Thank God there are those who are experiencing a new birth which does not come merely by knowing what to do and say, but by a surrender to Jesus Christ, through the Word and the Holy Spirit. Thank God such an experience fills with newness of life and transforms persons so that they have new purposes, goals, and answers to life. Thank God there are those who know what it means to experience the freedom of Holy Spirit control, guidance, and power. But to experience real spiritual life means giving up any hope in a bootstrap religion. — D.

Nixon is Trying—Will the Church?

In the last four years approximately 6,000,000 or more college graduates have emerged into adulthood and with millions more becoming voters at eighteen the impact of youth is being felt in political circles. Now thirty-two governors tell Nixon he must either pay attention to the youth or dig his own political grave. And Nixon is trying.

Long before Nixon was elected the church was told time and again it must pay attention to its youth or dig its own grave. Some denominations today are suffering a youth exodus. Some congregations have no prospect of existing twenty years from now unless a sudden shift is made.

Years ago someone wrote an article which stated that any congregation can tell how vital it is by counting the number of youth at its business meeting. Now that may be a good gauge. Yet the average church does not consider the business of the church in relation to youth. Youth does not really have responsibility at any level. Significant involve-

ment by youth is unthought of and churches find out that youth are not satisfied to be entertained. It is not enough for churches to sponsor softball or basketball teams to tie its youth to the church. Neither do parties put loyalty in the pews. The involvement must be more significant. Youth don't turn out very long for tea.

This means that every congregation ought to pay particular attention to its youth or dig its own grave. Perhaps a congregational group should be selected, made up of both adults and youth, to consider the subject of involvement. Also recent reports say that youth are more interested in the Bible than adults assume. Even the sermon is not dead when it keeps youth in mind. I'll challenge any pastor to ask his youth for sermon subjects. One thing, it will perk up his preaching. Another thing, it may give youth a feeling they are being taken seriously. Nixon is trying. Will the church? — D.

The VS Scandal

By Albert George

Diana, a young, wealthy girl from the Midwest, turned revolutionary. She defined evil as primarily a class struggle between the oppressed and the oppressors. So she accepted violent revolution as the salvation for mankind. Committing herself to "the revolution" with fanatical fervency, she met her death while making bombs in New York City.

The wire service's "Story of Diana: The Making of a Revolutionary" capsulizes an issue which Mennonite youth must radically accept or reject. The story asserted that Diana retained her moral sensitivity, although she became committed to killing and terror. She considered Christian service an impractical way of meeting men's needs. The issue, of course, is how seriously one regards the power of Jesus Christ to change men's lives.

In this age of involvement and movements, many Mennonites, especially youth, are sorely tempted to abandon the biblical position of nonresistant love. As Diana discovered, it isn't practical. But that is precisely the issue stated another way.

Does the Christian allow the reality of the new birth to determine his relationship with the world, or does he operate as a pragmatist by choosing what "works"?

Is responsibility defined for the Christian by this life, or does he allow the gospel to define that responsibility? Does the world mold the Christian's views of necessary action, such as the pragmatic use of power, or does Jesus Christ own the definition of necessity too? The question is the answer — how seriously do you take conversion?

I was reared in a parsonage. Early in life I felt God granting me the calling I least wanted — preaching. Through no small effort of the will I was able to live with God's persistence, viewing it mainly as a nuisance. I wanted to become a lawyer, and — being struck with the glamour of political figures — hopefully launch into a career in politics. During my first three years in college I tried to block everything from my mind but political science. But occasional lapses of dishonesty caused me to admit with much bitterness what down deep I always knew — I was conforming my life to this world and not to God. I sought the favor of men and rejected the favor of God. And in those moments all my rationalizations for entering law and politics collapsed.

A romance that began in a hospital the summer before my senior year finally forced me to come to grips with God's

call. While recovering from knee surgery I met Barb Fisher, a nursing student from Goshen College. As I sought and hoped that a casual friendship in the hospital could blossom into much more, I knew I finally had to become honest with God. Returning to school my senior year I saturated myself with religion courses in preparation for seminary. But with a decision to be obedient finally made, my troubles just began.

The more I studied theology, the less I knew of Jesus, the worse the church appeared, and the more confused I became. So I promised myself that if I ended up only being able to affirm that Jesus was a model to follow, and that Christ is but a functional label to pin on some activist who benefits society, I would quit the ministry and the church.

I just couldn't accept a castrated gospel and still call myself Christian. If there were no gospel, then there was no use trying to be a minister. The grounds for being a Christian were crumbling beneath my feet.

However, as my doubts and cynicism increased, so did our romance. As I visited Barb at Goshen College, I became acquainted with her friends. Frequently, our times there centered around Christianity in general, and peace in particular. Not being a pacifist, and being familiar with the "necessities and responsibilities" of politics and society, I felt that Mennonite theology was foolish and a handy way of avoiding responsibility to society.

Then during one visit to Goshen a friend gave me several pamphlets written by John Howard Yoder. Politely accepting them I laid them aside, my mind already made up. It was only in a time of deep despair and frustration with the theological winds blowing several directions that I decided to read these booklets. With great excitement I realized I was finally finding some solid ground to stand on. With my appetite whetted I began to study Anabaptism. Whether it was a paper for ethics or church history, homiletics or systematic theology, the principles of Anabaptism spoke clearly to the issue.

Slowly it dawned on me that I was mistaken about the Mennonites and Anabaptism. I began to see how radical the gospel is — not radical in Diana's way — but radical in being so "out of this world." How much more radical is the *agape* of the Christian than the violence of a revolutionary! While I thought that Anabaptists were avoiding their responsibility to society, I discovered that I had little faith in God to change me into a man who could love with Christ's love, in spite of my efforts to be honest to Him. I had not taken conversion seriously.

My view of the church saw society's needs determining the church's ethics and thus its mission. In other words, I began to see how distorted I had perceived the gospel.

This entire transition in thought was concentrated for me in the biblical and Anabaptist posture of nonresistant love (not nonviolent resistance). This nonresistant posture best expresses the biblical faith, for it strips the gospel of what we would like it to be and makes it the scandal that it once was. For instance, given the "practicalities" of life, non-resistant love makes no sense apart from Christ's victory over sin, death, and the demonic. Thus, it is impossible to be nonresistant apart from conversion to Jesus Christ.

Here is where nonresistance truly becomes a scandal. The real scandal of nonresistance, rather than opposing the establishment, is that only Christians can truly love, and that only Christians can truly be pacifists. The latter scandal is the foundation for the former one.

Yet the more I realized all this, the more afraid I became. It meant speaking up more boldly in class where the relative and permissive egalitarian influence of the enlightenment still pervades. It meant assuming that the world is my mission field, as it is composed largely of pagans where Christian ethics simply do not function. It meant that the lordship of Christ is in this age in the heart of the believer. It meant that the kingdom of God and the church are synonymous in this age, if church is defined as the fellowship of believers in Christ.

No longer could my definition of brotherhood be based upon man's common humanity, thereby making all men members of some ambiguous brotherhood.

Rather, a true definition of brotherhood had to be based upon salvation and man's response to it. Finally, it meant that I had to come to grips with my IV-D draft status.

After four years of struggling with the problem, the Evanston (Ill.) Mennonite Church asked me to be its pastor during my senior year in seminary. It was with them during Sunday school, sermons, and meetings that hopes became assurances and intuitions became convictions.

With my theological pilgrimage reaching solid ground, I began to see VS as a unique opportunity to be the church. But with a wife and two children it seemed to be a crazy idea, especially since God called me to preach. But after nearly seven months of prayer and deliberation, Barb and I decided to enter VS as our way of witnessing to nonresistant love. Originally I had hoped to receive a I-O classification for VS, but soon discovered that I could not qualify since I had already received my first ordination and was a parent.

Only two questions remained. Would our bishop allow us to enter VS? And if he did, could I still be ordained an elder in the United Methodist Church? With the generous help and support of Rev. Joseph Graham, our conference superintendent who interceded for us, the bishop granted permission to pursue our plans and ordination. So we currently are under bishop's appointment to VS, just as any United Methodist pastor is appointed to a church.

We are really thrilled with VS. It offers us the kind of

problems and challenges that cause us to grow in our faith in Christ's ability to convert us.

For instance, the VS philosophy is based precisely upon the difference conversion makes — the uniqueness of Christians and Christian service. Yet, my impression is that many Mennonite youth do not understand this.

Many are just as ignorant of the Bible as they are ashamed that the gospel is a scandal. I would not judge so harshly if it weren't for the fact that these very youth have the gall to accept recognition as conscientious objectors. If world problems are so serious that they can turn a Diana into a killer because of outraged sensitivities, then those who accept I-O status ought to be forced to take seriously why they are I-Os, or not be granted that status at all. But that is not the case, and so the challenge is reduced to how we in VS can work together without turning one another off. One contribution I can make is to urge young men and women to think about the radical nature of conversion. This has already forced us to become more non-resistant in our love.

How to combine service and evangelism is another challenge. In Winston-Salem, N.C., our unit was established to help build a church. This community has many needs, but one in particular is to show that conversion is made of such strong fiber that it can withstand the racial tensions so that brethren of various hues can truly fellowship in Christ.

We've found the most exciting part of VS is the VS-ers in the unit. We are fortunate to be part of a unit where the level of maturity and commitment to Christ is high. Miriam Bowman, Harrisonburg, Va., and Joan Stahly, Milford, Neb., are the only whites at the St. Philips Day Care Center. Dean Shetler, Baltic, Ohio, and Roger Miller, Weatherford, Okla., work as inhalation therapy technicians at Baptist Hospital. All four leave a witness with people as to why they are there, what they believe, and to whom they're committed.

With the transition in leadership came the need for a change in housing, as Dave and Merna Kindy, Virginia Conference pastor-couple for the fellowship, had graciously housed the unit for an interim period. Our attentions and energies for the past month have been self-centered in the form of sanding, painting, washing, and waxing our new unit house.

The attitude of this unit comes through in the 12-15-hour day it puts in. Concerned that this show of energy could be just a selfish burst to enable us to get moved and settled into a nice, eight-hour-day routine, we talked about VS commitment. What resulted was the acceptance of such a schedule in terms of service and evangelism once we're settled. We are working hard for ourselves now, but this unit will soon be working hard for others in the name of Christ. This to us is not only VS; this is being the church. — from *Agape*, November-December, 1970.

Memo from a Minister's Wife

By William Douglas and Faith Richardson

I. To Our Congregation

I enjoy living and working among you as your minister's wife, and yet I am not always at ease with you. I often feel that you expect me to take responsibilities simply because of my husband's position, rather than in terms of who *I* am — in my own interests and abilities. You, as individual members of a congregation are not all alike; neither are ministers' wives. I hope you will understand, too, when I am limited by youth and inexperience, and when small children place heavy demands on my time and energy. Try to feel, too, some of my discomfort regarding moneymaking schemes to raise our family's income. (Knowing that my husband's salary comes from "offerings" or "collections" can produce problems too!)

Part of my responsibility seems to be, as I attend your meetings, to interpret my husband's goals to you, since as a trained spiritual leader he often has a more adequate perspective on church life than either you or I. But please realize that my husband's vocation does not automatically make me an inspirational speaker, or confident group leader, or talented singer, or piano player, or even church school teacher.

I know that as a Christian I should try to attain the highest moral and social standards, and I am pleased that you want to be proud of my appearance and my actions. Yet sometimes I am annoyed because it seems that you expect me to live so much more "perfectly" than you. I would hope that the priesthood of all believers applied to "sainthood" too. There is no "double moral standard" of clergy vs laity.

You have provided a home for your minister's family and in it I attempt to be your gracious "first lady" as well as the homemaker for our own family. This means that we share the responsibilities of the parsonage: you to keep it as physically comfortable and attractive as possible and I to make of it your minister's home. Often we feel that this parsonage becomes a "goldfish bowl" with very little privacy or time of our own.

My husband and I want to raise our children according to our own best standards and abilities. We want to have time for family relaxation without feeling that we are being criticized for it. We would appreciate a small "parsonage discretionary fund" so that the minor household repairs might be cared for without clearance through some church com-

mittee. For we'd like to feel that it is *our* home while we are living among you.

I feel that my primary role is to be a good wife and mother, but I will willingly work *beside* you as we try to further the work of the Christian church. This does not assume that I will be my husband's assistant or do calling, make appointments, or act as his secretary. Nor does it necessarily mean that I will be able to assume all the responsibilities carried by the wife of my husband's predecessor.

I appreciate your friendship and your good intentions, and I am sure that if we try to understand one another we will become aware of how better to serve God through our church. For, having gotten these concerns "off my chest," I do want to add that I consider it a high privilege to be able to share, through my husband's ministry, in your joys and sorrows, to feel that I am a part of you and you of me. I know, too, the real joy of having a "place prepared for you" when I move into a new church and community, not because of who *I* am, but because of *your* respect and love for the church and its ministry. I hope that I may be worthy of your confidence.

II. To My Husband

I am proud that I am a minister's wife and that *you* are my husband. I am glad that you chose the Christian ministry in which I can feel more of a part than if you had chosen some other profession. Although sometimes it is difficult to share you with the whole parish and not feel jealous or lonely. It is hard at times to sacrifice some of my own desires for a career, my own home, and material things which friends of mine enjoy. At times, I must confess, I feel, too, that you flee from home responsibilities into church busyness.

But I am willing to control my personal longings — as any Christian should — in order to cooperate with you in any way that we think best as we look at the total parish program. I want to support you in your work, and, when necessary, be a harmonious team-worker. However, I do not think that I should be expected to handle church business when you are ill or away, even though I might be able to do so. Nor should I be expected to do church work such as mimeographing or phone calling simply because I'm "available" and you hesitate to ask anyone else.

For our marriage to be stable and mutually fulfilling I know that we must grow together — intellectually, spiritually, and in all other aspects of life. But this is hard, for I lack the opportunities for growth which come to you in your work. When you are home, I feel that it should be as peaceful and relaxing as possible and so often you are too tired at the end of a wearing day either to share your thoughts with me or to listen to me.

Often I am in need of someone to listen to *my* problems, to answer *my* spiritual questions, and to fill *my* emotional needs. To whom can I turn, if you are not my *pastor* as well as my husband? I wonder sometimes, in our concentration on your professional duties (of organizations, buildings, and budgets), if our own religious life is not in danger of becoming superficial and mechanical.

I hope that you do not mind if sometimes I criticize your sermons and your ways of solving parish problems. Often I put what I have to say very poorly and it seems as though I were a complainer, a faultfinder, a “know-it-all.” Yet when I criticize you, it is because of my deep love for you, and because I want you to be an “ideal minister” in the eyes of our congregation.

For this reason, also, I will try to interpret your policies among our parishioners and be, as often as I honestly can, a source of encouragement to you. Also I know that occasionally I can inform you of situations and human needs that you might not be aware of.

I will do my best to be a gracious hostess, an efficient homemaker, a patient mother, and an understanding wife. Yet I would hope that you, too, would see that our children and myself have the right to some of your time, energy, and attention. I want *you* to share the responsibilities of family decisions, devotions, duties, and discipline. I wish that you had a more systematic scheduling and disciplining of your time, and that you wouldn't feel guilty if you are not doing “church work” 24 hours a day. I suppose I wish, most of all, that we could work out together the individual and mutual priorities of our lives, so that we do not feel so pulled apart by competing pressures and demands on our time and energy.

In spite of the irritations and frustrations, and there must be some in every family, ours is a satisfying life. It is so easy for me to complain about the personal and financial limitations placed on me as the wife of a minister that I may forget the broadening and deepening of my life which has come through my sharing in your ministry.

Even the “protection” of the Christian ministry has given me strength in meeting many of the individual situations of our daily life. And, when I'm honest, I recognize that the problems and conflicts in our married life together do not arise so much from your being a minister as from you and me as individuals. I do want you to know that I am re-


dedicating myself to being your loyal, loving wife, as we share in Christian discipleship and ministry.

III. To My Conscience

Why is it, as a minister's wife, that you — my conscience — are always getting in the way? Is it because I have a stereotyped idea of what a minister's wife should be, an ideal that I never possibly can attain? Why can't you leave me alone and let me do as I feel guided? I may not be able to do all that “the books” or inspirational speakers say I should, or even what “Mrs. Brown, who was here before you” accomplished. For, after all, I am unique, as is the church and community to which I must relate myself.

You make me feel guilty unless I attend every church meeting, keep the parsonage spotless, answer every time the telephone or doorbell rings, dress tastefully yet modestly, maintain the highest moral and social standards, sacrifice the freedom of our children to others' expectations, and share my husband with the congregation 24 hours a day. Why can't I just be the best Christian I can and forget about what others might be thinking or saying?

Conscience, start me thinking about myself and my life in such a way that I may lose it in something or Someone bigger than myself. Perhaps if I would more thoroughly comprehend Jesus' teachings about loving service I could forget the things I cannot change, correct what can be righted, and curb or redirect some of my personal desires. I might become more aware of the needs of others and see how I might be of service in my own particular way as a minister's wife.

I may even discover that it has been you, all along, who has been the tyrant of my life and not the congregation whose expectations I felt to be driving me. Or was I sometimes also driven by the standards which I have set for determining my husband's success? Perhaps, when I am able to freely love, I will be able to accept the love which has been “beamed my way” all along. Let me seek only to do what *I* can do, under *given* circumstances, with *God's* help. 

Some preaching deals with the preacher's need, not the people's.—Kenneth Good.

° ° °

Sometimes a nation abolishes God, but fortunately God is more tolerant.—*Newsweek*.

° ° °

The greatest problems on earth are personal problems.—Don Augsburger.

A Christian in an Affluent Society

By David Moyer

Twentieth-century society is one of affluence, prosperity, and plenty. The aim of many is to enter an occupation with a high rate of pay, fringe benefits, early retirement, and a minimum amount of time spent on the job.

One of the chief motivations, it would seem, of many who pursue higher education today is the realization of the above cited goals resulting in a higher standard of living. The inducement is convincingly presented that each year of training beyond high school will bring in return, theoretically, a certain amount of additional income annually and a sum total of so-and-so thousand dollars throughout an individual's lifetime.

Business and industry maintain a constant campaign of advertising pressure via radio, television, newspaper, and billboards to lure the populace to purchase their particular brand of merchandise with the proposition — buy now, pay later, use our convenient credit terms, no money down, up to 24 months to pay.

Lending firms constantly proffer their services to any and all who need financial aid to purchase a new automobile, undertake a desired vacation trip, replace or add home furnishings and appliances, remodel or redecorate an existing residence, acquire additional real estate, or just plain consolidate those debts engendered through injudicious spending.

Increasing numbers of our population with ample leisure time on their hands, take to resort centers throughout the summertime and engage in water sports — boating, skiing, fishing, and surfing. Others patronize the neighborhood golf course or bowling center. Still others take extended sight-seeing vacation trips in the States or abroad.

In view of these descriptive comments on contemporary Western civilization it appears that the primary concern of the majority is centered on the acquisition of material possessions and the transitory satisfaction of pleasures.

It is in such an atmosphere and setting that the Christian finds himself and endeavors to fulfill God's purpose for his life. The question, therefore, presents itself: "How can one live in a materialistically oriented culture and yet be a faithful steward of the talents, time, abilities, and resources which one possesses in the promotion and furtherance of the gospel?"

Since God is the source and bestower of all these gifts and blessings (James 1:17) and since He has revealed to all men and especially to His redeemed children in His eternal and inspired Word as to how to live and use these gifts and blessings, let us examine the Scriptures for the answer to our inquiry.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19).

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

These verses indicate the foundation for an understanding of the Christian's stewardship of the gospel. Jesus Christ, in obedience to the will and purpose of His Father, left the glory in heaven which He had with the Father (John 17:5) and taking on a human body, came to this earth to die to atone for the sins of men (Philippians 2:7, 8) and arose to give those who in faith accept Christ's sacrifice, eternal life (1 John 5:11), victory over temptation and self now and a blessed hope in the world to come.


Therefore, because the Christian has accepted Christ as his personal Savior from sin and Lord of his life, he belongs to Christ and can no longer, as before, run the affairs of his life according to his own will and choosing; he lives to the glory of God and that others may discover and accept the salvation which is in Christ. (1 Peter 4:2; 2 Corinthians 5:15.)

While it is in nowise the intention or motive of this writer to spell out specifically and arbitrarily how each Christian is to live and use his God-given abilities and material possessions in this world as a good steward of the manifold grace of God (1 Peter 4:10) and the gospel of Christ, yet he does insist, on the authority of God's Word that for the blood-bought child of God anything short of total dedication of life, talents, time, money, occupation, possessions, and whatever else one may have or is to Christ and His transforming gospel is unacceptable considering the sacrifice of Christ for his redemption and salvation. (Matthew 10:37-39; 16:24-27; Luke 14:26, 27; Isaiah 53; Hebrews 12:2, 3.)

For the Christian who views life from this standpoint the call of Christ to stewardship of the gospel takes precedence over the values and goals of the affluent society in which he lives. Therefore, an occupation or profession is selected and followed which is consistent with the principles of the Word of God and a Christian testimony; one in which the individual can best utilize his innate and acquired abilities to the glory of God and the blessing of his fellowmen and at the same time supply his financial requirements.

In the area of advanced education the Christian's decision is based on several considerations: Is this God's will for me? Will the studies I pursue strengthen or weaken my faith in and obedience to the Word of God? Will I be better fitted to serve Christ as a steward of His gospel? Material possessions will be acquired and purchased according to their need, usefulness, and contribution to the well-being and development of an individual and his family.

In the consideration of one's leisure time, activities which refresh the body and mind and prepare it for continual service in daily life and service for Christ, while at the same time do not tear down, conflict with, or detract from an individual's spiritual life, testimony, and convictions prove indispensable and invaluable.

Prerequisite to a Christian's good stewardship in an affluent society is his attitude of devotion of all of life to Christ and the gospel. Knowing that all the blessings of life, material and spiritual, come from God because of His mercy and great love through Christ, the consecrated Christian will voluntarily lay himself and all that he is and has on the altar for the sake of the gospel of Christ, realizing in the words of the Apostle Paul in his Epistle to the Romans (12:1) that this is "his reasonable service." His motto is expressed in these words: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). 

Mistakes

This quotation once appeared in a prominent newspaper, "In case you find any mistakes in this paper, please remember they were put there for a purpose. We try to get something in this paper for everybody and some people are always looking for mistakes."

We usually define a mistake as an error in judgment; to misconceive. Mistakes are the growing pains of wisdom, or the profit and loss account of wisdom. They are the assessments we pay on our stock of experience. This present life is simply the time given to man to learn how to live. Mistakes are always part of learning. The raw material of error must be transformed into higher living to be beneficial. Without them there would be no individual growth, no progress, no conquest. They are knots, tangles, broken threads, dropped stitches in the web of our living.

I do not mean to justify them, for they are always costly. One cannot build a life on them. Generally they are not a paying proposition. A mistake becomes an error when nothing is done to correct it. You can trust a person who admits his mistakes. You know that he isn't trying to bluff and you can honestly feel that he is sincere in his dealings with others. — Christian E. Charles

Peers to me that in this Mennonite Church wure gittin pritty edjukated and lots of peepul are soakin up so much book larning that they are becomin doktors evin if they kant hand out pills or know how many bones there are in the body and what there doin there.

Herd frum are editer the othur day that sum peepul are tellin him that this kolum dont add nothin to are papur and mite evin subtrack frum it, which is provin at least that them which is tellin him such are knowin there rithmetic. Sum peepul are not happy kause this kolumnist dont rite like Menno Simons which mite prove sumthing to, fer if I rote like him they probably kood not reed it kause Brother Simons didnt rite in English like me but in Dutch and probably not Pensylvaner Dutch yet.

Sum peepul are sad kause they kan tell by this kolum that sum Mennonites aint so brite and mite be kinder dum and they dont want othur peepul to know this kause we got colliges where they make peepul smart and skools where they make preechurs. They are skeered bout are Mennonite piktur seen by othur folks. Wunder if peepul who are skeered of that knows that God duznt kare if you are smart or dum and maybe evin loves the dummer more than the smarter kause they need Him more, least I think.

This Kolumnist is not a regular riter who has gone to skool and lurned how to rite like many have in are church. So my best apolokees to any who took a fence at what I rote be for. However, this riter is greatful to are editer that he xcepts what is writ. In eviry church it is best to hear frum peepul who dont have things very fancy as well as those who do have things fancy and live very high off the hog. If I did not go to collige, duz this mean that I am not wurth sumthing?

When I herd that our editer wood let peepul rite fer this papur, I rote and asked, "Kan I rite?" He said, "Try."

So I rote and said to him, "What I have speled rong, you can make rite."

First he red. Then he said, "No, I will not korrekt. It is true, you have sum wurds rong. *But this is you.* And the church must xcept you. We will print what you rite. It will be you."

I think are editer is very wise. I go to a church like him. I have bin at this church since 1960, maybe be for. I am not vary good on numbers. I have nevir bin on the church konsel. I have nevir bin a superintendunt. I have nevir bin anything vary much. No one evir said be for that I mattered. You kannot know how good this made me feel unless you are like me. I felt that sumone loved me. It is a vary nice feeling. Did you love anyone today? Did you love me when you red what I rote and wur mad at me? I love you evin if I did not go to collige.

Truly Yours,

Brother Seth

Brother Seth

Needed—Strong Beliefs

By Katie Funk Wiebe

One of the criticisms hurled against the church in recent times has been that it has ceased to be the setting where a serious seeker can ask questions freely without being judged or rejected. Such an accusation places the burden of blame on leaders and teachers for having allowed what was intended to be a two-way communication system to degenerate into a one-way.

I think there is another reason why searching questions about God and the church are not being asked in the church. Could it be that the persons sitting around the preacher and teacher don't know what to ask?

In my experience in teaching Bible classes I have at times come up against individuals who, when broached with a problem which requires more than a stock Sunday school answer, reply in effect, as they clutch their lesson quarterly closer, "Please spare us the agony of thinking. Let's leave that to the preacher. He was trained for that. We aren't, and we really don't need to know all these things."

Yet we do. Very much.

We need to think at a deeper level to be able to ask the questions, and also to answer them.

I agree with Richard Sommerfeld in *The Church of the 21st Century* that one of the great needs of the church is a laity which is theologically literate. Laymen who are clear about what they believe, instead of waiting for critics to ask the questions, will be able to bring them up first. Such a laity will be a church on the offensive, instead of being afraid of being pushed into an intellectual corner.

Sommerfeld suggests "formal theological training" for all laymen — a term terrifying to the uninitiated, for they sense it means thinking on a deeper level than TV's *Guiding Light* or *Secret Storm*. Yet such people need to be encouraged, for without strong doctrinal beliefs, it is possible for error to creep into the church.

C. W. Franke explains in *Defrost Your Frozen Assets* that in the history of the church, religious people have opposed good and defended evil by expounding folklore and promoting current social mores in the name of the Bible.

In an earlier period slavery was upheld by some Christians; in more recent times I have heard churchgoers echo that position, setting forth that Negroes do not merit equal status with whites because God made them inferior. Chapter and verse are readily available. The Arabs come in for similar treatment at the hand of the proof-texters. Polygamy, witchcraft, and even war and violence can all be defended on the basis of Scripture.

Shakespeare was so much aware of the way people used the Bible to support wrong views that he had Bassanio say in *The Merchant of Venice*, "What damned error, but some sober brow will bless it, and approve it with a text." The theologically literate person understands that truth must be supported by the entire tenor of Scripture and not just a few verses wrenched out of context.

Inadequate theology is reinforced in the thinking of Christians in various ways, sometimes quite pleasant ones. Numerous hymnody scholars have brought to the church's attention that in the period when gospel singing was most popular, the church had numbers of hymn writers who were excellent poets but poor theologians. Yet their songs have been sung for decades, influencing Christians in their concept of God because the words were so pleasant.

Dr. Elizabeth Achtemeier stresses in *The Feminine Crisis in Christian Faith* that weak theology accounts for the willingness of many Christians to accept without second thought anything with a religious label whether this is the promise of a politician, a book, or a movie. Men as well as women, she says, are unable to distinguish between what is Christian and what is non-Christian in our society because they have no basis for judging.

They are unable to outline the theological position of their pastor. Instead of being concerned about his beliefs about God, about man, and the nature of the world and history, they judge him by superficials — his mannerisms, his regularity in calling, his appearance of sincerity, the ease with which he gets along with young people.

The believer who is weak doctrinally may soon find his religion a source of frustration in our complicated society as life and what he thought he believed don't seem to agree. Such people may continue to attend services, but inwardly slip away from Christ and His calling. The more determined person holds on and, in desperation, may turn to emotional experiences to satisfy him that his religion is effective. Feelings are substituted for facts — "What I feel" for "What I know."

The church in past years had a strong program of Bible teaching through Bible schools, short and long-term, and Bible conferences and midweek Bible study. Some of these have given way to the pressure of the times. I believe that if the church is to survive as a spiritually strong body, it will have to rediscover the means of providing its members with "formal theological training." Vacation Bible school at ages six to twelve is not sufficient.

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Evangelism Explosion, by D. James Kennedy. Tyndale House Publishers. 1970. 176 pp. \$5.95.

This is the story of the author's experience. He tells how as a seminary graduate he pastored a church of forty-five members, which after eight months of service had dwindled to seventeen, and then he was called to conduct a series of evangelistic services, during which he watched the pastor lead fifty-four persons to Christ. This experience transformed his ministry and through trial and error and the leading of God's Spirit he has found a method of evangelism that in nine years has caused his church to grow from 17 to 2,000.

In this volume he has set forth the plan in simple terms. It is a training program, whereby a trainer, presumably the pastor in the beginning, takes with him two persons, and calls on a home. With a simple, clear procedure of conversation, questions, and answers, the gospel is presented vividly and in many if not most cases, a response of acceptance is given.

In the various chapters he discusses the principles involved in the plan of training laymen, gives a presentation of the gospel, discusses the use of testimony, how to meet objections, gives some do's and don'ts, discusses youth evangelism and follow-up.

For the pastor who is eager to have a growing church, this book is most helpful. This reviewer has used the method and it works. In over 75 percent of the presentations of the gospel, the persons have responded to receive Christ. The plan is illustrated simply and clearly presented. It is a plan that has worked for hundreds of congregations. It will work for us only if we use it. It is my prayer that we will use it. Fine for church libraries.—Nelson E. Kauffman.

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The Concept of the Believers' Church, edited by James Leo Garrett, Jr. Herald Press. 1970. 344 pp. \$7.95.

In 1967 there was held in Louisville, Kentucky, under the auspices of Southern Baptist Theological Seminary, an ecumenical conference which attempted to be in its form and structure as well as in the content of its subject matter appropriate to the Believers' Church vision. From some quarters there often arises vocal objection to the World or National Council of Churches' approach to ecumenicity, but not too often are positive, constructive alternative approaches demonstrated. But here was a meeting of theologians, churchmen, and concerned Christians from Believers' Church communions without institutional brokerage;

it continued the pattern of flexible dialogue and spiritual sharing already characterizing the radical reformation. This book prints the papers of that conference.

Following a keynote address by Franklin Littell on "The Concept of the Believers' Church" come twelve papers divided among four themes. Under the successive themes of "A Believing People, A People in Community, a People under the Word, and A People in the World" are three papers each; first on historical background, then on theological interpretation, and finally on contemporary relevance. Thus the conference sought to obtain guidance from some classic motifs of the Believers' Church traditions for the life of the church today.

Thanks is due to Professor Leo Garrett of Southern Baptist Theological Seminary for conscientious editing of this volume. It will be wanted wherever there is an interest in the Believers' Church vision today.—Marlin Jeschke.

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Change and the Church, by Paul N. Kraybill. Herald Press. 1970. 29 pp. 50¢, paper.

This is *Focal Pamphlet No. 19*, a series of pamphlets dealing with subjects "of vital Christian interest and concern for our time." Paul N. Kraybill interprets change in the church as based upon the parable told by Jesus of the patching of an old coat and the pouring of new wine into old wineskins. He observes how the process of change often results in voluntary responses, changes becoming in time habits that achieve an ultimate status of orthodox touchstones. He notes how easy it is to assume that protest was right for the sixteenth century, but evil now; that conservatism is not to be equated with obedience, and that Mennonites have a history of change which has been a process of renewal although often a traumatic experience.

Seeing that the gospel has a revolutionary nature that changes men who have a sincere (radical) commitment, Kraybill proposes that renewal is the potential companion of change. Believing that change can be met positively and constructively, four attitudes are suggested: listening, a fellowship of caring, flexibility, and brotherhood and mission.—Leroy Kennel

Alive, by Keith Hutterlocker. Warner Press. 1970. 112 pp. \$2.00, paper. The author in describing the purpose of this book says, "This book has one goal: to produce evangelistic churches." He feels evangelism will come as a result of spiritual renewal. So he put together in this book the

thoughts that grew out of eleven messages preached on Sunday mornings and discussed from printed outlines on Wednesday evenings. He covers such subjects as, The discipline of devotional life, prayer, faith, holiness, forgiveness, maturity, love, sacrifice, worship, etc. It seemed to me that the chapter on forgiveness was worth the whole price of the book.

The author writes in short, pithy, clear statements such as these: "The mature person accepts what he cannot change." "Resentment does not vanish by being ignored." "If you can't take candor, don't give it." "Pride will always say, write him off." "Forgiveness is fulfilling because it makes one feel complete again." "Someone to care—you need that; I need that." "Only small and insecure men promote divisions."

This would make an excellent study guide for a midweek renewal group.—Nelson E. Kauffman.

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On Violence, by Hannah Arendt. Harcourt, Brace & World. 1970. 106 pp. \$4.75.

Of the many books appearing on the topic of violence this is certainly one of the best. It is a sane and penetrating treatment of violence with clear distinctions being made between power and violence as well as their intimate relation to each other. People who are denied power may resort to violence and there is a certain utility to violence. It can be an effective instrument in dramatizing grievances and calling attention to them. What it cannot do is to make any fundamental changes in the situation. The author is keen in her critique of the advocates of violence and observes how treatises like those of Fanon and Sorel are not nearly as uncritical of violence as those who have used Fanon and Sorel would seem to indicate. Miss Arendt also makes a fundamental distinction between violence and nonviolence and suggests that the former concentrates on the destruction of the old while the latter concentrates on the building of the new.

Most of this book was originally published in the *New York Review of Books*. It is good to have it available in book form so that access to its profound treatment of this urgent topic will not be limited. Especially people who assume that they are against violence on religious grounds, and also those who are for it on supposedly humanitarian grounds, should read this book. Let us hope that the publisher provides us with a paperback edition soon for it is a book which should not be limited in circulation by a high price. Fine for church libraries.—William Klassen.

Impressions

By Wilmer R. Lehman

One Sunday morning I was visiting a city church. The minister got up and announced, "This morning I want to speak about 'Impressions.'" He made a few beginning remarks and was getting ready to read the Scripture when down the street came a siren. The congregation became a bit restless as the siren stopped nearby. The minister in a matter-of-fact tone said, "There is an ambulance in the community." (Actually, right by the parking lot.) "A man stepped out of his car and fell to the ground — probably a heart attack. It looks like there is plenty of help. Please pay attention as I read the Word of God."

I had trouble paying attention to the written Word. My impression of God's Word for the moment seemed to be, "Go, the man may need more than the physical help of the Rescue Squad. His family may need comfort."

The minister finished his reading and the congregation joined in a period of prayer. Most of the prayers went something like this, "Thank You, God, for the good things You have done for us." One young girl did have the courage to pray, "God, be with the man who was taken to the hospital." Prayer period ended and the minister preached his sermon. I heard nothing he said.

My mind was filled with impressions, but not impressions coming from the sermon. What impressions did that man have? Will he remember the time he had a heart attack in a churchyard and no one, not even I, came to help? Was his family so impressed with the church that they all attended there next Sunday?

The minister's words, "Let us pray," brought me back to the service. I heard, "God, give us compassion. . . . Keep Your church, O Lord. . . . We think of Your church in Ethiopia, South America. . . . As we walk with our fellow-men, may there flow from our hearts impressions that will show them to Thee. Amen."

Wit and Wisdom

Another thing man can do that lower animals can't is stand upright in front of a crowd and put both feet in his mouth.
— *Civitan*

One vice-president was telling another about the trouble he has in keeping a secretary.

"I lost the last one," he said, "because she had so many coffee breaks that she couldn't sleep nights." — *Roadway Digest*

Hard luck Charley says if he inherited a pumpkin farm, they'd outlaw Halloween. — Red O'Connell in *Nashville Banner*.

A good man is like tea. His real strength appears when he gets into hot water.

The farmer had been taken in so many times by the local car dealer that when the dealer wanted to buy a cow, the farmer priced it to him like this: Basic cow, \$200; Two-tone extra \$45; Extra stomach, \$75; Produce storage compartment, \$60; Dispensing device, four spigots at \$10 each, \$40; Genuine cowhide upholstery, \$125; Dual horns, \$15; Automatic fly swatter, \$35. Total, \$595.

Before credit cards, we always knew exactly how much we were broke.

Reputation is character minus what you've been caught doing.

Many people like the old days best because they were younger.

A real friend is one who could tell you many things — but doesn't.

People who cannot take a joke, usually have to take medicine.

If you are one of those who thinks you're getting too much government, you can be thankful you are not getting as much as you're paying for.

A person may have a clear conscience simply because his head is empty. — Sockman

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Is anyone interested in my soul?
The doctor has subdivided me
into systems, organs, tissues.
He can't even take care of my
entire body.
The teacher is interested in what
she can cram in —
not in what she can bring out.
The preacher has become the
program director of a five-star,
three-ring circus.
He wants to add me as a statistic
to his annual report.
Is anyone interested in my soul?
— Robert Hale

Items and Comments

Some students at a suburban Philadelphia high school are discovering that the Bible contains the major themes of world literature and the arts. They are enrolled in an elective course, "The Bible and Literature."

Mrs. Marion Klaus, who teaches the course at Lower Merion High School, said her class recently listened to "Jesus Christ—Superstar," a rock music cantata which drew considerable enthusiasm from students.

"There are so many different ways of treating a messianic figure," she observed.

The Bible course has been offered as an elective by the Lower Merion English department for more than ten years. This term, about thirty students (half Christian, half Jewish) are enrolled from a total student body of 1,700.

Although group Bible reading and prayers are banned in the state in accordance with the U.S. Supreme Court ruling, certain practices are allowed in public schools.

Authorized in the schools are the "objective study of religion as a cultural force, objective study of comparative religion or the history of religion, and Bible study for literary and historic qualities as part of a secular program of education."

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A Roman Catholic specialist on the aging warned that with so much attention focused on youth as the "nation's future," elderly Americans are being shortchanged in terms of needs as well as opportunities to serve others.

Sister Marie Gaffney, consultant on the aging for the National Conference of Catholic Charities, said, "Every individual needs to feel needed and of value, and this is especially true of the elderly who have many more physical needs and often are socially isolated."

Describing the aging as "those important persons of the present" who are frequently bypassed, Sister Gaffney said that elderly persons are often "mistakenly viewed only as recipients of assistance and service. But in fact," she observed, "through the volunteer organizations, the aging themselves have an opportunity to render service, and do so."

The 1970 census figures will show that more American Indians now live off reservations than on them, the first Indian staff member of a national Lutheran organization predicted.

Despite his move to the city the typical urban Indian still regards the reservation at his home, said Eugene Crawford, a Sisseton Sioux Indian who on Jan. 1 became associate secretary for Indian services, Lutheran Council in the U.S.A.

Mr. Crawford said he hoped the census figures will show a total Indian population of about one million, compared with about 250,000 after the Battle of Wounded Knee some 75 years ago.

In an interview, he pictured the American Indian at the crossroads, uncertain what his future is as far as the federal government is concerned.

"If the Indian is allowed to direct his own destiny, he will make it," Mr. Crawford said. "But it will take 2 1/2 to 3 generations."

The last days and death of Jesus in Jerusalem were discussed in Jerusalem in an unprecedented radio program by a panel of Jewish scholars and a Roman Catholic Dominican scholar.

The topic, regarded by wide circles in Israel as "taboo," was aired on the Israeli State Radio on a Sabbath morning, when the Orthodox sector of the population, which might have taken exception, ordinarily does not tune in.

By design or happenstance, the subject of Jesus' resurrection was not touched upon.

Two Cuban Baptist leaders, attending a church conference in Switzerland, reported that the Baptist churches in Cuba are "alive and growing."

Manuel Salom and Humberto Dominguez, both of Havana, told European Baptist leaders that the Baptist Convention of Western Cuba has 7,000 members in 98 churches, and baptized 319 converts last year, according to a Baptist Press report.

They were the first Cuban Baptist leaders to make a trip abroad in the past five years, the Southern Baptist agency said. Mr. Salom is treasurer of the Baptist Convention of Western Cuba and Mr. Dominguez is pastor of Vibora Baptist Church in Havana.

More than a million applications for a new Bible correspondence course have been received in eight months by *The Voice of Prophecy*, international radio broadcast arm of the Seventh-Day Adventist Church.

Applications for the new "Focus on Living" course "far surpasses requests for any of our more than 15 other Bible courses offered," reported Pastor Harold M. S. Richard, Jr., co-director of the organization.

"We believe," he said, "this large interest in study of the Bible reflects a return of Americans to traditional values, among which is confidence in the counsels of the Bible to point the way to answers to the problems which afflict so many."

Staff members of the Voice of Prophecy Bible Correspondence School grade and give individual attention to some 3,500 Bible lessons of students daily.

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Stefan Cardinal Wyszynski, Primate of Poland, expressed grave concern over the country's declining birthrate, and called for measures to reverse the downward trend.

In a pastoral read at Masses in every church in Poland, March 21, the cardinal said the birthrate was the "fastest falling" in Europe.

He offered three reasons for the situation: a birth control campaign based on an "unfounded fear of overpopulation" in Poland; abortion legislation of 1956, and severe economic conditions discouraging large families.

Poland's primate maintained that these factors have given rise to a "progressive decline in the sense of responsibility toward the birth of children."

Today, he said, the birth of a child in Poland is considered "a burden and a source of worry."

According to official statistics, he said, the number of first graders five years hence will be half the present number. He described the situation as "frightening" and said, "We will be thrown on the cemetery of history."

The birthrate, he said, began to decline sharply in the mid-1950s after a natural peak of population growth after World War II. Poland lost six million of her 33 million people during the war.

Official estimates indicate that Poland's present population will remain stable until 1977, with births equaling deaths, and then begin to decline at a rate of 200,000 to 250,000 a year.

Two well-known Episcopal laymen and anti-war critics served notice in New York that they will not "be quiet about public affairs" or "turn off" their consciences because they were freed of charges of harboring Father Daniel Berrigan, SJ, when he was a fugitive from justice.

William Stringfellow, an attorney and theologian, read the statement for himself and poet Anthony Towne at a worship service in the Synod House of the Cathedral of St. John the Divine.

The declaration was the first from the two men since a judge in Rhode Island dismissed charges against them for harboring Father Berrigan at their Block Island home in August. The priest was captured there three months after he was to have reported to begin a prison term. He and his brother Father Philip Berrigan, SJ, are both in federal prison for destroying draft records.

The Stringfellow-Towne statement—in the form of a letter to the Berrigan brothers—said there had been some well-meaning but "ominous" advice not to say anything about public affairs or what had happened to them "at least until the outcome of the prospective presidential campaign" in order to avoid "reprisals."

"We will not simply abdicate our citizenship," they said, "nor will we abandon the practice of the gospel. We will not quiet as human beings."

President Nixon asked 100 of the nation's top religious leaders for their help in curbing the spiraling problems of drug abuse, especially in the fields of education and rehabilitation.

Urging his listeners "to get at the cause of frustration and anxiety" that compels young people to give up and "move, step by step, into another world, the world of drugs," the president said this is an area where people in religion have a special responsibility.

The Chief Executive spoke during a one-day White House Conference on Drug Abuse for Religious Leaders (Mar. 26), held in the White House theater.

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According to Lyle E. Schaller in *The Clergy Journal*, the most important development in Christian education in 1971 will be a response to the tremendous success of the television program *Sesame Street*. This series, which was developed to help prepare the deprived ghetto child for kindergarten, has won a wide following in white middle-class suburban homes. One of the distinguishing characteristics of *Sesame Street* is that it has used a great variety of new teaching techniques and methods. The five-year-old and the six-year-old who have spent 50 to 100 hours in front of a television screen watching *Sesame Street* will be less tolerant of the conventional methods of teaching Sunday school than were their older brothers and sisters.

Sesame Street may turn out to be the critical factor in a major change in the pedagogic style used in the Sunday school. Instead of continuing a style geared to the convenience and the preferences of the teacher, *Sesame Street* may force the churches to develop a new style that is responsive to the needs and interests of the child.

CHURCH NEWS

Investment Seminar Planned

Ethical Criteria for Investment will be the subject of a weekend seminar to be held at Goshen College May 21-23. The seminar is sponsored by the Center for Studies in Christian Discipleship, a new program at Goshen College which is engaged in projects that aim at stimulating discussion between the academic community and its various constituencies—alumni, church, professional. The Center's projects are based on the assumption that education in the 1970s must be a cooperative venture engaging all these constituencies in an educational dialogue. As the name suggests, the Center's major interest is focused on issues, questions, and concerns specifically related to Christian life and witness in today's world. The seminar on Ethical Criteria for Investment has been planned in cooperation with Church Industry Business Association and Mennonite Mutual Aid.

The program will include informal discussion and feedback as well as presentations by guest speakers. Carl Kreider will speak the first evening on "The Shape of the Investment Question." Other speakers

will be Daniel Kauffman on "Christian Stewardship and Capital Investment," Howard Raid on "Economic Developments in the Mennonite Brotherhood," Norman Kraus on "Mennoville, U.S.A., The Americanization of Mennonites," and John Rudy will lead a closing panel in a discussion on "Criteria for Christian Investors."

Others participating in the program will be Millard Fuller, Manager of Koinonia Partners, Americus, Ga., who will speak after the Saturday evening banquet, and Erland Waltner, President of Mennonite Biblical Seminary, will lead in Bible studies.

This seminar is aimed primarily at business and professional men in the Indiana-Michigan, Illinois, and Ohio Conferences. A second seminar is being held at Laurelville Mennonite Church Center Aug. 22-25, 1971, with many of the same speakers. The possibility is open for other regional meetings throughout the country later in the year. Those interested in the program are invited to write Norman Kraus, Director, Center for Studies in Christian Discipleship, Goshen College, Goshen, Ind., 46526.

House Passes Bill and Revises Alternate Service

On Apr. 1, the United States House of Representatives voted to extend the military draft till June 30, 1973. Significantly 99 representatives voted against the bill to extend the draft (up 1,000 percent since 1967).

Peace Church representatives were surprised by passages in this bill that revise the civilian alternate service program. The bill would extend the present two-year term of service for conscientious objectors to three years. This change was ostensibly to balance the conscientious objectors' term of service with that of military personnel who serve reserve duty after active service. A more substantial change in the bill is the proviso that those in alternate service who do not perform satisfactory work "will be inducted into the armed services."

Another innovation proposed in the original bill would have restricted alternate service to government or public institutions only. However, an amendment to this exclusive restriction in the bill was made to reinstate private and nonprofit institutions, such as our own church agencies, as valid organizations with which conscientious

objectors may serve. The committee in its discussion, but not in the bill, opposed assignment of conscientious objectors outside the United States. At this point it is unclear how significant this sentiment will be in final legislation.

The National Interreligious Service Board for Conscientious Objectors (NISBCO) at its regular meeting on Mar. 30, organized concerned groups to try to effect changes regarding alternate service legislation. The Mennonite Central Committee Peace Section staff and five other Mennonites joined in this effort. Their major concern was to convince Congress to allow alternate service in private nongovernmental agencies. In this effort they were successful.

The MCC Peace Section had its regular meeting in Washington Apr. 1 and 2. Many members of the Section helped to impress Congressmen with the serious implications of the change in the alternate service legislation. The Peace Section voted unanimously to continue working to preserve the fullest recognition of individual conscience within alternate service and to ask that the

clause be deleted which provides for mandatory induction into the armed services for those persons who fail to perform satisfactorily their assigned work. They are also concerned that overseas assignments for conscientious objectors be specifically allowed, and that the term of service remain at two years, not three.

The bill passed by the House would not become law until passed by the Senate and signed by President Nixon. The Senate vote is expected after Apr. 15. The Peace Section will be contacting Senators in an effort to convince them of their concerns with regard to these bills. People who have concerns in these issues should immediately contact their Senators and Chairman F. Edward Hebert of the House Armed Services Committee.

MBI Contacts New Zealand

New Zealand, an English-speaking country and a neighbor to Australia, recently invited Mennonite Broadcasts to participate in religious broadcasting on that island.

John L. Hawkesby, program director of the recently formed Christian Broadcasting Association, sent the following letter to Mennonite Broadcasts:

"Only recently has private commercial broadcasting been established in New Zealand and only in a relatively small way. The New Zealand government controls the majority of stations and no independent contemporary Christian programmes can be aired over these stations. All religious broadcasting, which at present consists of church services and daily Bible readings, is the concern of the National Council of Churches.

"An additional problem in New Zealand is that we lack the 'spiritual climate' and responsiveness that appears to exist in America today . . . American people are far more tolerant of the Christian message than New Zealanders.

"It is then with gratitude to God that we are able to channel our material to these newly established private commercial stations. Not all are sympathetic to the gospel, but we are gradually building up rapport with the stations and the programmes are being warmly received.

"Whilst visiting our sister organization in Australia, I heard a number of spots on your new minute broadcast discs which impressed me deeply.

"These spots would be invaluable in the construction and development of many of our programmes, and I wonder if it would be possible for our association to receive these discs regularly, and even any back numbers which you may be able to make available.

"Television is completely out at the moment. There are no private commercial television studios. In fact, in Auckland,

New Zealand's largest city, there is only one television channel.

"I would be delighted to receive any material that you care to send to us and be assured that we will endeavor to use it as far as possible in programmes for broadcast in New Zealand."

Mennonite Broadcasts has sent Mr. Hawkesby Family Life Series Radio Spots and information on the *Heart to Heart* and *Choice* programs. This is one more opportunity for Mennonites to become involved in worldwide evangelism — through Mennonite Broadcasts, Inc., the mass communications division of Mennonite Board of Missions, Elkhart, Ind.

The Church Emerging in Puerto Rico

The Puerto Rico Mennonite Conference met in annual session Mar. 11-14, 1971, at La Plata, the same place where the first Civilian Public Service men had set foot in Puerto Rico in 1943. For the first time a national pastor, Raul Rosado, was named by the delegate body as executive secretary of the Conference. Five other members of the seven member executive are Puerto Rican. Seven national pastors also serve in the 15 congregations in Puerto Rico.

In a recent report of the conference to Mennonite Board of Missions, Elkhart, Ind., Addona Nissley, former executive secretary of the conference and missionary pastor of the Coamo congregation, comments on the new role open to missionaries today:

"As in any mission field the role of the missionary must be flexible and open to major changes. From a position of being in complete charge of affairs to one of turning over practically all responsibilities to others demands wisdom, versatility, and the grace of God. This has not always been easy. Not all have shared the same opinions to the same degree. While some would push forward in this direction rapidly, others would be more slow and cautious. The zeal for the "safety" of the church, while needed to a certain extent, can also hold back the healthy development of a national church and her leadership. Puerto Rico has not been an exception. But through it all God's Spirit has manifested Himself through the brotherhood and shown them what His will is for His church in Puerto Rico."

Amid revolutionary ferment and uncertainties, Nissley indicates, there is a way, a reason, and an immediacy in mission: "The active revolutionary ferment in Latin America is felt keenly by all citizens of Puerto Rico. What will eventually become of the island in political realms is difficult to ascertain at this time, but something will surely take place as the people continue their struggle for self-identification.

"While we believe that placing leadership responsibilities into the hands of the nationals is good mission strategy anywhere, it is even more urgent to do so where the atmosphere is filled with revolutionary ferment and uncertainties. In this situation the blessed hope that accompanies membership in God's kingdom becomes more real. The hope for God's people, both present and future, is kingdom membership. The time to establish firmly the church of Christ in Puerto Rico and gather in His people is now."

Mrs. Kathryn Troyer, one of the pioneer missionaries to Puerto Rico with Mennonite Board of Missions, spoke to the conference with warm words about how the work had started providentially and grown with the blessing of the Lord. With seven national pastors now active in congregational ministry, it now seemed to her that the continental missionaries could begin to withdraw from the work.

Nissley does not see the transition as an abrupt cutoff of missionaries or mission board relationships. The Puerto Rico Mennonite Church is increasingly assuming the major role in guiding and developing its own witness to the reality of God's kingdom in Puerto Rico.

Mennonite General Conference

Notice of Change in Constitution and Charter

At the final meeting of Mennonite General Conference to be held in Kitchener, Ontario, Wednesday, August 18, 1971, there will be a recommendation to amend the Charter to change the name from Mennonite General Conference to Mennonite Church. There will also be a recommendation to amend the Constitution by approving the Bylaws of the Mennonite Church as adopted by the Constitutional Assembly which meets in Kitchener, Ontario, on August 16, 17.

These two actions will constitute the necessary legal procedures to enable the new organization to succeed the Mennonite General Conference as the official body of the Mennonite Church.

In accordance with the requirements of the present Constitution of Mennonite General Conference, this notice is being published three times, not less than three months before the August 18 meeting, in the April 20, May 4, and May 11 issues of the *Gospel Herald*, the official organ of the Mennonite Church.

The proposed new Bylaws for the Mennonite Church are based on the "Plan for Mennonite Church Organization" as adopted by the Joint Conference on Church Organization held at Yellow Creek Mennonite Church, Goshen, Indiana, October 20-22, 1970.

These proposed Bylaws will be mailed to all delegates and should be in their hands one month prior to the meeting.

Any other interested persons may secure a copy of the proposed Bylaws by writing to the Executive Secretary of the Study Commission on Church Organization, Box 128, Salunga, Pa. 17538.

Paul N. Kraybill, Executive Secretary, Study Commission on Church Organization
Howard J. Zehr, Executive Secretary, Mennonite General Conference



Otis Hochstetler and bookstore managers. Credit Paul Kaufman.

Brazil Bookstores Reaching Out

The four Mennonite bookstores in Brazil provide a vital service and outreach of the Brazil Mennonite Church, according to Otis Hochstetler, manager of the *Livraria Crista Unida* (United Christian Bookstore) in Brasilia, the capital of Brazil. In a Mar. 24 report to Mennonite Board of Missions, Elkhart, Hochstetler commented on several aspects of the literature work.

"Yesterday the pastor of the Methodist Church came to the *Livraria Crista Unida* asking permission to borrow some evangelical records to improve his daily radio program.

"Two weeks ago, the bookstore received fifty copies of David Wilkerson's newly translated book, *What Every Youth Should Know About Drugs*. Today we have only two copies left. The president of Brazil began a campaign against drugs this week.

"A new local pastor purchased school books for his son, as well as some teacher education books to help the teachers of his church school.

"Another beggar lady just walked in! She has a daughter 12 years old and a boy 8 years old. She was acquainted with the Gospel of Mark that the clerk offered her. In further conversation, the clerk learned that she lives near a home in which a Mennonite Sunday school meets. She promised to attend on Sunday.

"Often the personnel of the bookstore do not speak to customers in a personal way. They ask forgiveness for being too busy. The four Mennonite bookstores in Brazil are not only a business, but an outreach of the Mennonite Church. The literature program receives suggestions from the national church. Presently a book on victory in the Christian life by Rosalind Goforth entitled *Climbing* is being translated and published by the national stores. Bibles and hymnbooks continue to be the best sellers. The four stores are located in two states, Sao Paulo and the Federal District, 650 miles apart."

March Contributions Brighten MBMC Financial Outlook

A preliminary report on the 1970-71 fiscal year of Mennonite Board of Missions, Elkhart, Ind., indicates that contributions are slightly above contributions for the 1969-70 fiscal year. The year ended Mar. 31.

"A good increase in contributions during March — \$59,000 over last year — when we were running behind all year, resulted in total contributions amounting to approximately \$14,000 more than last year," said Board treasurer, David Leatherman. Contributions came to within 3 percent of meeting the \$2,058,000 budget, a gap of \$66,000. The Board's executive committee has approved the allocation of estate and other funds to apply toward the remaining year-end deficit.

Virgil Brenneman, secretary for Mennonite student services, termed the report, "terribly encouraging." "A financial picture suddenly so positive is almost flabbergasting!" Boyd Nelson exclaimed. "It just reminds us all over again that as a Board we not only work at communicating faith, but we also walk (live) by faith. Our faith in God and our brotherhood has once again been confirmed. Thanks be to God."

Contributions budgeted by the Board of Missions make possible a program with estimated gross operations of more than \$18 million. A final report will be made when all tabulations have been completed.

Camp Hebron Schedule

Canoe Camps (for swimmers only)

Susquehannocks (Five-day canoe trip for youth 15 yrs. and older) June 7-12

Juniata (Five-day canoe trip for youth 14 yrs. and older) June 12-17

Tuscarora (Five-day canoe trip for youth 13 yrs. and older) June 17-22

Whitewater (Three-day canoe trip for experienced youth only on approval of leader) June 24-26

Trail Camps

Wilderness Riders (Two-day horse trail camp for youth 14 yrs. and older) June 10, 11

Trail Blazers (Four-day trail camp to Shenandoah National Park for boys 12-15) June 23-26

Ranch Riders (Two-day horse trail camp for youth 12 yrs. and older) June 29, 30

Ruff Riders (Two-day horse trail camp for youth 13 yrs. and older) July 7, 8

Shelter Camps

Indian Village (Shelter camp for youth 14-15) June 26 — July 3

Penn's Woods (Shelter camp for youth 14-15) July 10-17

Woodland Whispers (Nature camp for youth 13 yrs. and older) July 24-31

Ruff-A-Week (Shelter camp with three-hour project daily for youth 15 yrs. and older) Aug. 7-14

Cabin Camps

Comrade Camp (Cabin camp for boys and girls 9 yrs. old) June 21-26

Explorer Camp (Cabin camp for boys and girls 10 yrs. old) June 26 — July 3

Friendship Camp (Cabin camp for boys and girls 11 yrs. old) July 3-10

Frontier Camp (Cabin camp for youth 12 yrs. old) July 10-17

Senior High Camp (Cabin camp for youth 14-15 yrs. old) July 17-24

Teen Camp (Cabin camp for youth 13 yrs. old) Aug. 14-21

Zion's Retreat (Cabin camp for youth 14-15 yrs. old) Aug. 21-28

Zion's Vets (Cabin camp for youth 16 yrs. and up) Aug. 28 — Sept. 4

Family Camp, July 24-31

Youth Retreat, July 31 — Aug. 1

Address all inquiries to Camp Hebron, R. 2, Halifax, Pa. 17032. Phone 717 896-8224.

Filmstrip Promotes African Awareness

A 69-frame filmstrip prepared for use with the interdenominational mission study theme, "The New Generation in Africa," is a recent addition to the audiovisual library at Mennonite Board of Missions, Elkhart.

The filmstrip, *Sing the Glory of Africa*, is an illustrated conversation between a grandfather and his grandson as the old man tells the boy of the glory of their native land. It utilizes the typical method of the African storyteller: Periodically the storyteller uses the phrase, 'shall we say,' and the audience (in this case the boy) either repeats what has been said or elaborates upon it.

Sing the Glory of Africa helps viewers to grow in their appreciation of a continent as old as time, to feel the love of homeland which Africans have, to sense the close relationship within family and tribe, and to enter into the experience of pride which these emerging nations take in their heritage, the progress they share in nation-building, and the high hopes they have for the future.

The filmstrip script, with appropriate sound effects, is contained on one side of a 33 1/3 rpm recording. Side two offers three bands of African music alternating with two African folktales.

Sing the Glory of Africa, designed for primary and junior audiences (also appealing to youth and adults), is available free on loan from Audiovisuals, Box 370, Elkhart, Ind. 46514.

Walking for Funds, May 8, 9

After traveling through Indiana, Ohio, Pennsylvania, and Virginia, I am encouraged to see the enthusiasm of our young people. The enthusiasm is in response to a challenge to "walk for development." Mennonite Central Committee is encouraging involvement in "walks" that will take place in about 330 communities across the United States as well as in 40 other countries the weekend of May 8, 9, 1971. In the United States, local walk committees work through the American Freedom from Hunger Foundation (AFFHF) in efforts to educate people to the needs of the poor, both at home and abroad, and to raise funds for projects which attempt to attack the root causes of poverty.

To date, Mennonite young people are organizing or considering walks in Deer Creek, Okla., Souderton, Pa., Harrisonburg, Va., Newton, Kan., W. Liberty, Ohio, and Archbold, Ohio. In addition, Mennonite youth are becoming involved in walks in Lancaster, Pa., and Goshen, Ind., where walks were organized before MCC became involved.

MCC has submitted to AFFHF and received approval for projects in agricultural development in Botswana and India, a boys' school in Beit Jala, Israel, auto-mechanics schools in Morocco, and a teacher's aid program in Atlanta, Ga. Of the money that each community raises by walking, 42.5 percent goes for an overseas project, 42.5 percent goes for a domestic project, hopefully in the very area from where the money is raised, and 15 percent is directed to AFFHF for education and promotion. Projects are approved by AFFHF, a non-profit organization.

A 15-year-old girl is organizing the walk for development in New York City! If you would like to have your community involved in a walk, contact John Hostetler at 21 South 12th Street, Akron, Pa. 17501, tel. (717) 859-1151.

— Ron Isaac.

Ethiopian Church Installs Five Councillors

Five councillors were installed on Mar. 15 at the Metahara Church, the eighth congregation to be organized under the Meserete Kristos Church in Ethiopia.

The Metahara Church, located sixty miles east of Nazareth near the Awash River, serves 475 members who are employed in the factory and plantation of a large sugar estate operated jointly by the Dutch and Ethiopian governments. Members live in six different worker camps. They have moved into the area for employment.

Beyene Mulatu, chairman of the Meserete



The Metahara councillors installed March 15. They are from left to right: Job Shegute; Samuel Larebo; Jeremiah Metengo, Chairman; Wolde Tutiso and Wolde Jore.

Kristos Church, gave the charge. Million Belete, the speaker for the service, explained the qualifications for church leaders as recorded in the Book of Timothy.

The congregation became a member of MKC last year by a unanimous vote of the General Church Council. The Council provides the salary for a full-time evangelist who teaches and meets with believers at their midweek services in the camps.

The members built their own church building at a cost of \$1,500 U.S. Other MKC congregations donated money for the benches. Projects the congregation plans for the future are a dwelling for the evangelist and a pipeline to bring water to the church.

Metahara is located in the dry Rift Valley on the edge of the Danikil Desert. Except for a few vegetable farms and the sugar plantation which are irrigated, the vegetation is thorn trees and scrub grass. The local population is nomadic. — Nathan Hege, EMBMC missionary in Ethiopia.

Deficit Hinders Italian Broadcast

Elio Milazzo, the radio voice of Mennonite Broadcasts' Italian program, *Parole di Vita*, recently gave the following report to the Harrisonburg office:

"... the Lord is moving here in Italy. I don't mean that tremendous things are happening, but the Spirit is working in the midst of the biblical believers here in Italy. And we look to the future with a real and reasonable sense of expectation.

"Your letter of February 1 was not encouraging in the same way. Maybe it was a necessary balance for me to remember that nothing is easy down here and that we have to fight on many frontiers in order to win the battle. Yes, it was rather discouraging to know about the deficit of Mennonite Broadcasts. Why don't Chris-

tians on that side of the ocean have the vision and perception of what the Lord is doing or going to do here in Italy and in other places? Maybe it is only a matter of time until they will understand that it is the will of God that they give a more generous contribution. I will earnestly pray for this."

An article will be released in the near future in church papers on the Italian social and religious situation and how Mennonite Broadcasts is attempting to meet the changing needs.

Hospital Ceremony Includes Drama

In December 1970 Florence Nafziger, missionary nursing instructor and nursing administrator at Dhamtari Christian Hospital, M.P., India, attended the twenty-fifth anniversary of the Mid-India Board of Education Graduate School for Nurses in Indore. Guests attended from distant parts of India.

Miss Nafziger served as director of the school from 1963 to 1965 under appointment of Mennonite Board of Missions, Elkhart, Ind. Miss Sushila Patras is the present director.

In a report of the anniversary celebrations recently submitted to Mennonite Board of Missions, Sister Ignatia, a student nurse at the school, described a "shadow play" on the history of nursing presented by the ward sisters:

"The ward sisters, being rather shy, decided to stay behind the screen. We saw how primitive people learned various nursing arts through 'trial and error.' Their

first experiences with fire were effectively depicted. After seeing how primitive medicine was integrated with magic and myth, we were confronted with King Hammurabi whose code of laws provided rules controlling treatment of patients.

"As the Roman Empire expanded, morality waned and cruelty was the order of the day. At this time Jesus Christ came on the scene to spread His spirit of love and mercy. Change took effect as slaves were set free, the poor received alms; the blind, lame, and the sick were helped. Wealthy Roman matrons converted to Christianity opened the doors of their palaces to the poor and sick.

"The nuns behind the screen reenacted the strenuous work done centuries ago by the Sisters of Charity in Hotel Dieu in Paris. We saw Elizabeth Fry helping those in prison and Henry Dunant beginning the work of the Red Cross. A scene with Florence Nightingale, the founder of nursing, brought the day to a memorable close."

GC Students Plan Overseas Study

One hundred and thirty-three students enrolled at Goshen College are planning to study abroad for 14 weeks during the spring trimester, Apr. 26 to July 30.

The international education program is known as the Study-Service Trimester and comprises seven weeks of language study, lectures on the economy, religions, history, geography, government, arts, and plant and animal life, and field trips throughout the host country, plus seven weeks of



Florence Nafziger introduces the shadow play on nursing history.

field experience. Students often scatter to the rural areas for the fieldwork and give unsalaried service for seven weeks under the direction of nationals in health, educational, community development, and cultural projects.

During the spring trimester six units will operate abroad, each under the direction of a Goshen College faculty couple. Twenty-one students will be in Costa Rica, under the leadership of Mr. and Mrs. Theron Schlabach, of San Jose. Twenty-six students will be under the direction of Mr. and Mrs. Gerhard Reimer in West Germany.

In Haiti Mr. and Mrs. Paton Yoder, of Port-au-Prince, will lead 18 students. Ruth Gunden and Berdene Wyse will lead 21 students in Jamaica; the unit will be based in Kingston.

Mr. and Mrs. Roman Gingerich, of Managua, will be the leaders of 22 students in Nicaragua. Mr. and Mrs. John M. Zook will direct 25 students in an experimental unit based in Seoul, Korea.

Since the inauguration of the Study-Service Trimester program in the fall of 1968, students have enthusiastically accepted it. By the end of the 1970-71 school year, a total of 783 students will have had the overseas experience of study and fieldwork.

The program emphasizes "developing" countries to give students the chance to "break out of the shell" of their own culture, be exposed to human need and problems, and learn that the Christian way in a needy situation means making the most of available resources. The unit in a highly developed country like West Germany emphasizes contrasts between the East and the West.

TV Spots Advocate Peacemaking

Two new 60-second public service TV spots on the theme of peacemaking are currently being offered to stations and networks across the U.S. and Canada. "Let's all make peace and pass it on," are the lyrics set to impressionable music on one of the two spots. In visual sequence the spot depicts situations in which ordinary persons apply "peacemaking" to everyday life.

"Another Way," the title of the second spot, strives to bring about an understanding between viewers who've experienced World War II, Korea, and Vietnam, and youth who want to take an alternate approach to peace. Greg Morris, star of the CBS "Mission Impossible" series, handles the dramatic narration throughout the spot.

This is the first series of TV spots the Mennonites have produced in conjunction with other denominations. For a second partner, the Church of the Brethren, it is an entree into the realm of public service messages on television. The use of electronic media is not new for the third partner, the United Methodists, but their use

of this subject matter is unique for treatment in public service time.

The Mennonites led out in developing these spots, drawing on firsthand experience from their two former series of family life spots, which were given air time by over 450 TV stations, including the NBC network, in the past two years.

Total production costs for the two spots amounted to \$31,000. Of this amount, \$17,000 has been raised by the Mennonite constituencies. The United Methodists donated \$8,000 through labor and facilities. The remaining \$6,000 came from the Church of the Brethren.

The major marketing effort is through Mennonite Advertising Agency, Harrisonburg, Va., which is offering the spots without cost to networks and stations.

What contribution the spots make to public dialogue on peace depends heavily upon the extent of station use and public acceptance. But, as a start, the spots will invite personal reflection and response to a most important way of contemporary life.

Pastor Appointed to United Ministry Board

Richard W. Yoder, pastor of the First Mennonite Church in Indianapolis, Ind., was recently appointed by the Indiana-Michigan Conference as a consultant to the United Ministry Board at Indiana University, Bloomington.

GC Alumni Are Fund Agents

Fifty-six agents representing alumni of Goshen College's classes since 1906 are working until June 30 to raise funds for the college's operations.

They are striving to beat by a large margin last year's results of \$100,750 given

The appointment represents the involvement of the Mennonite Fellowship on campus as an associate member of United Campus Ministries. Indiana-Michigan Conference also supported the move by giving a token gift of \$75 to UCM.

On Sept. 12, 1970, the Mennonite Fellowship, including undergraduate and graduate students and faculty, officially affiliated with the United Ministry Board, a campus ministry organization with representation and affiliation or membership of seven religious groups on the IU campus. Affiliation provides the Mennonite Fellowship expanded opportunities for work on campus. The fellowship had been using the UCM Chapel for ten years.

The UCM organization maintains a Center for campus ministries and allied services which includes a chapel, fellowship hall, classrooms, and secretarial services. Conjoint Sunday services are held in the chapel.

Groups belonging to UCM still maintain individual identities. The Mennonite Fellowship meets twice a month for discussions, seminars, and fellowship dinners. The fellowship carries major responsibility for some financial support of its participation in UCM. Two university pastors, Rev. James Ollis and Rev. William Clemenson, are available to the fellowship for consultation and assistance.

Ervin and Phyllis Beck recently assumed leadership responsibilities for the Mennonite Fellowship, succeeding Larry and Ilse Yoder.

by slightly more than 2,000 alumni. Already they have collected \$95,466, with a few months yet to go in the 1971 Alumni Fund.

The full-time student at Goshen this year pays \$1590 in tuition fees. However, \$525 more for each student is needed.

FIELD NOTES

A doctor is urgently needed to replace Vernon Kratz at Jamama Hospital, Somali Democratic Republic, in May 1971. Kratz will be returning to the United States for furlough. The doctor is an integral member of Eastern Mennonite Board of Missions' team in Somali Democratic Republic which is 99 percent Muslim.

A seminar in "Christian Family Life" will be offered July 5-16, 1971, at the Associated Mennonite Biblical Seminaries. Instructors for the course will be Dean Ross T. Bender of the AMBS faculty and Abraham Schmitt, Assistant Professor of Social Work in the Department of Psychiatry and

School of Social Work at the University of Pennsylvania School of Medicine.

The Mennonite fellowship at Gia Dinh, a suburb of Saigon, Vietnam, joined the whole Asian Mennonite brotherhood on Mar. 7 in praying for the first Asian Mennonite Conference. The conference will be held at the Sunderganj Mennonite Church, Dhamtari, India, Oct. 12-18. At this meeting Asian Mennonites, including two from Gia Dinh, Vietnam, plan to discuss their common problems, beliefs, and aspirations and to discover God's future mission for them as a unified group.

Provident Book Finder, a book review

service of Provident Bookstores, following the May issue, will automatically be mailed regularly to Mennonite ministers and church librarians only. Others interested in receiving this periodical (without charge) should request it by using the card form found in the May issue, or by simply dropping a request card or letter to *Provident Book Finder*, 616 Walnut Avenue, Scottdale, Pa. 15683.

Mary Harnish, a registered nurse who serves under Eastern Board at Shirati, Tanzania, arrived in the United States on Apr. 16 for furlough after a three-year term of service. Her address is 1918 Willow Street Pike, Lancaster, Pa. 17602. Her sister Elizabeth, who has been living with Mary in Tanzania, accompanied her home.

Mrs. Mary Yoder, Eastern Board missionary in Shirati, Tanzania, arrived on Apr. 16 in the United States for furlough. Mr. Leo Yoder will arrive on May 15 after additional travel en route. Their address is R. 1, Box 301, Stuarts Draft, Va. 24477.

Glen Brubaker, 1075 Gypsy Hill Road, Lancaster, Pa., is attending a seminar on leprosy treatment sponsored by the American Leprosy Mission at Carrville, La., from Apr. 15 to 21. Speakers at the seminar

include ALM doctors and other specialists in the field.

Brubaker plans to return to Shirati, Tanzania, in June 1971.

A new program of theological education especially designed for men in the middle years of life who have felt the call to ministry yet have not attended more than one year of college will be offered by the Associated Mennonite Biblical Seminaries in the fall of 1971.

A distribution of part-time studies at the Associated Seminaries and at a college or university near the minister-student's home will lead to an accumulation of 45 credit hours in approximately five years' time. After the completion of this program, an Associate in Theology (Th.A.) degree will be granted.

Elizabeth Hostetter, Eastern Board missionary in Nairobi, Kenya, was scheduled to arrive in the United States on Apr. 2 for a three-month furlough. Her address is c/o D. Ralph Hostetter, Eastern Mennonite College, Harrisonburg, Va. 22801.

Home Ministries and Evangelism is the new name of the Eastern Mennonite Board of Missions department headed by Chester Wenger, formerly called Home Missions and Evangelism. In proposing the change Wenger said, "Our work is much broader than missions in the traditional sense. In addition to 'mission churches,' our department includes these ministries: the Mennonite Information Center, Mission Children's Visitation, Camping Assistance, day care and head start programs, bookrack evangelism, community evangelism, student services, youth work, prison work, and Project Timothy with prospects for foster care, community development, and rehabilitation of young public offenders."

Salmon S. Butenge, Musoma, Tanzania, has been chosen as Treasurer of Tanganyika Mennonite Church, succeeding Nyerere W. Itinde.

Bishop Zedekia M. Kisare of the Tanganyika Mennonite Church conducted a seminar for congregational workers in the Kamageta church district from Feb. 22-26. Hezekia Sarya and Phebe Yoder shared in teaching the 30 who attended. "The people," Kisare wrote, "were greatly built up in their daily Christian lives."

Special meetings: Richard F. Ross, Hartsville, Ohio, at Longenecker, Winesburg, Ohio, Apr. 28—May 2. **Bill Detweiler**, Kidron, Ohio, at Pinto, Md., May 2-6. **William R. Miller**, North Liberty, Ind., at Lucas Hollow, Stanley, Va., Apr. 25—May 5.

New members by baptism: nine at Leetonia, Ohio; two at Groveland, Pipersville, Pa.; ten at Caln, Thorndale, Pa.; eight at Doylestown, Pa.; two at Oak Grove, West Liberty, Ohio; three at Beech, Louisville, Ohio; one by confession at Scottdale, Pa.

Elisabeth Elliot Leitch, well-known

missionary and writer, will be guest speaker at the annual Allegheny WMSA meeting, May 8, at the Blough Mennonite Church, Hollsopple, Pa. Mrs. Leitch has authored such well-known books as *The Savage My Kinsman*, *Through Gates of Splendor*, *Shadow of the Almighty*, *The Liberty of Obedience*, and *No Graven Image*.

Change of address: Ross D. Metzler from Meyersdale, Pa., to RD 2, Bedford, Pa. 15522.

Daniel and Eunice Miller and family from Montevideo, Uruguay, arrived in the United States on Apr. 2 for a one-year furlough. Their address: 22 S. 12th St., Akron, Pa. 17501.

Laurence Horst writes from Accra, Ghana: "Isaac Sackey was called by the Ghana Mennonite Church at her annual conference to consider giving full time for the church. As funds are available our brother is willing to give his time for the work of the church." Several other persons were called as church leaders and one as evangelist.

A preliminary report from Mennonite Board of Missions, Elkhart, Ind., indicates that an exceptional March increase in contributions of \$59,000 over contributions in March of the previous year brought the Board to within 3 percent of meeting its \$2,058,000 budget. The Board's executive committee has approved the allocation of estate and other funds to apply toward the remaining year-end deficit.

Calendar

Illinois Conference Annual Sessions, Hopedale, Ill., Apr. 23-25.

Annual Spring Meeting of Rocky Mountain Conference, Glennon Heights Church, Denver, Colo., Apr. 30 to May 2.

Franconia Conference Sessions, Franconia, Pa., May 6. Annual Meeting of the Mennonite Publication Board, Hesston Mennonite Church, Hesston, Kan., May 14, 15.

Ontario Conference Annual Sessions, Rockway Mennonite High School, June 4-6.

North Central Conference Annual Session and Mission Board, Bloomfield, Mont., June 10-13.

Pacific Coast Conference Annual Sessions, Western Mennonite School, June 11-13.

Western Ontario Conference Annual Sessions, Wellesley, Ont., June 11-13.

La Junta Mennonite School of Nursing Homecoming, La Junta, Colo., June 25-27.

Mission '71, Eureka College Campus, Eureka, Ill., June 28—July 4.

Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.

Alberta-Saskatchewan Conference Annual Sessions, Kalispell, Mont., July 16-18.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.

South Central Conference Annual Sessions, July 23-25.

Indiana-Michigan Conference annual sessions, July 29—Aug. 1.

Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.

Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.: Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18; Mennonite General Assembly, Aug. 18, 19.

Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.

Allegheny Mission Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Readers Say

Submissions to Readers Say column should comment on printed articles.

After reading "Who Gets a Pastor?" in the March 9 issue of *Gospel Herald*, I felt led to write an answer. It may not solve the problem, but I believe it will be a more beneficial solution than the suggestion put forth in the article on the editorial page.

There may be any number of reasons why these congregations are not producing pastors. Apparently they do not have the spiritual equipment and qualifications necessary. The question is, it seems to me, why not? Perhaps they have been the longest without spiritual guidance. Lacking the necessary leadership they have begun to wander, backslide, or to go astray. Or maybe they have never really had the necessary dedicated pastors or leadership in the past. It is a well-known fact, individuals or churches can never teach or instruct beyond what they themselves know or have experienced. Those congregations, not producing pastors, are in the greatest need of inspired leadership. They need a devoted spiritual shepherd to guide them into a useful and effective work and service. Their need is now. Those congregations producing pastors are in a healthy condition and able to wait a little longer for a pastor.

It would, therefore, seem to me, that Donald D. Nofziger is approaching this problem, wrong-end-to, from a worldly point of view. The worldly viewpoint, of a return only in accordance to what is given or contributed, can only harm and weaken those congregations still more and may even be responsible for their complete downfall.

The key for a proper solution, I sincerely

believe, lies in the instructions Paul gave to the Christians at Rome. He said, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" He concludes, "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:14, 15a, 17).

Some upon reading my answer to this problem might wonder why I was so deeply moved. I write as one who expects to enter the ministry. If it becomes my privilege to pastor a congregation, I would expect and hope it would be one of these where the greatest need is. God's service requires the best and all that His servants have to give. To bring spiritual success and blessing to a nonproducing congregation would require the best and challenge to the full my ability to give. I can ask no more. — LeRoy Harrison, Trenton, N.J.

Commenting on the letter by Robert Yoder with regard to Amish education in the March 23 issue:

Mr. Yoder feels that the state of Wisconsin has tragically failed in their sacred obligation to a small group of their people.

I wonder how much Mr. Yoder knows about the Amish people when he speaks of forcing their children to go through life with semi-darkened or crippled minds because of the incredible ignorance of their parents. Forcing Amish children to go to high school for two years is certainly not going to relieve this condition.

Rather, the high school will often be the means of causing the Amish child to leave the faith of his parents. The Amish are not as ignorant as Mr. Yoder would have us believe. They know what happens when their children go to high school. They simply leave the Amish Church.

The Amish people, being largely farmers, have little need for education beyond the eighth grade.

I am very happy to note that the state of Wisconsin is wise enough to grant religious freedom to those of the Amish faith. — H. Harold Hartzler, Mankato, Minn.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Carr — Bartholomew. — Richard Carr and Marilyn Bartholomew, both of North Lima, Ohio, North Lima cong., by Richard Bartholomew, father of the bride, Mar. 21, 1971.

Chrisinger — Baxter. — Mark Chrisinger and Dianne Baxter, Mt. Pleasant, Iowa, both of the Pleasant View cong., by Glen Richard, Mar. 27, 1971.

Harting — Morgan. — Charles J. Harting and Maxine K. Morgan, both from Denver, Pa., Red Run cong., by Luke L. Horst, Apr. 4, 1971.

McCartay — Peachey. — John McCarthy, Goshen, Ind., Sycamore Grove cong., Harrisonville, Mo., and Anne Peachey, Belleville, Pa., Boyer cong., by Don Augsburger, Dec. 29, 1970.

Martin — Diller. — Lester R. Martin, Shipensburg, Pa., Rowe cong., and Esther M. Diller, Greencastle, Pa., Cedar Street cong., by Mahlon D. Eshleman, Mar. 27, 1971.

Ressler — Augsburger. — Everett Martin Ressler, Powell, Ohio, Powell cong., and Phyllis Anne Augsburger, Harrisonburg, Va., Park View cong., by Don Augsburger and Maynard Ressler (fathers of the bride and groom), Feb. 27, 1971.

Troyer — Martin. — John Troyer of the Cairo, Neb., cong., and Elizabeth B. Martin, Wisler cong., Goshen, Ind., by Harold D. Myers, Feb. 20, 1971.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beck, Duane and Lois (Gingerich), Elkhart, Ind., first child, Eric Thad, Feb. 13, 1971.

Carr, Tom and Brenda (Fitzgerald), Waterloo, Ont., second child, first son, Steven Thomas, Mar. 15, 1971.

Gingerich, Don and Sharon (Bast), Zurich, Ont., second child, first daughter, Monica Anne, Mar. 21, 1971.

Gingerich, Richard and Jean (Nuss), Hebron, Ind., first child, Michelle, Mar. 28, 1971.

Hunsberger, Merle and Florence (Derstine), Franconia, Pa., first child, Angela Dawn, Mar. 24, 1971.

Mason, David T. and Karen (Blosser), Aspen, Colo., first child, Gregory Taunton, Mar. 21, 1971.

Miller, Harold and Annetta (Wenger), Dar es Salaam, Tanzania, second son, Lynn Edward, Mar. 24, 1971. (One daughter deceased.)

Miller, Lyle J. and Ruby (Yoder), Parnell, Iowa, second child, first son, Timothy Jon, Mar. 17, 1971.

Miller, Melvin J. and Bonita (Mishler), Topeka, Ind., first child, James Allen, Mar. 27, 1971.

Nafziger, Lowell and Diane (Stamm), Archbold, Ohio, second child, first son, Anthony Lynn, Mar. 11, 1971.

Shetler, John and Alice (Weaver), Apple Creek, Ohio, second child, first son, David Paul, Mar. 4, 1971.

Snyder, Robert and Audrey, Denver, Colo., third and fourth children, second daughter and second son by adoption; Londa Jill, Feb. 6, 1971, and Jerome Todd, Mar. 20, 1971.

Tucker, Russell and Betty (Davis), Orrville, Ohio, seventh child, third son, Randy Lee, Mar. 7, 1971.

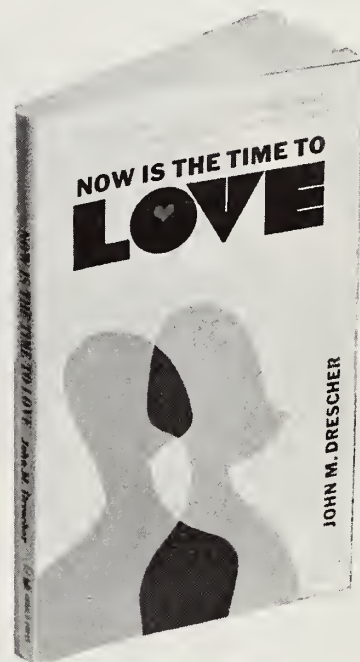
Weaver, Ivan and Joyce (Wenger), Apple Creek, Ohio, second child, first daughter, Cynthia Darlene, Mar. 25, 1971.

Wenger, Marion R. and Anna Frances (Zimmerman), Goshen, Ind., second son, Joel Martin David, born Mar. 9, 1971; received for adoption, Mar. 29, 1971.

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Obituaries

May the sustaining grace and comfort of our Lord
bless these who are bereaved.

Landes, Jonas S., son of Abraham and Esther (Shadinger) Landes, was born in Plumstead Twp., Pa., Apr. 29, 1889; died of a stroke at Franconia Mennonite Home, Mar. 24, 1971; aged 81 y. 10 m. 23 d. His wife, whom he married Nov. 1916, died Feb. 1949. Surviving are 3 sons (Daniel, Jonas, and Clayton), 2 daughters (Florence—Mrs. Orrie Kindy and Rachel—Mrs. Wilmer Kerr), one foster daughter (Margaret—Mrs. Russel Blanks), 26 grandchildren, 2 great-grandchildren, and 3 brothers (Reuben, Allen, and Daniel). One brother, 2 half brothers, and one stepsister preceded him in death. He was a member of the Doylestown Mennonite Church, where funeral services were held Mar. 29, in charge of Joseph Gross, Silas Graybill, and Roy Bucher; interment in the Doylestown Mennonite Cemetery.

Meyers, Mary, daughter of Willis and Lizzie (Hackman) Wismer, was born at Lansdale, Pa., June 28, 1900; died at her home at Souder-ton, Pa., of coronary thrombosis, Mar. 22, 1971; aged 70 y. 8 m. 22 d. On Mar. 21, 1923, she was married to Claude E. Meyers, who sur-vives. Also surviving are 4 daughters (Esther — Mrs. Samuel Hackman, Ruth—Mrs. Frank Toth, Sarah—Mrs. Ralph Hedrick, and Rachel — Mrs. John Smith), 3 sons (Paul, David, and William), 30 grandchildren, 6 great-grandchil-dren, one sister (Mrs. Ephraim Delp), and one brother (Harold). She was a member of the Line Lexington Mennonite Church, where funeral services were held Mar. 27, in charge of Harvey W. Bauman and Arthur D. Ruth; interment in the Line Lexington Cemetery.

Nissley, Alice G., daughter of Peter R. and Harriet E. (Garber) Nissley, was born near Mt. Joy, Pa., June 17, 1888; died at the Oreville Mennonite Home, Lancaster, Pa., Mar. 5, 1971; aged 82 y. 8 m. 16 d. Surviving are 2 sisters (Esther G.—Mrs. John R. Kraybill and Rhoda G.). She was a member of the Mt. Joy Mennonite Church, where funeral services were held Mar. 7, in charge of Henry W. Frank and Elmer G. Hertzler; interment in the Kraybill Cemetery.

Ramer, Lottie Mae, daughter of Noah and Lydia Weaver, was born in Elkhart Co., Ind., Feb. 9, 1889; died Feb. 12, 1971; aged 82 y. 3 d. On Nov. 3, 1906, she was married to Joseph Ramer, who preceded her in death, May 26, 1943. She is survived by 3 sons (Edwin, Clifford, and Walter), one daughter (Gladys), 2 brothers (Clayton and Roy), and one sister (Verda Yoder). One son (Paul) preceded her in death. She was a member of the Salem Mennonite Church. Funeral services were held at the Yellow Creek Mennonite Church, with Harold D. Myers and Francis Freed officiating; interment in the Yellow Creek Cemetery.

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Cover photos by Jan Gleysteen: the printshop at the Ephrata Cloister where the *Martyrs Mirror* was printed and completed in 1748; the printer inks a two-page form on the Cloister's historic wooden press; Dieleman Kolb and Henry Funk, Mennonite ministers from the Skippack area, examine the proofs shown by the translator, brother Peter Miller; the 1748 *Martyrs Mirror*, the largest book printed in Colonial America. — From the movie *The Quiet in the Land*.

JOHN M. DRESCHER, Editor

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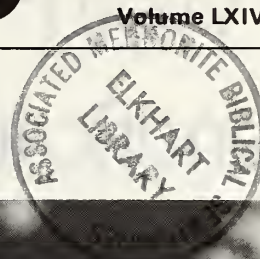
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The Word— Identification, Presence, and Grace



By H. Ernest Bennett

As we are together these days to seek God's will for the ministry of His church, I trust that you have come in anticipation of finding our way through the light of the Spirit which can bring hope to every man. We know the truth which can set men free. We follow the Spirit through whom we preach good news, release for captives, and liberty for those who are oppressed. Our task deals with the lives and faith of men.

In the Gospel of John, chapter 1, verse 14, we have these words: "And the Word became flesh and dwelt among us, full of grace and truth." I find in this verse several concepts which deal with important concerns for our service ministry. I would like to call them to your attention as ideas which might guide our work and planning.

Evangelism and Social Action

Currently the Christian church is discussing, debating, and giving much thought to concepts of evangelism and Christian social action. Our Mennonite involvement in these dialogues comes from current involvement with other Christians. Christians have, in various ways, divided Christ's ministry and teaching into identifiable parts and have placed varying values upon them. Unfortunately, this kind of approach has in many ways turned our eyes from seeing Christ in His wholeness and concentrated our attention on the works He did. We further evaluate these works on the basis of our own needs and our present world situation. That which then seems most relevant in world need may become the point of immediate stress for action.

I am grateful that our Anabaptist forefathers did not need to defend either the proclamation of the Word or help for the suffering and needy around them. They saw their fellowmen in light of Christ's redemptive life and ministry. To help men to be reconciled to Christ and to each other meant, for them,

following the example of their Lord. I believe that this kind of simple faith has been the bulwark of our own concepts of life, brotherhood, mission, service, and fellowship. It has been significant in determining our relationship with the societies in which we live.

It is obvious that we have not lived our faith adequately, nor have we shared as we should within our brotherhood or with our fellowmen. I believe, however, that our basic understandings of Christ's ministry and the Jesus way of life can lead men to faith in God. It is the only basis of reconciliation for man.

The Ever-Changing Task

The task we probably need to face now is to determine how we can fulfill our calling and carry out His commission in our day. This is an ever-changing task. It can be done only under the leading of the Spirit and committed living under the lordship of Christ.

John 1:14 says three things about our Lord which are suggestive as guides for our ministries and clarity in our calling.

John says, "... the Word became flesh." The concept I see in these words could also be called *identification*.

Jesus came to earth not only as a representative of the Father. He also became one with us. To be identified with another person is most important if we are to communicate with him and develop acceptance and understanding. When this occurs, we have established the true basis for serving and helping. This also makes possible the communication of God's message and giving a witness of God's reality in our own lives.

An important factor in establishing identification is to discover the real need of the person. We dare not assume that our understanding of the need is the right one or most important. It is most important to know whether judgments we are making about programs are based on our own economic and cultural values or on an understanding of the real con-

H. Ernest Bennett, Chairman, MCC Executive Committee MCC Annual Meeting, January 22, 1971, Chicago, Ill.

cerns of those we go to serve.

Becoming Flesh

Since we must become relevant in meeting the real needs of those whom we go to serve, it is of prime importance that significant relationships be developed. Persons who understand and accept the Christian faith can, in life and deed, reflect Christ's involvement in their own experience. We, too, become "flesh" as we become involved in service.

Paul Verghese, principal of the Orthodox Theological Seminary in Kottayam, India, has recently written, "This I have come to believe: that being and doing are more important than speaking and communication. Our actions, our gestures, the very lines of our faces all communicate." To be and to do, as well as to speak, must mean that the one who serves must know the Christ if he is to communicate the message of Christian love and hope.

John continues to say that the work of God who became flesh "... dwelt among us." The concept we see here is one some refer to as *presence*. As Christ dwelt among men, He was God present among us.

To understand others in our day, we must also in a real way be where they are. It seems to me that one of the important elements of our Mennonite mission and service programs has been our commitment to sending and going. Our being ready to serve where people are in their need is a relevant part of our ministry.

We have been concerned that where we send material aid or funds, we also want to send workers. This is in keeping with the concept of dwelling among men. In this way we more fully understand and identify with their need for both physical help and the gospel message. Jesus dwelt among us until He had revealed the Father and God's kingdom was initiated. This same example should lead us to serve and witness until Christ is made known, faith has been found and the church has become a reality.

Knowing When to Leave

We need to be conscious, however, that Christ also gave us an example of going away. Jesus seems to make it clear that His message must be accepted by faith and men must then arise and walk in their new faith. One of the principles about which we yet have much to learn, is knowing when to leave so that others can live by their own faith in Christ.

Jesus said, "I must go that the Spirit may come." Our going is not totally on this same basis, but I am inclined to feel that more relationship may exist here than we have realized.

I became more aware of this concern recently when I read the following comment of Paul Verghese regarding the church in India needing to become self-reliant. "Our churches by themselves would never have mustered enough courage to say to our erstwhile mentors and large-scale benefactors, 'Please, brethren, leave us alone for a while. We need to develop our faith in God by depending less on your generous help. We need to regain our spiritual identity and dignity. We can do that only by developing our own spiritual leader-

ship, our own way of living the Christian life in a poor nation, our own thinking on the meaning of Christ's incarnation for our lives. Even if we ask you in a moment of weakness and temptation to give us your money and personnel, you should care enough for our spiritual health to say no to us.' "

This statement clearly identifies that one of the real tasks ahead of us is to determine when to be there and dwell among those whom we want to help, and to know when to strengthen their faith and lives by leaving the task in their hands alone. We must not be doing service to meet our own needs or to reach goals based on our own concepts and culture. Our desire for a strong brotherhood probably makes this one of our most current and significant problems both in service programs and in missions.


Real Understanding

John describes Jesus as being "full of grace and truth." The concept here is one of an *in-depth understanding of man*.

This phrase provides us with an in-depth view of Christ's ministry, both through identification and being present. Christ based His relationships with men on compassion and commitment in God's kingdom. He did not condemn men on the basis of outward appearance, but He looked into the thoughts and intent of their heart.

Christ brought a ministry of reconciliation. He knew that faith and love could be real for men only when they understood and accepted the love of the Father. Our commission is to serve others, share our faith, seek out the heartfelt need, and confess Christ as our way of life. Then we pass to others our understanding of grace and truth in our own experience, both by word and deed.

Dr. Samuel Escobar, Director of Ediciones Certeza, Cordoba, Argentina, spoke clearly to our total involvement with others when he said, "Service is not evangelism. Men, whatever their social class, economic condition, or political position, need to know that God loves them and Christ offers them the way to return to God. Rich and poor, capitalists and workers, military and politicians, all need to hear the call to repentance and faith. To proclaim the good news by preaching, personal testimony, literature, and Bible distribution, is always necessary, here and now, by every believer. But he who evangelizes has a different life. He is someone who has learned to serve. He is a living letter who shows forth the truth and applicability of the message he proclaims. We can never separate the proclamation of the gospel from the demonstration of that gospel. They are different, but both are indispensable."

When Jesus departed from among us He said that the Spirit would come. As David Shank, pastor in Brussels, Belgium, under the Mennonite Board of Missions, Elkhart, Ind., has said, "We are now in the time of the Spirit." Let us continue to live together under the Spirit. Let us continue to be servants of Christ under the Spirit. Let us plan programs together under the Spirit. Let us do this so that grace and truth may become known as gifts of the Spirit and that the kingdom of God may come among men everywhere. 

Heal the Divisions of Thy Church

"Almighty God, in whom is calmness and concord,

Heal the divisions of Thy church

Which separate brethren from one another.

While there are diversities of knowledge and faith,

And we cannot all be of the same mind,

May we be made *one in loyalty to Christ*

And in the endeavor to enthrone Him

Lord of lords.

Deliver us from blindness and prejudice,

From intolerance and evil-speaking,

That by the charity of our temper and thought

We may *show forth the beauty and power*

Of the religion we profess and

Commend it to the world in Jesus' name.

Amen"

— Henry Sloan Coffin

One misconception that has contributed to disunity is that unity is something we are to create! No, it's God's creation. We are only to *keep it*. "Endeavoring to *keep* the unity of the Spirit in the bond of peace." We do not work for unity, we start from unity.

Jesus prayed, "That they may be one as we are." As Alfred Loisy says, "*Christian unity* is a vital *organic union*, not only similar to but veritably identical with the union of the Father and the Incarnate Son." So we are to become what we already are!

And Robert Nelson says, "Unless there lies deeply embedded in the faith of Christians this conception of unity as a fundamental *gift of God* to be expressed and used, rather than as a goal to be attained, the prospects for a church which maintains 'the unity of the Spirit in the bond of peace' are most discouraging."

Adam Clarke rather humorously said, "They proved their doctrine orthodox by apostolic blows and knocks." If we feel we have to create unity, we may try to prove our orthodoxy by blows and knocks! But if we see unity as a *gift of God*, something we are to keep in the bonds of peace — we work at our problems in a different way.

The Church Welfare Committee just had its *Third Consultation on Brotherhood* in Chicago with forty-two brethren. We sharpened our understanding that real unity and brotherhood can only take place when we grasp the basis for unity and then listen to each other in our pilgrimage of faith without being judgmental. We left that Consultation with a new awareness of what it means to be "The Faithful Church Today." Much of the reason for the deeper sense of unity was because we "listened."

— Norman Derstine, Secretary
Church Welfare Committee

On Sitting by the Treasury

Mark 12:41

The pastor was conducting the morning worship as usual. The ushers had come forward to receive the offering plates, the call to stewardship had been given, and the ushers turned to their task. The pastor, however, instead of returning to his chair on the platform, descended the steps, walked over to where the plate was beginning its way down the first row, and standing beside the usher, deliberately watched what each person dropped into the plate.

Faces showed first perplexity, then embarrassment, and finally indignation. The pastor followed the plate as it was passed from pew to pew as though he didn't notice the people's reaction, watching silently but diligently what each person dropped into it.

He then reascended the platform and when the ushers came forward with the plates, he said to the congregation: "If you are indignant and offended that I should see what you have given, I would remind you that the Lord Jesus still sits by the treasury watching what His professing disciples drop into the offering. It is nothing that I should see what each of you give for He who is our Redeemer and our Judge knows both our hearts and our purses and it is He whom you must answer to concerning your stewardship. Let us pray. . . ." — Gerald C. Studer.

The Shame of Being Neutral

The church is loaded with neutrals, hangers-on, eat-your-cake-and-have-it-too people. They want all the advantages of membership in this institution but they want also to sit loose to the disciplines and responsibilities that must accompany such a privilege. In Dante's great poem, *The Divine Comedy*, we find the neutrals occupying the mouth and vestibule of hell. Those who in this world had never taken a side find themselves there swirling unceasingly in clouds of red sand, their faces bitten by wasps and hornets. Dante denies them the moral dignity of a place even in hell itself. "Heaven will not have them, and the deep hell receives them not, lest the wicked there should have some glory over them" — lest the wicked, that is, seeing these neutrals, should be able to feel there were souls worse than themselves.

And what was the sin of these neutrals? Simply that they had never taken a side. They had spent God's precious days which comprise our earthly lives watching which way the wind was likely to blow. — John A. Hutton, *At Close Quarters*.

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That Worldliness Question

One of the Christian's basic difficulties down through the decades and centuries is his relation to the world. Yet in all the preaching and pronouncements about the world and worldliness it is rarely defined. At best it remains a vague, unreal something. Sometimes worldliness is narrowed down to include a few practices which move with the tide. Yet, because it is a problem, the Scripture speaks often about it.

Jesus, when He spoke about the world, and He often did, suggested there was something about the world which was very wrong. And this wrongness was more basic and influential and insidious than passing fads although such may well be one reflection of a worldly spirit.

Strange too that the church, in its indefiniteness as to what worldliness is, often degenerated in its thinking until the beautiful, the lovely, the joyful, the pleasurable were thought of as worldly. How contrary to the Christian concept of God's creation and purpose such a view really is! Put it down once for all that God planned for His creation, which includes all of us, to be beautiful and joyful. He wants every part of living to be a pleasure. God intends that girls be pretty, men virile, love expressive, eating pleasurable, and sex enjoyable. To reject this is to run counter to all God made. It is only as the beautiful is twisted from God's intended purpose that we bring shame upon Him and ourselves.

How did Christ define worldliness? What did He mean when He warned against "this world" or "this life"? Jesus and the rest of the New Testament seem to refer to worldliness as a spirit which sees things only in terms of "this life." Worldliness refers to an attitude held by Cain, Judas, and others which looks and longs for a kingdom, but leaves God out.

If you are worldly, Jesus says, then you think that the most important things in life are such things as comfort, money, sensual gratification, power, or fame. And gradually you live more and more for such. One or another of these become your chief concern, take your time and attention to the neglect of those things which outlast them. In the words of Scripture worldliness is "to mind earthly things" more than heavenly things. It is to seek satisfaction in material things more than in love, forgiveness, service to others, peace, and joy. Only when the spiritual dimension is added does life have real meaning and beauty. Only then does "the world"

have any reality at all.

So the world in the special New Testament sense is a system of practical ungodliness. It is a way of life in which men live and labor and love for any concern except God and righteousness. This is the all-pervading spirit of the age. This Paul speaks of when he writes in Romans 12:2 "Be not conformed to this world. . . ." Jesus speaks of it in that significant parable of the sower in warning that "the cares of the world" choke out spiritual appetites and damn to death.

A. Morgan Derham writes, "We at once recognize that 'the world' is a much more elusive thing than we might think. If it were only a matter of certain places which are tainted and dangerous, all is easy; but if we think in terms of *the spirit of the age*, we see the difficulty we are in. You cannot avoid it by simply avoiding certain places. For example, the passage in the parable of the sower about "the cares of this world, and the deceitfulness of riches" suggests that the businessman's desk may be a more dangerous place for some than the cinema (or theater). Ought we not to warn people as emphatically about the one as we do the other?"

This then, is how to be worldly, according to the full definition of the term. You sit at home by your innocent fire-side, and you open a popular magazine; at once you are absorbed in the "spirit of the age." The spirit you manifest in the home or church by the tone of your voice and words you say may so easily carry the spirit of the age. It is possible to be *of* the world without being *in* the world.

So one can go on to say that the seeking and the enjoyment of power — a typical spirit of the age — even inside a religious organization or a church is worldly. A dominant concern for the things of the present world is the "spirit of the age." There is really nothing that lies without the scope of the problem of the world, the spirit of the world. It is an all-pervading, all-penetrating spirit which cannot list the forbidden or the safe.

In light of this, worldliness is a very subtle thing. We begin to see that a spirit of unforgiveness, a word or thought of unlove, an act of unkindness, a desire to accumulate, a spirit of envy or jealousy are marks, par excellence of worldliness. Only by yielding ourselves to the Word and the Holy Spirit can we have produced in us the fruit of the Spirit, opposites of the fruit of worldliness. — D.

The Mennonite Presence in the Middle East

By Frank H. Epp

(A paper presented to annual meeting of MCC, Chicago, Jan. 22, 23, 1971)

"The Christian must therefore say haltingly and inadequately, to that great multitude of his friends on both sides of the tragedy, 'Do not ask to possess me entirely. I have one Master, that is Christ. But in His service I offer myself to both of you.' " — Denis Baly¹

I

A Mennonite presence in the Middle East dates back to about 1870 and the settlement in Palestine at that time of German Templars.² The present Mennonite Central Committee relief and mission programs, on the other hand, have their antecedents in humanitarian projects in Syria going back to 1898 and 1919.³

Today, however, we are more concerned about the future than the past, as we wonder how long and in what ways we may be useful in the Middle East. Part of the answer undoubtedly lies in the results of current peace talks under UN Mediator Gunnar Jarring.

What might that outcome be? In some ways we may be optimistic, because both the United States and the Soviet Union are now most anxious to avoid a serious military confrontation between themselves, and thus the pressure on their client states. These nations, Israel and Egypt, would themselves like to get out from under their heavy military burdens. Of the taxes which Israelis pay, for instance, 90

percent goes for military purposes, though we must remember that Israel has revenue sources other than taxes.⁴

Our expectations from the peace talks must, however, be tempered with the realism of certain facts. While the big powers have officially been promoting peace during the last year, they have also been filling both sea and land in the Middle East with the instruments of war. While Israel and Egypt are willing to talk, there is yet no willingness on either side to make concessions on territorial claims.

The same holds true for Jordan and Syria. And, more significant yet is the fact that one of the main parties to the conflict, the Palestinian Arabs, is not party to the negotiations, nor are their fundamental grievances very high on the agenda of the talks.

II

Thus, the immediate signs of the times are at least as discouraging as they are encouraging. The debit side of our peace ledger is further weighted by the fact that the deep-rooted and long-standing causes of the conflict remain, and, pending their removal, any peace agreements will at their best be little more than new patches on an old garment.

Fundamental to the Middle East conflict is a certain kind of religious thinking and feeling, which tends to be characteristic of all three monotheistic religions involved in the area: Judaism, Christianity, and Islam. All three have had and still nurture strong notions on such matters as chosen people, holy places, Holy Land, and just wars.



The concept of the chosen people, far from turning God's children into humble and servant people, has, more often than not, become the basis for a fanatic tribalism, a rabid racism, a fervent nationalism, and a crusading imperialism. The notion of Holy Land has turned man not into a steward of the land for his brothers, but a stealer of land from his brothers.

Man's holy places, instead of being helpful symbols pointing to God, have become indispensable sites to the experience of religion. From these distortions of "chosen people" and "Holy Land" came the justification of "holy wars," and all three religious communities have learned to accept carnal warfare against their fellowman as the essence of conflict with evil.

The above religious stance is, of course, rarely articulated explicitly, so we do not easily become aware of it. Today's secularism contributes to our blindness concerning the underlying religious phenomena because falsely we sometimes assume that secularism has replaced religion. But religion is the root of it all, and more often than not it has not only motivated Jews, Christians, and Muslims but it has also served to instigate and interpret the policies of nation-states and imperial powers.

III

The Roman emperors, for instance, sanctified their imperial causes by building temples to the gods and basilicas to the apostles and the holy virgin. The popes and their crusading armies set up a Kingdom of Jerusalem in the full confidence that this was essential to the kingdom of God.

Similarly, the Russian tsars found the justification for their Middle East intervention in the protection of Orthodox Christians. The Soviet leaders, following in their footsteps, religiously justify involvement in the name of their god, liberation, falsely so-called. The interests of Britain in the nineteenth century and the United States in the twentieth century were both sparked and sustained by the desire of Protestantism for equal space with the Catholics and the Orthodox in the Holy Land. Today Protestant discovery of its own most holy ground is symbolized by its careful guarding of the Garden Tomb, the auxiliary Protestant site for both the crucifixion and resurrection.

The Protestant entry into the Holy Land had a unique feature about it, in that, unlike the Catholic and Orthodox interest, it was accompanied, aided, and abetted by the return of the Jews. The theological assistance thus rendered to this return by the Christian community strengthened immeasurably the political and military activities of both British and Americans in the Middle East. The military occupation government of the Israelis in turn is now repaying the compliment by posing as a sacred guardian of holy places against "Arab terrorists" on behalf of Protestant tourists, especially at Christmas and Easter.

IV

This observation, that religious thinking and feeling may be the root of it all, is supported by strong current suggestions that the resolution of the Middle East conflict begins with an ideological orientation or reorientation. Or is it just coincidence that such calls are currently arising from both the

political left and the religious right?

The latter includes orthodox Judaism and fundamentalist Christianity. Both of them insist that the Word of the Lord is the primary agent of restoration in the Middle East. Similarly, a growing number of voices within the MCC constituency are insisting that the MCC ministry should be spiritual rather than material, that MCC should primarily save souls rather than feed bodies.

From the political left, the ideological initiative is most emphasized by the Democratic Popular Front for the Liberation of Palestine. What is necessary for national salvation says the DPFLP is "a revolutionary ideology," and more and more of the destitute Palestinians are joining in this demand for the good word rather than more works of welfare.⁵

The *Fatah* leaders at Al Karamah camp last September refused to accept any payment for a banquet laid out before our study group, though they insisted on our obligation to the ministry of the Word in the West. Even the Arab Christian representatives have asked the World Council of Churches that at least 10 percent of all the money for refugee relief be spent on giving the word about the refugees to the world.

V

Both the political left and the religious right deserve to be taken seriously in their insistence on the word, but we in turn must insist on the right word. Ideology saves only if it represents the Word of the highest God, the King of kings and Lord of lords.

In this respect, I have been troubled not a little by the tendency of the religious right to escape the Word which has already been given. The Orthodox Jew, for instance, neglects to take seriously the words of the prophets and the Messiah who has already come and explains his position by his waiting for the Messiah yet to come. Similarly, the Christian, who wants to avoid present obligations and delay all fulfillment until the Messiah comes again, misses the very significant message which the Messiah delivered for our serious consideration already with His first coming.

That Messiah gave us the Word of God, the ideology if you will, by which we should be saved and by which the government of peace would increase and never end. He gave us that Word when He spoke about the kingdom, which transcends the nationalisms and imperialisms of every age. He gave us that Word when He called men to worship in spirit and in truth rather than in holy cities or holy mountains.

He gave that Word when He reinforced earlier insights on property, which emphasized all the world belonging to God and to all His people. He gave that Word when He fraternized with the subordinated Samaritans, thereby reminding all chosen people that chosenness belongs to those who love and serve rather than to those who hate and rule, to those who extend chosenness to all of humanity rather than to those who constantly narrow it down. He gave that Word when, in confrontation with His enemies, He chose to suffer and die on their behalf rather than to insist that they be vanquished so that He might live.

In short, Jesus our Lord gave the saving Word by what He said and did about the kingdoms of this world, about religion, about property, about humanity, and, not least of all, about the enemy. It is this good Word which is needed in the Middle East and, more importantly, in North America as both churches and governments consider their approach to the Middle East. It is this good Word which alone validates our presence and our program.

VI

This emphasis on the ministry of the Word must not, however, be superficially interpreted. The Word is more than language, more than words. The Word of God in Jesus was more than words, because He Himself was the Word. The Word of God, incarnate in Him, consisted of what He said but also of what He was and what He did.

To call for a Mennonite presence in the Middle East that emphasizes the ministry of the Word, therefore, is a call that goes beyond our common understanding of such a ministry. It is not a ministry that eliminates the deed or the works of relief. Nor are the works of relief simply a way of getting the foot in the door for the words of the gospel. On the contrary, the works are themselves the good Word provided they are based on, are informed by, arise from, and flow to the King and His kingdom.

Therefore, the ultimate meaning of our presence in the Middle East is determined by our basic orientation to the Word. We either serve the kingdoms of this world and thereby nurture the perennially smoldering conflict in the Middle East and the misery of its humanity, or we serve the kingdom of God in which and through which all men are drawn to Him and to each other in a common stewardship of the whole of God's holy world.

And the difference does not depend on whether we go with works or with words, as relief workers or as missionaries. Rather the difference is determined by whether or not we go with the Word. Whether or not we are the Word. Our presence in the Middle East as relief workers, as missionaries, as educators, as travel agents, as nurses, and as farmers can in the long run either help or hinder the peace of its peoples. And this is true elsewhere in the world where we have chosen to witness and work. The Word makes the difference.

VII

As the Mennonite Central Committee, we seek to be "a Christian resource for meeting human need." That resource can include an abundance of personnel, big depots full of clothing and food, and a variety of programs. The resource that gives us depth, however, is the Word of God. After that our programs can and probably should have the breadth recommended by Urbane Peachey and other past and present workers in the Middle East, including communication and reconciliation between and among various groups; service programs on behalf of the needy; interpretation and witness before churches and government.

Depth, however, comes first, because, in the final analysis, our long-term contribution to the Middle East depends not on the breadth of our program or the length of our stay,

but on the quality of the Word which we represent.

Without the good Word, we will more likely than not become part of the problem rather than the solution.

Footnotes

1. Denis Baly, "Christians and Israel" *An-Nahar Arab Report* (Beirut: *An-Nahar* Newspaper).
2. Cornelius Krahn, "A Mennonite 'Zionist' Movement?" *Mennonite Life*, XXV:4 (October 1970), pp. 171-173.
3. S. F. Pannabecker, "Svria," *Mennonite Encyclopaedia*, Vol. IV, p. 678.
4. Don Peretz in a talk at Friends House, Toronto, January 9, 1971.
5. *The August Program and Democratic Solution* (Buffalo, N.Y.: Democratic Front for the Liberation of Palestine), p. 32.

The Purpose of Scripture

Most of us, even if we do not think of ourselves as being very "religious," have considerable respect for the Bible. It is like a mine which yields a rich load of ore for those who will dig in it. John Greenleaf Whittier once wrote these lines:

"We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

For centuries the Bible has consistently been the best selling book. It has gone through countless editions, and been printed in hundreds of languages. We have copies in our homes and schools. But perhaps we take the Bible too much for granted. How much is it actually read and respected? How deeply do we allow it to influence our lives?

Some people don't read the Bible because there are so many things they don't understand. Others are like Mark Twain who once said it wasn't the parts that he didn't understand that bothered him, but the parts that seemed quite plain. It is certainly true that the Bible can bring both comfort and distress, depending on what we do about its message. As one person put it, the Bible has a strange ability to comfort the afflicted and afflict the comfortable.

Most of us have probably at some time opened the Bible and felt it was dry and uninteresting. Perhaps we were too tired or hurried to really hear what it had to say. We can't treat either God or His Word like a bellboy and expect to find real satisfaction.

Jesus Himself has a word for us who really want to find help in the Bible. He once said to the Jews, "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life" (Jn. 5:39, 40). The real purpose of God's Word is to bring us to Jesus Christ who is the living Word. Until we open our minds and hearts to Him we cannot expect to really discover the comfort and hope which the Bible offers to all men. — John P. Oyer.



Our commitment:
to caring and to fullness of life in Jesus Christ.

Items and Comments

Recent figures released by the Justice Department show an average of 325 to 350 draft prosecutions per month. This is only a small percentage of resistance cases.

CADRE (Chicago Area Draft Resisters) estimates that U.S. attorneys have 20,000 case files, with over 40,000 cases yet to be turned over to them for action.

3,373 prosecutions were initiated in fiscal 1969 while 21,501 were declined, and 2,600 cases were not acted upon.

An agency of the American Baptist Convention has appealed to President Nixon to begin a movement for "national liberation" from the "atrocities and burdens" of the war in Indochina.

The denomination's Division of Christian Social Concerns said, "the present level of bombing and other forms of killing are so cruel and so destructive of people and society" in both Southeast Asia and the U.S. that liberation from such "intolerable conditions" must come.

Members of the division expressed gratitude to Mr. Nixon that the defense budget for Vietnam has been cut and that troop strength has been reduced.

However, it quickly registered "deep agony" over the continuation and "even expansion" of the war in Cambodia and Laos. The American Baptist statement made five specific proposals to President Nixon.

One of the most dramatic results emanating from the repeal of abortion laws in Hawaii, first state to do so, was the psychological reaction of nursing staffs in the hospitals involved.

Describing this at the 48th annual meeting of the American Orthopsychiatric Association was Dr. John F. McDermott, Jr., professor of psychiatry at the University of Hawaii School of Medicine.

Within a month after passage of the law in April 1970, Dr. McDermott and his colleagues were called upon by major Hawaiian hospitals performing unrestricted abortions to help them cope with psychological reactions among nurses involved in abortion duties.

Mixing obstetrical and abortion patients in the same hospital unit produced an "acute state of confusion" among nurses. They found themselves helping both in the delivery of new life and "taking it."

"New definitions of life and death, the role of a nurse, and the function of medicine were required," Dr. McDermott said, and "they were forced to face their

own personal feelings regarding sexuality and standards of sexual behavior. . . ."

Legalized bingo, long the financial boon of some Catholic parishes, schools, and organizations throughout the country, was recommended in Joliet, Ill., as the possible answer to the parochial school fiscal crisis.

The state superintendent of public instruction, Dr. Michael Bakalis, also suggested that off-track race horse betting and lotteries be considered as ways of aiding private and parochial schools now seeking state aid.

Speaking to about 1,000 teachers from 73 Roman Catholic schools in the Joliet diocese, Dr. Bakalis also urged Catholic schools to consider awarding scholarships to needy students to increase diminishing enrollments.

Heart disease and cancer were the major causes of death for Baptist pastors, church staff members, and denominational employees in 1970, according to the Southern Baptist Annuity Board.

It marked the 11th straight year that heart disease and cancer topped the list of fatal ailments for members of Southern Baptist Annuity Board protection programs.

During 1970, 67 persons died while in active service, and another 92 died after retirement, the board said. Heart disease claimed 45 percent of those dying in active service and 62 percent of the retired members. Some ten percent of the active members and 12 percent of the retired members died of cancer.

Nine accidents and six suicides were listed as causes of death for other active members, the board reported. Last year, neither cause of death had been recorded.

Other causes of death included leukemia and brain tumor, liver disease, pneumonia, hernia, vein hemorrhage, and cerebral hemorrhage.

A University of Chicago population expert predicted that by the year 2041 the average U.S. family will have 2.1 children, resulting in the number of annual births matching the number of deaths.

Sociologist Philip M. Hauser, in a speech prepared for the National Medicolegal Symposium of the American Bar Assn. and the American Medical Assn., called for continued emphasis on birth control.

He said that an "acceptable population growth rate" could be achieved "through the reduction of the third, fourth, and fifth

birth on the part of the predominant proportion of the population — the white middle class."

Today, the average family has slightly more than 2.5 children. In 1800, the average was about six.

Major Christian denominations of 10 countries will undertake a three-year research program into African marriage customs and practices, it was announced in Kampala, Uganda.

Purpose of the project is to determine whether there is a discrepancy between the ideal of Christian marriage "as it has been proclaimed by the churches," and marriage "as it is being lived by Christian themselves in Africa," taking into account various African tribal customs.

Sponsors hope that research will develop "practical" pastoral assistance for the churches.

A special ministry directed in large part toward the parents of young Americans who have fled the country to avoid service in the Vietnam war is being launched by the Committee of Southern Churchmen, an ecumenical organization based in Nashville.

The project, which has received a \$25,000 grant from the Field Foundation, is a "Christian service and ministry, not a political action," according to Dr. Joseph Hendricks, president of the committee.

Dr. Hendricks, dean of students at Georgia's Mercer University, said his committee was concerned about all victims of war, which includes parents of those who have self-exiled themselves in Canada as well as parents of those who have been killed or maimed in battle.

The American Bible Society has sold or given away nearly 2 million copies of its 1971 Daily Bible Reading plan — more than twice the number supplied in the previous year.

And a subsidized offer of a Bible for \$1.00 which was nationally advertised has resulted in requests for more than 17,000 Bibles, the Society said.

Miss Clarice Franklin, editor of Bible reading materials, said response to the radio announcements and newspaper and magazines ads rose as high as 1,500 orders in a single day.

One hundred college publications were among media carrying the print ad which featured photos of three leading rock groups, bearing the headline, "Look Who Reads the Bible."

CHURCH NEWS

Colleges Tell Case in Franconia Area

Franconia congregations in eastern Pennsylvania hosted 13 representatives from Goshen College and 13 from Eastern Mennonite College on Valentine Sunday in a pioneering experiment to emphasize church colleges.

Administrators, teachers, students, and alumni who made presentations buried whatever might smack of rivalry and competition between the two schools to make the case for Christian higher education. Teams with representatives from both schools visited in 19 congregations during morning worship and centered their talks in what a church college has meant personally to them. A conference-wide afternoon service at Blooming Glen Church provided additional time for conversation. In the evening, because other commitments prohibited EMC representatives from another round of meetings, GC teams, two by two, visited three of the smaller outlying congregations.

Among the many quotable quotes from the speeches, panel discussions, and question-and-answer sessions were:

*The colleges must repent for leaving the impressions of ignoring the supporting

church and appearing that they can be independent. Today's vital church college cannot exist without the local congregation.

*Youth, the idealists, tend to harbor a mistrust for specialists, described as "slots of a machine." There tends to be less concern to be the most superb technical specialist but more desire to be a competent Christian. Youth today are eager to live by the teachings of the Sermon on the Mount.

*Youth search for release from tensions of the present. Some choose drugs; others, alcohol; another group, speaking in tongues. The only satisfying answer, however, is a personal relationship with God. Stemming from that is a desire not to feel responsible for the whole world, but to work at the small issues person to person, to talk and work with others — peers, elders, teachers, ministers, congregations — and learn from them. The movement tends to be toward simplicity in life and less involvement in world affairs.

*The problems of today are greater than those of 30 or 40 years ago because the pace of change is staggering. College enrollment has doubled in the past 10 years. More buildings have been built on campuses in the past 10 years than in the previous 320 years. Institutions, like colleges and the church, tend to be conservative and have been pushed to keep abreast of developments. When they fail to keep up, they are criticized: students demand a voice in courses of studies, governance, personnel policies.

*On the other hand, there is a noticeable tendency toward conservatism in students. They are becoming more spiritually oriented. The activism and student despair of a few years ago has gone internal, and its outside form today is witness. Students are digging deep into the Word to find out what it has to say.

College representatives were pleased with the openness and friendliness of their hosts and the many opportunities for informal conversations with them, and were happy to hear later that they dispelled some fears, suspicions, and misconceptions about the church's colleges. But the student representatives were also surprised to discover they didn't have the edge on the home church. When one found out about the experiment of small fellowship groups in

a congregation, he remarked, "I learned exciting things last weekend that I never knew were going on back home."

One thing the weekend pointed up is the need for closer communication and more discussion between students and the church. One student noted that teams are visiting congregations and conversing on the issues of the church. But more needs to be done — "not to try to change the church or to speak prophetically, but to talk with people and learn."

First President's Portrait to Be Shown

In addition to the announcement of Eastern Mennonite College's fifth alumnus-of-the-year during the Apr. 23-25 homecoming, EMC president Myron S. Augsburg announced a second surprise — the unveiling of a color portrait of the college's first president.

The trustees commissioned the portrait of J. B. Smith, president of EMC 1917-22, last summer. Tom Schenk, a 1923 EMHS graduate from Jennerstown, Pa., who knew the late president personally, painted the portrait in oils on a 20- by 24-inch canvas.

Mr. Smith, a New Testament scholar, has been succeeded by four other presidents at EMC. All have been theologians.

Augsburger said that the unveiling has been tentatively scheduled for Apr. 24, immediately following the 39th annual singing of *The Holy City*, at 10:00 a.m., an oratorio by A. R. Gaul.

"Underground Church"

The arrest of Mrs. Lydia M. Vins, chairman of the Council of the Relatives of Imprisoned Evangelical Christians-Baptists, has been widely publicized in the West, but the grandmother has been incorrectly described as the leader of an underground church, according to Rev. Paul B. Peterson, president of Eastern European Mission headquartered in Pasadena, Calif.

The brutal arrest of the grandmother in front of little children was a nightmare of fright beyond description, Mr. Peterson noted, but he called attention to the fact that Mrs. Vins was clearly identified by her fellow believers in an open report.

"We call attention to these facts because Mrs. Vins has been identified as a 'well-known leader of the Russian underground church.' It is unfortunate that in an attempt to bolster the wholly baseless American invention of an 'underground church,' untrue statements are made concerning courageous leaders of the openly witnessing church in the Soviet Union, known to themselves and the world as the Persecuted Church. It is unkind, slanderous and degrading to picture these bold witnesses for Christ as leaders of a 'hidden' church that does not exist."

MDS Continuing in Inverness, Mississippi

The Mennonite Disaster Service home repair program in Inverness, Miss., will be continued for two or three weeks after Easter. Volunteers are expected from Pennsylvania and Ontario to help complete the work that has been undertaken by field foreman, Abram Froese of St. Catharines, Ont. Froese has been working directly under Ora Yoder, acting director of the MDS Region II organization.

A major part of Inverness was completely destroyed by a tornado in the late afternoon of Sunday, Feb. 21. Many homes were partially damaged. The storm swept through the center of this town of 1,100 people, destroying four of its seven churches and wreaking damage on all the others. Mississippi Mennonites began cleanup and light repairs that week. The bulk of the volunteers since then have come from Indiana, Michigan, Ohio, and Kansas.

Peterson, a veteran of nearly half a century of European evangelistic work, stated unequivocally "there is no underground church movement or anything even resembling such in that land."

He was referring directly to published reports in *Underground Evangelism* magazine identifying these stalwart believers loosely as leaders of the "underground church" in Russia.

— Evangelical Press Service

Nineteen Attend Spring Orientation at MCC



Members of the Old Mennonite Church at MCC, Mar. 23 to Apr. 5, 1971, orientation: Row 1—Judy Buckwalter, Rose Mary Dagen, Jean Hershey, Maribeth and Chris Slagell. Row 2—Bruce Martin, Milford Roth, Virgil Slagell. Absent: Larry Birkey and Lowell Histand.

Nineteen persons recently attended the Mar. 23 to Apr. 5 orientation at Mennonite Central Committee headquarters. Six of those entering service have accepted assignments and 13 will begin working at domestic assignments. With these new volunteers, MCC now has over 750 persons serving in domestic and overseas assignments.

Larry Birkey, Foosland, Ill., has begun a two-year term of Voluntary Service in Newton, Kan., where he will be working at the MCC Clothing Center. Larry is a graduate of the Fisher High School, Fisher, Ill., and is a member of the East Bend Mennonite Church.

Judy Buckwalter, Wellsville, N.Y., has begun a 30-month term of service in Amman, Jordan. She will be serving as a nurse at the Palestine Christian Hospital. Judy received her RN from the Coatesville Hospital School of Nursing and her BS in nursing from Eastern Mennonite College. She is a member of the Independence Mennonite Church, Andover, N.Y.

Rose Mary Dagen, Atmore, Ala., has begun a two-year term of nursing in Haiti at Hospital Albert Schweitzer. She received her RN from the Mobile Infirmary School of Nursing. Rose Mary is a member of the Freemanville Mennonite Church, Atmore, Ala.

Jean Hershey, La Junta, Colo., has be-

gun a three-year term of nursing service in Vietnam. Jean received her BS in nursing from Goshen College and is a member of the East Holbrook Mennonite Church, Cheraw, Colo.

Lowell Histand, Fountainville, Pa., has begun a 27-month term of Pax service in Botswana. He will be involved in rural development in Molepolole, Botswana. He attended Ursinus College and is a member of the Doylestown Mennonite Church, Doylestown, Pa.

Bruce Martin, Elmira, Ont., has begun a one-year term of Voluntary Service at Menno Home, Waldheim, Sask. He will be working in occupational therapy with retarded persons. He attended the Elmira District Secondary School and was employed by the C. L. Martin Company as a carpenter prior to entering service. Bruce is a member of the Elmira Mennonite Church, Elmira, Ont.

Milford Roth, Haven, Kan., has begun a 30-month term of Pax service in Brussels, Belgium, where he will be working in the International Student Hostel. He received an AA from Hesston College and was employed by Liberty Homes of Kansas before entering service. Milford is a member of the Yoder Mennonite Church, Yoder, Kan.

Virgil and Maribeth Slagell and son Chris, Hydro, Okla., have begun a two-year term of Voluntary Service at Boys' Village, Smithville, Ohio. He will be involved in working with the boys on the farm and his wife will be doing secretarial work. Virgil is a graduate of Hesston College and Maribeth attended Hesston College. Both are members of the Pleasant View Mennonite Church, Hydro, Okla.

GC Sets June Week for H. S. Students

A variety of workshops is available to high school juniors and a special workshop in music is available to sophomores and seniors as well as juniors at Goshen College, June 12-19, 1971.

In its 12th annual summer program for high school juniors, GC's College Preview offers each student one choice of seven workshops. Offered this summer are physical education, led by Fred Litwiller, Maple Leafs varsity basketball and golf coach; international studies, led by Arlin Hunsberger, coordinator of Study-Service programs; drama and mass communications, directed by Roy Umble, head of the speech department and program director of WGCS-FM; biological ecology, in charge of Jon Roth, associate professor of biology; painting with acrylics, in charge of Marvin Bartel, associate professor of art.

Music enthusiasts, whether sophomores, juniors, or seniors, may choose choir or orchestra. Philip Clemens, assistant professor of music, will direct music activities and be in charge of organ; Dwight Weldy,

professor of music and director of the A Cappella Choir, will be responsible for choir and voice; and Miss Mary Oyer, professor of music, will be in charge of orchestra. Chamber groups and private instruction will be available.

Beside workshops, convocations, and counseling appointments, the week's schedule includes visits to college classes, recreation at Pokagon State Park and the College Cabin, worship services, and information sessions about college life. Participants in past years report a week crammed with learning and excitement.

Parents of sons and daughters accepted for the week's activities will be invited to be guests of the college Saturday afternoon through Sunday afternoon, June 12 and 13. The school will provide lodging and meals.

Inclusive fee for the week is \$35. Students choosing the art workshop pay \$15 additional for materials.

Reservations are being accepted through May 31. More information and forms are available from John Beechy, Admissions Counselor, Goshen College, Goshen, Ind. 46526.

High-Aim Requests Additional Backing

"The hard fact is this: we need \$5,000 between now and the close of the current academic year to cover student tuitions and other High-Aim operational costs," Gene Yoder, Voluntary Service administrator responsible for program coordination, said recently in Elkhart, Ind. "Thus far all operating funds have been solicited privately from individuals and organizations rather than using Mission Board general funds, and we'd like to keep it that way."

The High-Aim program, now in its third year of operation, was developed by Lee Roy Berry, former VS teacher in the Cleveland, Ohio, public school system and presently a graduate student and part-time instructor at Goshen (Ind.) College. High-Aim seeks to provide educational advancement for young people from minority groups by lifting them from urban settings and placing them in cooperating Mennonite secondary schools.

A High-Aim board of directors is responsible to set operating policies, receive and screen applications, and coordinate schooling and lodging arrangements. Members include Lee Roy Berry, chairman; John Krall, Harrisonburg, Va.; Wilbur Yoder, Cleveland, Ohio; and Doris Nolly, New York City. High-Aim is sponsored by the Relief and Service Division of Mennonite Board of Missions, Elkhart.

Current High-Aim students and their assigned schools are: Lamortto Wofford, Chicago, Ill.; Venesse Taylor, South Bend, Ind.; and Theodore Ballinger, Chicago, to Bethany Christian High, Goshen; George John-

son, Omaha, Neb., Leamon Sowell, Jr., and Paul Scott, both of Chicago, to Iowa Mennonite School, Kalona; Virgil Hawthorne, Sarasota, Fla., and Jennie Berry, Lake Placid, Fla., to Central Christian High, Kidron, Ohio. All are residing in local Mennonite homes.

Regional counselors at each Mennonite high school enrolling a High-Aim student are asked to submit regular reports to Yoder's office. Several quotes from recent reports follow: "All work turned in is top-notch," said by American government teacher" . . . "accepted by other students; takes part in nonacademic student activities" . . . "regularly attends church; active in MYF" . . . "making good improvement in relationships with all people; seems to appreciate all his teachers" . . . "works around the farm he lives on; seems to be growing in spiritual concern. . . ."

From High-Aim students: "So far I have enjoyed my year here and have been kept busy; I'm in concert choir, a special quartet, school newspaper staff, the soccer team" . . . "I am doing fine and also gaining weight; guess it's this good old Mennonite cooking" . . . "I am adjusting to the community to the best of my ability and am beginning to understand why people think the way they do; am on the basketball team. . . ."

Yoder feels that support of a High-Aim student is an ideal project for an MYF group or other church organizations. The program cannot expand or draw in representatives from all minority groups unless operating funds are available, he pointed out. Each year congregations from across the Mennonite constituency are invited to submit names of likely High-Aim candidates. Incoming freshmen are given special consideration in hopes that they may spend all four years in a particular Mennonite high school.

Persons interested in making special contributions or in receiving additional information on the program and philosophy of High-Aim should write Gene Yoder at Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

New Reformation Needed

"What we need in the Mennonite Church is a new reformation," stated Conrad G. Brunk, instructor in philosophy at Eastern Mennonite College on leave of absence.

Presently with the National Interreligious Service Board for Conscientious Objectors in Washington, D.C., Mr. Brunk spoke recently at a meeting of the Franconia Regional Chapter of EMC.

The topic of Mr. Brunk's speech was an explanation of his baccalaureate address to EMC's 1970 senior class last May entitled "Reevaluation of Values for the Seventies."

The Mennonite Church has become an institution. It has lost its power in the

society because it has lost its original sense of mission," Mr. Brunk commented. In explaining his belief that a reformation within the church is essential, he emphasized that "we must recapture our old ideas; but, they will be in new forms."

Concerning the question of nonconformity, he criticized the Mennonite Church for clinging to the idea of the "quiet in the land" and called instead for a nonconformity of minds and spirits.

"A new nonconformism cannot be an isolated subculture of Christians deciding to be different just to be different," he said. "We must reject conformism in all its forms."

In a comment on Mennonitism and American culture, Mr. Brunk expressed concern that Mennonites have been sucked into some of the most evil values of American society, particularly its materialism and the equating of Americanism with Christianity. "The reason why the church is so dead in American society is because it is one with it," he explained.

In conclusion, Mr. Brunk called for an expression of nonconformity in ways that are a witness to the society, emphasizing that true nonconformity makes people angry.

Resistance Is Discussed

Mennonites "must be forever grateful to the [draft] resisters," stated John A. Lapp at Eastern Mennonite College, "because they have forced Mennonites to face the church's relation to the draft system."

Associate professor of history at EMC, but currently on leave of absence as executive secretary of Mennonite Central Committee's Peace Section in Akron, Pa., Lapp spoke to students during chapel and a World Affairs Club meeting.

Lapp opened his discussion by tracing the history of the draft resistance movement. He stated that tension has always existed between objectors to service and those who accept established alternatives, between the moralists and the pragmatists.

The EMC historian and peace advocate pointed out that only within the past few years has this debate become a Mennonite Church issue. He expressed concern that Mennonites have become acclimated to the draft, having forgotten that its one ultimate purpose is to find people to kill other people.

The question now facing the Mennonite Church, said Lapp, is how and when one draws the line. Members have not agreed on whether objection begins with alternate forms of service or with a total refusal to cooperate with the military system.

Lapp commented that the main weakness of the draft resistance movement is that it has always been an individual undertaking. "If the resistance is to survive," he said, "it must become a part of a community of resistance."

MEDA Holds Annual Meeting

The Mennonite Economic Development Associates (MEDA) Annual Meeting was held in Chicago, Apr. 1, 1971. Preceding the annual meeting several committees assembled on Mar. 31, 1971, to consider new areas of opportunities.

New projects were considered in Bolivia and Colombia. Funds were allocated for new projects in India and Taiwan. MEDA will open a project in Kenya with a group of 20 Christian families engaged in the poultry business.

In 1970, MEDA's membership grew by 10 to a total of 119. MEDA has projects in 14 countries and has accepted new projects in five other countries. Investments and assets grew in 1970 from \$347,000 to \$366,000.

Also at the annual meeting, Erie J. Sauder, Archbold, Ohio, was elected president of MEDA, replacing Ed J. Peters, Wasco, Calif., who had served as president since the beginning of MEDA in 1953. Elected to the Executive Committee as a member-at-large was John R. Dyck, who is presently completing a term of service with Mennonite Central Committee in Korea. He is replacing Howard Yoder, Wooster, Ohio, who has served on the MEDA Executive Committee for many years. Officers re-elected were Henry J. Pankratz, Mountain Lake, Minn., vice-president; Maynard Sauder, Archbold, Ohio, secretary; Olen L. Britsch, Archbold, Ohio, treasurer; Peter A. Enns, Dinuba, Calif., member-at-large; and Milo Shantz, Preston, Ont., member-at-large.

"Christmas as It Happened" Aired in Brazil

A breakthrough in religious radio broadcasting in Brazil during December 1970 opened the way for the release of a similarly styled Easter program this year. Sacrosom, the radio and TV department of the Missionary Church, headquartered in Fort Wayne, Ind., and with studios located in Maringa, Parana, Brazil, promoted the program *Christmas as It Happened*, throughout Brazil.

The program includes a series of five-minute newscasts produced by Mennonite Broadcasts, Inc., Harrisonburg, Va., mass communications division of the Mennonite Church. It is designed for public service release by stations in the U.S. and Canada during the week of Christmas. The events surrounding the birth of Christ are reported in a modern newscast style as if they were happening today.

Christmas as It Happened became *O Natal Como Aconteceu* through the translation and adaptation by Sacrosom to the

modern newscast style of Brazil. Recording was done under the supervision of missionary Dale Sloat with a professional staff of announcers and cast. The final recording was placed on a twelve-inch LP for distribution to the stations.

Although public service broadcasting as known in North America does not exist in Brazil, most stations were eager to air the program at no cost to the producers. In fact, they purchased the record and paid for postage. On smaller stations of one kilowatt or less, acceptance was immediate. With larger stations it was necessary to send a free recording for evaluation.

FIELD NOTES

New Life Seminar to be held at Landisville Camp-Meeting Grounds located approximately eight miles west of Lancaster on the corner of Church St. and Camp-Meeting Rd. at Landisville, Pa., Apr. 30 to May 2. The main speakers, Fred Augsburg, Leonard Evans, and Charles Taylor, will be on the News and Views program with Bob Neff, WDAC-FM, Lancaster, on Apr. 30 at 2:00 p.m. There will be a special Ministers' Breakfast at 7:00 a.m. on May 1. Reservations should be made in advance. Call Lancaster 717 397-1564, Intercourse 717 768-3602, Terre Hill 215 445-5031, or Telford 215 723-3467.

One of the Mennonite Church's leading theologians has accepted an appointment as a visiting professor in the Bible department at Eastern Mennonite College next year. **J. C. Wenger**, professor of theology at Goshen (Ind.) College Biblical Seminary, will join the EMC faculty for the 1971-72 winter and spring terms.

Sunday School Meeting at Stony Brook Mennonite Church, York, Pa., May 8, 9. Speakers will be Russell J. Baer, Bainbridge, Pa., and A. J. Metzler, Mt. Pleasant, Pa.

Revival meetings at Maple Grove, Atglen, Pa., were blessed of the Lord with 25 first-time confessions and more than 100 rededications. Fred Augsburger, Youngstown, Ohio, served as evangelist.

Evangelical churches in British Honduras have launched an Every Home Crusade. Its objective is to get Christian literature into every home. The Mennonite church in Belize City is participating by canvassing a portion of the city.

Mrs. Harold Lefever, an Eastern Board missionary in Belize City, said, "There has been some response to the invitation cards included in the literature. Pray with us that this may be a means of reaching homes which otherwise would not be reached. There has been quite a lot of visiting done and for the most part the

Final tabulation showed the Christmas program was used on over one hundred stations, giving Brazil complete local coverage at no air time cost to Sacro-Som. The program was aired on many large 50 kw stations that would never consider "regular" religious programs. Among the most eager to receive the recording were the large Catholic stations.

The wide acceptance of this program has encouraged Sacro-Som to continue. Released for Easter was a similar newscast style program from Mennonite Broadcasts, *The Greatest Week in History*, or in Brazil — *A Maior Semana da Historia*.

people seem responsive to the visits."

Writers' Penspirational Program at Parkesburg (Pa.) Mennonite Church, May 23, at 2:00 p.m. Bring manuscripts for criticism or mail in advance (not later than May 10) to John K. Brenneman, Box 32-B, R. 6, Lancaster, Pa. 17603.

The Quarterly Missionary Roundtable will meet at Goodville (Pa.) Mennonite Church, May 10 at 7:00 p.m. Joseph Kennel, Honey Brook, Pa., will lead a discussion on "Home Visitation."

In response to famine in northwest Kenya, Eastern Mennonite Board of Missions, Salunga, Pa., and Mennonite Central Committee, Akron, Pa., sent five tons of vitamins and \$5,000 for the local purchase of meat.

The Conservative Mennonite Bible Institute plans another summer term of three weeks, July 12-30. Ten courses are offered including some of Bible school level and some from the Institute. For information and application forms write to: Philip Shetler, R. 1, Irwin, Ohio 43029, or phone 614 857-2275.

The Associated Sewing Circles of Lancaster Mennonite Conference held their 119th semiannual meeting on Apr. 3, at the East Petersburg (Pa.) Mennonite Church.

Ray Landis was licensed for the ministry to serve the Allentown Mennonite Church, Apr. 4. John E. Lapp and Jonas L. Mininger were in charge of the service. Bro. Landis's address is 811 South Sixth St., Allentown, Pa. 18103.

David and Ruth Warfel, R. 1, Conestoga, Pa., left the United States on Apr. 7 for three years of work in La Ceiba, Honduras, sponsored by the Eastern Mennonite Board of Missions, Salunga, Pa.

David will assist Eastern Board's Voluntary Service director for Honduras. Presently there are 18 VS volunteers in Honduras working in agricultural and community development. From 1964 to 1966 Warfel was a community development worker under East-

ern Board's VS program.

Special meetings: Lloyd M. Eby, Lancaster, Pa., at Laurel Street, Lancaster, Pa. (meeting at the Caroline St. Brethren in Christ building), Apr. 25 to May 2.

New members by baptism: nine at First Mennonite and Sunnyside, Conneaut Lake, Pa.; eleven at Midway, Columbiana, Ohio; eight at Lyon Street, Hannibal, Mo.; six at Monterey, Leola, Pa.

Change of address: Forrest Ogburn from New Oxford, Pa., to R. 4, Gettysburg, Pa. 17325. James E. Metzler to P.O. Box 461, Manila, Philippines.

Women's Spring Retreat, Camp Hebron, Halifax, Pa., May 14, 15, beginning at 4:00 p.m. Jo Tan, Bible teacher from Indonesia, now living at Akron, Pa., will be meditation leader on "Faith, A Living Power." For information and reservation write Mrs. Rohrer Hershey, R. 3, Lititz, Pa. 17543, or phone 717 626-5549.

Area Missionary Conference, Beaver Run Mennonite Church, Watsontown, Pa., Apr. 30 to May 2, 1971.

Anna Marie Kurtz writes from Amasaman, Ghana, Mar.: "In reviewing the past year of work the time spent in medical work continues to dominate and grow. Part of this growth is due to cholera or the fear of cholera. Besides needing to see more patients we are required to send many more reports to the medical offices in Accra."

The final cash distribution of \$2,211 from the estate of Anna Megert Burkholder, at the time of her death a member of the Calvary Mennonite Church, Los Angeles, and a native of La Verne, Calif., was recently received by Mennonite Board of Missions, Elkhart, Ind. The estate bequeath to MBMC was undesignated and totaled \$45,704.13.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I wish to express my deep appreciation for the timely article, "What Is a Nonresistant Christian?" by Lloy A. Kniss in the Mar. 2 issue of the *Gospel Herald*. Such "living" will likely help the Lord more in building His church and evangelizing the world than trying to give "directions." — T. E. Schrock, Clarksville, Mich.

I read the *Gospel Herald* regularly and appreciate the content of your magazine. Your editorial recently on the small church was very good. In the Mar. 30 issue, "Extreme-itis" and "Lord, Look at Our Sacrifice" scratch where it itches. Keep up the good work.

I want to comment you also for editorials and articles which quite frequently challenge the uncritical Americanism of Christians in America. I know from your Readers Say column that you get criticized for this, but this only indicates the need for saying what is said against bowing to Caesar.

I have enclosed a copy of a letter in which I propose an effort to address our Evangelical brethren on this matter. — John K. Stoner, Harrisburg, Pa.

. . .

Praise God for your editorial, "Extreme-itis," in the Mar. 30 issue. I say amen to it. — Eldina Miller, Louisville, Ohio.

The editorial, "Extreme-itis," in the Mar. 30 issue of the *Gospel Herald* comes like a refreshing shower to dry ground. One can sense the winds of the Spirit in the thoughts which the editor has been burdened to share with the brotherhood. If the Gospel-Feast of preaching consists only of one particular item of food, the people starve and perish because of a dietary imbalance. No wonder that cattle deprived of the element calcium, seek it by eating earth or by chewing on old bones. Could it be that church membership losses and dissatisfaction is indicative of spiritual hunger and improper and deficient sermon menus? Perhaps ministers should examine their sermon pantry and restrict the serving of items which are the favorites of the minister (hobby riding), and resolve to serve balanced and nourishing life-giving spiritual meals under the direction of the Holy Spirit. There should be a soul searching by members to discern individual dietary needs and the grace to share them with the minister, and the offering up of effectual fervent prayer before the Lord for Holy Spirit guidance and revelation for the ministers of the gospel. — Wilmer D. Swope, Leetonia, Ohio.

I was touched by the article, "Buddhists Send Letter," in the *Gospel Herald* of Mar. 30. There is an angle to the Vietnam situation I feel we have not been emphasizing as we should, and the above letter may be the "call to action" as from the Lord Himself.

In the recent years, since the anticommunist revolution in Indonesia, there has been in progress in Indonesia one of the most fantastic revivals the church age has ever seen. News of it comes through to us only by small bits. I was told in the fall of 1970, by a minister who had been in Indonesia and had just returned, that various traveling evangelists and others have tried to take credit for having started this great revival (and some of them had been there) but no one really can because it is plainly a direct work of the Holy Spirit. If any one church, even, could claim the credit for it, no doubt we would get to hear much more news of the movement.

Indonesia is a close-neighbor nation of Vietnam's. I feel the present time is most opportune for the forces of the Lord to join the battle on behalf of the church in Vietnam, for a revival there, *calling all prayers warriors* to share the burden (Luke 10:2) to move revival-powers across from Indonesia into Vietnam (Eph. 6; 12, 18). The Buddhists no doubt would prefer a peace on other terms than that of a Christian revival movement, but they need salvation, too. Some of you may be in a position to do something else to help further this work, but according to Jesus' command I believe many more of us can help with our prayers, and we should. "Victory to the armies of the Lord!" — Roy E. Hartzler, Wellman, Iowa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bontrager, Marvin J. and Joyce (Miller), Middlebury, Ind., second child, first daughter, Wendy Janae, Apr. 5, 1971.

Burkey, Dan and Linda (Roth), Beaver Crossing, Neb., first child, Barry Allen, Mar. 30, 1971.

Clark, John and Lucille (Martin), Quincy, Ill., first child, Janelle Mae, Oct. 22, 1970.

Friesen, Delbert and Anna Kay (Emerson), Katete, Zambia, Africa, first child, Christopher Allen, Mar. 26, 1971.

Gautsche, Delmar and Donna (Klopfenstein), Coldwater, Mich., fourth child, second daughter, Lisa Michelle, born Apr. 24, 1968; received for adoption, Mar. 29, 1971.

Good, Elroy and Joan (Keffler), New Dundee, Ont., first child, Bradley Ray, Feb. 13, 1971.

Hathaway, David Wayne and Stella Elaine (Oswald), Wisner, Neb., fourth child, second daughter, Christine Gay, Mar. 31, 1971.

Ringwood, Fred and Mary (Rudy), Wilsonville, Ont., first child, Geoffrey Duane, Mar. 24, 1971.

Roth, Paul E. and Carroll June (Hostetler), Killbuck, Ohio, sixth child, second daughter, Jennifer Lee, born in Seoul, Korea, May 11, 1968; received for adoption Mar. 11, 1971.

Schrock, John Mark and Judy (—), Winchester, Va., first child, Jennifer Sue, Mar. 18, 1971.

Schwenk, Homer and Eleanor (Derstine), Souderton, Pa., fourth child, second daughter, Kendra Dawn, Mar. 20, 1971.

Shantz, Carl and Marcia (Brenneman), Didsbury, Alta., first daughter, Janelle Diane, Feb. 11, 1971.

Shantz, Ross and Sandra (Burkhardt), Waterloo, Ont., second child, first son, Michael Ross, Mar. 26, 1971.

Shantz, William and Arlene (Brubacher), Toronto, Ont., first child, Lisa Arlette, Apr. 2, 1971.

Steckly, David and Hazel (Myers), —, Alta., first daughter, Shawna Marie, born Apr. 29, 1970; received for adoption, Dec. 1, 1970; fourth son, Joseph David, Mar. 18, 1971.

Stutzman, Donnell and Elnor (Troyer), Halstead, Kan., second living son (one son deceased),

Dalton Grant, Apr. 6, 1971.

Troyer, Menno and Patricia (Miller), Hartville, Ohio, first child, Kenneth Emanuel, Mar. 28, 1971.

Weaver, Ivan and Joyce (Wenger), Apple Creek, Ohio, second child, first daughter, Cynthia Darlene, Mar. 25, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bange — Beyer. — Amos W. Bange, Hanover, Pa., Hanover cong., and Esther Beyer, Lititz, Pa., Hammer Creek cong., by Lester S. Martin, Apr. 3, 1971.

Esh — Schoffield. — Donald Esh, Spartansburg, Pa., cong., and Jean Schoffield, Bartonsville, Vt., cong., by Kenneth Benner, Feb. 27, 1971.

Fox — Hurst. — Lloyd Fox, Ephrata, Pa., Martindale cong., and Anna Hurst, Narvon, Pa., Bowmansville cong., by Aaron Z. Sensenig, Feb. 25, 1971.

Groff — Leaman. — Earl Groff, Bird In Hand, Pa., Stumptown cong., and Edith Leaman, Manheim, Pa., Gantz cong., by H. Howard Witmer, Mar. 6, 1971.

Hess — Lefever. — Kenneth Hess, Manheim, Pa., Landisville cong., and Vera Lefever, Lancaster, Pa., Mellingers cong., by George R. Brunk III, Feb. 14, 1971.

THE BEGGARS' BIBLE

By Louise A. Vernon

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Horning — Weaver. — Paul Horning, East Earl, Pa., Bowmansville cong., and Irene Weaver, New Holland, Pa., Martindale, cong., by Aaron Z. Sensenig, Mar. 11, 1971.

Rexrode — Ritter. — Willard Rexrode, Dayton, Va., Nazarene Church, and Brenda Ritter, Harrisonburg, Va., Chicago Avenue cong., by Harold G. Eshleman, Mar. 12, 1971.

Schrock — Hostetler. — Norman Schrock, Louisville, Ohio, Hartville cong., and Donna Hostetler, Louisville, Ohio, Stoner Heights cong., by Elvin Sommers, Mar. 13, 1971.

Snyder — Green. — Jon A. Snyder, Canby, Ore., Zion cong., and Janet Green, Portland, Ore., Portland cong., by Marcus G. Smucker, Mar. 27, 1971.

Steiner — Sommers. — Roger E. Steiner, Kidron, Ohio, Kidron cong., and Nedra Sommers, Louisville, Ohio, Stoner Heights cong., by Elvin Sommers, father of the bride, and Bill Detweiler, Apr. 10, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Deter, Randy, son of Clayton and Dorraine (Bos) Deter, was born at Morrison, Ill., Dec. 2, 1951; died from accidental suffocation at Morrison, Ill., Mar. 25, 1971; aged 19 y. 3 m. 23 d. Surviving are 3 brothers (Rodney, Russel, and Ricky), his paternal grandparents (Mr. and Mrs. Dan Deter), and his maternal grandparents (Mr. and Mrs. Alvin Bos). He was a member of the Science Ridge Mennonite Church, where funeral services were held Mar. 27, in charge of Edwin J. Stalter; interment in the Science Ridge Cemetery.

Ganbarg, Eugenia, daughter of Nathaniel and Bertha (Ostromogilsky) Shafran, was born at Kiev, Russia, Jan. 31, 1897; died of a heart attack at Landis Homes, Lititz, Pa., Apr. 2, 1971; aged 74 y. 2 m. 2 d. She was married to Marc Peter Ganbarg, who preceded her in death Oct. 20, 1963. She was a member of Hernley Mennonite Church. Funeral services were held at the Buch Funeral Home, Manheim, Pa., Apr. 5, in charge of H. Howard Witmer and Paul M. Witmer; interment in Hernley Cemetery.

Livingston, Ellen, daughter of Jacob M. and Catharine (Kaufman) Lohr, was born at Davidsville, Pa.; died at the home of her daughter, Mar. 21, 1971; aged 99 y. 3 m. 8 d. On Dec. 11, 1892, she was married to Jacob J. Livingston, who preceded her in death Oct. 10, 1954. She is survived by one daughter (Minnie — Mrs. Ralph Cable), one granddaughter, 4 great-grandchildren, one stepbrother, and one stepsister. She was preceded in death by one daughter, 2 sons, 6 sisters, and 2 brothers. She was a member of the Blough Mennonite Church, where funeral services were held Mar. 23, in charge of Harry C. Blough, Elvin Holsopple, and A. J. Metzler; interment in adjoining cemetery.

Wideman, Norman B., son of William and Sarah (Brubacher) Wideman, was born at Mayton, Alta., Sept. 5, 1906; died of a heart attack at Tofteld, Alta., Mar. 26, 1971; aged 64 y. 6 m. 21 d. On Dec. 24, 1931, he was married to Inet Soma, who survives. Also surviving are 5 daughters (Nina — Mrs. Frank Langkaas, Reta — Mrs. George Nielson, Betty — Mrs. Jerry Rovang, Sylvia — Mrs. Kenneth Winder, and Marilyn — Mrs. Daryl Odland), 3 sons (Norman, Kenneth, and Glenn), 25 grandchildren, 5 brothers, and 8 sisters. One daughter, Mary, died in infancy. He was a member of the Salem Mennonite Church, where funeral services were held Mar. 29, in charge of Harold Boettger and Paul Voegtlin; interment in the Salem Church Cemetery.

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<i>How to Kill a Church in Ten Easy Lessons</i>	Lyle E. Schaller
<i>Let Me In!</i>	Hubert Schwartzenruber

Cover picture by H. Armstrong Roberts: "Wood Thrush"

JOHN M. DRESCHER, *Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Elrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, May 4, 1971

Volume LXIV, Number 18



How to Kill a Church in Ten Easy Lessons

By Lyle E. Schaller

Is your community overchurched? Are there too many churches for the number of people? Would you like to see some of them close? Are you afraid your church may be one of those that will close?

If you answer any of these four questions affirmatively, read on, for here are ten tested and proved ways to close a church. Occasionally it is necessary to use all ten, but usually a combination of the first plus three or four others will kill off all but the hardiest of churches.

These lessons have been derived from the experiences of dozens of congregations that have committed suicide, been killed off by benevolent or paternalistic friends, or simply have died from hardening of the religious arteries.

1. Change from a pattern of corporate worship every Sunday to every second or third or fourth Sunday.

Or even better, instead of scheduling worship for the second and fourth Sundays, make it every other Sunday. There are enough months with five Sundays that this will keep all but the most faithful attenders confused.

Another approach is to cancel all Sunday morning worship services for July and August. In a few years, September will come and find only the pastor and one or two others present for that first Sunday in September.

Justify this shift away from corporate worship every Sunday with the reassurance that "no matter what happens we'll always have our Sunday school!"

2. Sell your program and forget about people's needs.

If you have concentrated your entire program of Christian education in the Sunday school for the past forty years, keep it up! Just because attendance is dropping off every year, don't let this become a reason to change it. Push harder to get people to attend Sunday school. Likewise, you people who are now forty or fifty years of age, and who were active in the youth program of the church back in the pre-World War II era, probably know better than anyone else what kind of youth program will be most meaningful to young people today. Plan it accordingly and invite the youth to attend. If they don't, get after their parents to make them attend!

Lyle E. Schaller is a city planner who is a United Methodist minister. He is with the Center for Parish Development at Evangelical Theological Seminary in Naperville, Illinois. His most recently published book was *The Impact of the Future* (Abingdon).

Follow the same pattern in all other areas of the life of the parish program. If it worked for the first half of this century, it should be good enough for the second half!

In business, marketing experts have found the company that concentrates on selling its own product rather than on meeting the customers' needs usually goes out of business. The same lesson can be applied to killing off unnecessary churches.

Another way to approach this is to forget about purpose and concentrate on the *means* of fulfilling that purpose. If you are building a new church building, make sure that this becomes an end in itself, not a means toward an end. Concentrate on getting the building completed and paid for, forget about the program that created the need or the desire for a new structure. If you are talking merger with a nearby congregation, make merger an end in itself rather than a means to an end. Follow the same pattern when discussing a new minister or any other paid staff, when planning a cooperative ministry with other congregations, when setting up the budget for the next year, or when embarking on a new effort in evangelism.

3. Encourage a low level of expectations.

"It can't be done" or "It won't work" or "We've never done anything like that before" are very helpful slogans. When you ask a person to accept responsibility for some task in the parish or to hold office, soft pedal the size of the job. Do *not* present it as a challenge requiring dedication, time, and talent! If you encourage a low level of expectations you still will be disappointed as the prophecy is fulfilled, but very little will be undertaken that might encourage newcomers or outsiders to think of this as a lively congregation. A high level of expectations tends to produce change, growth, and vigor and you don't want those signs to show if you're trying to kill off the church.

4. Minimize participation.

The loyal core has been carrying the load for years and, while they are getting older and their numbers are shrinking, if each one of them will work a little harder they can carry the load for a few more years.

A good rule of thumb is to require a person to be a member ten years before he can hold a minor office in the parish and he must have served two ten-year terms on two

different minor offices before he is eligible for a position of major responsibility.

A second useful rule is if a specific task or program responsibility can be handled best by ten people, but four might be able to do the job, permit no more than two or three to be involved.

These two rules also are remarkably effective in keeping young people from believing there is a place in the church for them.

5. Ignore the pastor for pastoral acts.

Have at least one clergyman available in the community, or one who will return from where he now resides, who will perform the priestly functions of the ministry such as baptisms, weddings, and funerals outside the context of the ongoing life of the parish.

There is no point in burdening the pastor, especially if he just came within the past two or three years, with these pastoral obligations.

This may not have an immediately highly visible adverse impact on the life of the congregation, but it can ruin the ministry of the pastor. Usually after you undercut the ministry of two or three successive pastors in this manner you will have that parish on the ropes and it's easy to deliver the knockout punch!

6. Discourage diversity.

Define the purpose of the church in narrow terms and discourage new ideas, innovations, proposals for broadening the program, or alternative approaches to worship and ministry. There is only one way to do things acceptably in the eyes of the Lord. Anyone who doesn't want to do things our way is obviously rebelling against the Lord and had best get out. Eventually enough people will be discouraged and leave—or never come in—that the church will die.

7. Keep secrets!

Do not let people know what is happening or why. Don't trust others with information or responsibilities that you know cannot be shared. When there is a change in pastors, don't announce it in advance. When you prepare the budget for the coming year, make up only one copy. It is none of the members' business how the money is used. Their obligation is to give generously and they can do this without having to know where the money goes.

When a program is planned or when a special event is scheduled don't broadcast it all over the neighborhood. The interested people will find out and if they are loyal they will participate.

A useful variation of this is to make a great and highly visible effort to schedule a special program—and then cancel it or postpone it, but do not warn anyone in advance that it has been canceled or the date changed.

When you or some other members of the parish are ill, in the hospital, or in distress and need the supportive fellowship of the congregation, don't let it be known. If the people really care they'll find out and rally around.

If the church building needs repairs or renovation, let the trustees worry about it. In the fulness of time they'll take care of it and what a pleasant surprise it will be for

everyone when they see what has been done!

In many parishes a high level of mutual trust among the members and the pastor is a crucial factor in the effectiveness of that congregation. Keeping secrets is one way to prevent the development of this sense of mutual trust.

8. Keep the focus on yesterday.

Instead of looking at the demands for ministry today and the opportunities for tomorrow, emphasize the good old days and how things used to be.

It is relatively easy to make each Sunday morning a kind of a family reunion or homecoming and this helps young people, visitors, and newcomers feel like strangers. If you persist in this approach, eventually they will stop coming and you will be left alone to celebrate yesterday and ignore today.

This is not only a painless way for the members to kill their church, it also is one that leaves few scars on the community since most people outside the congregation will never notice when the parish finally does dissolve.

9. Polarize the membership.

Write off this talk about the parish as a reconciling force in a fragmented society as a bunch of softheaded nonsense. Draw the line clearly. Make people stand up and be counted on every possible issue and question. Don't waste a lot of time on talk and the search for a consensus.

During the 1970s this promises to be an even more effective device for killing churches than it was in the 1960s since more congregations will be faced with more divisive questions.

An excellent technique is to combine this with lesson seven (keep secrets). If you can force people to choose sides while they are still uninformed on the issue, polarization often can be achieved very quickly.

10. Encourage sloppy church administration.

Allow problems to grow unattended until the symptoms of the problem are sufficiently severe to be classified as problems in their own right.

Procrastinate. Don't do today what can be postponed until tomorrow.

Don't bother to draw up a budget for the coming year. Pay the bills as they come in or when the money is available. Don't use offering envelopes, they cost money. Don't bother with an every member canvass every year. Once or twice a decade is often enough. People don't like to be asked for money. When you do go out to raise money, keep the emphasis on "paying the bills," not on what your church is doing in terms of mission or ministry. This emphasis on maintaining the institution is a very effective method of placing a low ceiling on giving.

Discourage efforts at visitation evangelism. People know where your church is. If they want to come, the door is open. If they won't come of their own volition they probably will be poor members.

Never provide training opportunities for persons who accept new responsibilities in the church. Let them learn as you did. Self-taught on-the-job training encourages self-reliance.

In planning for tomorrow, do so with confidence! Don't

leave any more options open for tomorrow's decision-makers than absolutely necessary. Operate on the assumption that tomorrow's leaders in your parish cannot be trusted because they will have less knowledge, less wisdom, less dedication, less interest, and less concern for the church than today's leaders.


When you find that it is impossible to maintain the status quo, put the question for the proposed change in this form, "Do you favor this proposal for change? —Yes —No." Since most people will tend to vote no, especially if you have followed lessons 3, 4, 7, and 9 in this manual, you can immobilize the parish. The status quo has been declared to be an untenable alternative. The members have voted down the proposal for change. No one can do anything except to throw up their hands and walk away.

Keep the members confused on purpose and priorities, on the difference between end and means. A good example is a proposal for an addition to the building. Build the addition and fit the new program (if any money or energy is left for initiating new programs) into the building. Don't build program first and construct the building to house the program later.

Some of you may laugh at these ten lessons. Don't! They have been developed by the three to four thousand congregations that go out of business every year. They are based on a solid foundation of experience. Each lesson is very easy to follow!

A Lesson from These Lessons?

Is there a lesson in these lessons? I believe there is. I am not interested in closing churches nor in encouraging churches to close. I presume you also are more interested in strengthening and reinforcing the ministry of the local church than in closing churches.

If you do share this interest, there is a lesson here. That lesson is a very simple one. These are the ways that have been used, always unintentionally, and usually with the best of intentions, by church members to send their own parish to a premature — and often unnecessary — death. Are you following any of these lessons in your parish? 

Beauty for Ashes

Several years ago I read Catherine Marshall's *Beyond Ourselves*, and I never forgot her thought on the Prayer of Helplessness. She said, "Crisis brings us face to face with our inadequacy and that inadequacy in turn leads us to the inexhaustible sufficiency of God. This is the power of helplessness. . . ."

Taking one problem in your own life, or that of another (if you have none of your own), pray this prayer of helplessness:

"Here I sit in this particular situation, O Lord, completely helpless to better it in my own strength. I've tried, and my plans just don't work. Confidentially, Lord, I'm just about to give up.

"Perhaps, O God, You have a different solution than I have figured out. Perhaps in Your overall Master plan for my life You see things which I don't see. Help me to mortify these personal whims which stand in the way of a solution. Be strong in my weakness. Show me that beauty can come from the ashes of my defeat. Give me faith to believe that all things are possible for those who believe, that all things work together for good to those who love God. As a branch connected with a vine, send strength and wisdom through my feeble frame, enabling me to live in the power of the Spirit. Amen." — Helen Good Brenneman

IN A WORD

Apathy

By Turner N. Clinard

If restlessness is a broad-spread disease, it is, after all, the normal condition of "natural man." But apathy is something else; if restlessness is natural, apathy is unnatural.

Apathy is insensitivity and dullness. Doctors tell us a seriously sick person cannot recover without the will to live. Tragically, many "go through the motions" of existence but never come alive; they are "past feeling."

Apathy derives from Greek *apathein*, "insensibility," and *apathes*, "without feeling." Stoics considered apathy the highest condition of humanity, for they stressed the rule of reason over emotions, which they considered dangerous. Alexander Pope disapproved of "lazy apathy in which Stoics boasted their virtue," and Thomas North, translator of Plutarch's *Lives*, noted that while apathy might be thought of as equanimity with regard to oneself, "with reference to others it is indifference."

North was right. Apathy is insensitivity to others' suffering. It answers the plea to do something about poverty with, "The poor we have always with us" and the tragedies of war with, "There will be wars and rumors of wars." Hubert Covington calls apathy "the spirit of not really caring," which says, "I do not want to become involved." He adds that nothing is "as dangerous to the life of the church." Broaden that a bit: is anything more dangerous to *life itself* than indifference to air and water pollution, overpopulation, increasing sex crimes, war?

Let us pray: "Lord, stab me with another's pain!"

. . .

Mother: "Be sure to wash your arms before you put on a clean shirt."

Junior: "For long or short sleeves?"

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Look Up

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Lk. 21:28).

In this passage and context Jesus pointed in particular to the destruction of Jerusalem. But he moves on to speak concerning His coming again. He says His coming will be preceded by a note of tragedy and also a note of triumph. These two signs, tragedy and triumph, are the basic two signs of the last days. They were the signs of His own life and also characterize the life of His disciples.

Tragedy as a sign is seen in such things as distress of nations, perplexity, and men's hearts failing them for fear. Then the note of triumph is pointed out. Look up, Christ is coming soon. Like the psalmist who looked at the great flood taking all away we look above and see the Lord riding on the flood. Like John in Revelation who looked at all the evil and chaos, we look up and see the Lord God omnipotent still reigning. And as Jesus says in Luke's Gospel, in the midst of all the tragedy we look up for Christ's coming again. And we need to be reminded of the results of the hope.

For one thing, this hope of Christ's coming inspires purity in a time of moral laxity. Lamented today is the almost unlimited increase of crime, obscenity, and impurity. Personal purity is often scoffed at. There is a general breakdown of pure living and thinking. The Apostle John in speaking of the return of Christ says, "And every man that hath this hope in him purifieth himself, even as he is pure" (1 Jn. 3:3). Peter tells us that this hope calls us to be persons of holy conduct and godliness. The Book of Titus tells us that the coming again of Christ calls us to be converted, to live separated lives, denying ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world looking for that blessed hope and the appearing of the great God and our Savior Jesus Christ.

Today is a day of moral laxity. Reveling and not repentance characterize our age. The Scripture says the last days shall be characterized by scoffers, sleepers, and surfeits. Jesus says in Luke 21:34, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." With surfeiting and drunkenness we can immediately see the wrong. The cares of this life, meaning business, home, and the regular run of activities which can so easily rob Christ of first place, many times look right yet are deadly.

Then again the hope of Christ's coming instills perspective in a time of perplexity. Jesus said a characteristic of the last days will be perplexity or bewilderment. People will feel there is no way out. And that feeling many have today. A general impression is that we are in the middle of a global Gehenna. Sometime ago a prominent American described humanity as a group of children in an automobile in the middle of the night. The automobile is going down

the hill without lights or brakes and at the bottom is certain disaster.

What perspective do we have for today, for tomorrow? Is there a word from the Lord? Yes, says the New Testament, history is to have a worthy ending, a glorious ending. According to the Bible the world will not end in cosmic destruction, global suicide, a bang, or whisper. God's purpose will be carried out. There will be a shout, the voice of the archangel of God, and resurrection. Look up says the Scripture for the Lord Himself shall descend from heaven. This is the blessed hope, the crown, and the consummation of all the promises of God. And so shall we ever be with the Lord.

So the Jesus who said, "I am going," also said, "I am coming." Let us be ready for Christ is coming and His coming is nearer than when we first believed.

Norman A. Wingert speaks of this hope in his poem Celestialnaut.

Ask me not, Astronaut,
To go to Moon or Mars
With you —
Not yet!

You see,
God's Enemy has wrought
Chaos on Earth and Stars
Alike. And not
Till Earth's new-made by Him
Who first made all things good,
I'll go.

But then
There'll be no need for you
To take me in your craft.
Clock-tick,
Wink-quick
I'll have been changed too,
And with the upward draft
Of angels' wings
I'll be drawn up to where
'Twould take your slow space craft
Ages to go!
Aye, aye! Aye, aye!
Aeons to go!
So then I'll wait
Until, at trumpet's blast,
A Shining Magnet draws
Me far, far out
Into the Blue!
Into the Milky Way,
Into the Milky Way of Milky Ways —
Into Eternity!

— D.

How Goes the Brotherhood?

Newton L. Gingrich, Tavistock, Ontario, is chairman of the Church Welfare Committee of Mennonite General Conference. Editor Drescher and chairman Gingrich chat together to give *Gospel Herald* readers valuable insight into this interesting area of church life.

D.: Newton, your committee is called the Church Welfare Committee. That's rather broad. Whose welfare are you really concerned about?

G.: Our committee is interested in the spiritual welfare of the Mennonites as a brotherhood represented in Mennonite General Conference.

D.: What kind of things are you concerned about?

G.: Primary attention is being given to relationships. We are concerned on the congregational, conference, and denominational level. Factors that sever relationships must be identified and dealt with.

D.: It seems to me those are rather hard to get hold of.

G.: That is true. A continual question facing us is the wisdom of taking preventative measures rather than waiting to be remedial. We don't want to be witch-hunters either.

D.: How do you go about helping in these situations? And do you help congregations?

G.: Yes, members of our committee have assisted in matters of congregational tension. We believe personal confrontation is the most redemptive. On occasion local leaders have counseled with the committee in their reconciling roles. Differences can be settled if brethren are ready to be a resource to one another.

D.: Would you call your work smoothing the waters?

G.: No doubt that is a good analogy. Perhaps we also function as Moses in helping to sweeten the bitter waters.

D.: Do you only assist when you receive requests or do you take the initiative?

G.: We have been hesitant to move into a situation before local leaders have worked at the problem and then only upon their request. We do not claim to be professional arbitrators. We are brethren ready to help where feasible.

D.: What sort of things have you done?

G.: I am sure the committee would agree that the most significant activity was to sponsor several brotherhood consultations.

D.: Those brotherhood meetings, what are you talking about?

G.: There have been an attempt to bring together brethren



Editor Drescher interviews Newton Gingrich on the work of the Church Welfare Committee.

with diverse views on various issues. Individuals have been invited from general and district conferences, from those dissatisfied with the direction their area leaders are taking as well as involving others who have withdrawn from the brotherhood.

D.: What is the primary purpose of such meetings?

G.: The first guideline we have established is to listen intently to each other. In that way brethren can come to an understanding of each other to gain a mutual respect although convictions differ. We cannot be a resource to one another and fulfill the mission of the church unless we have a mutual trust.

D.: How many have you had? Any more planned?

G.: One consultation was held in Eastern Pennsylvania during the winter of 1970. Another was conducted in the spring of 1970 at Salt Lake City, Utah. The former had participants from the local state plus those surrounding. The latter had attendants from all conferences west of the Mississippi including the Alberta-Saskatchewan conference. Another is planned for the end of March 1971 at Chicago. Invitations have gone out to persons in the central states and Ontario. Consideration has been given to other consultations. We might include students and pastors or business and professional persons with church leaders. More localized meetings of persons holding diverse views are an option.

D.: What do you do at these meetings?

G.: The first two provided limited input on such topics as:
— Listening to Different Convictions Within the Brotherhood

- A Disciplined Church
- Christian Separation from the World
- Current Theological Issues
- Our Relationship to Other Religious Bodies
- Concerns for Biblical Interpretation.

Most of the time was spent in dialogue. Opinions were expressed quite candidly. There were meaningful times of worship and fellowship. Private conversation generally centered around the concerns on the program.

D.: Will this pattern be followed in the future?

G.: No, not necessarily. Plans for the next meeting call for only a prepared worship period. The rest of the time will be given to free sharing of concerns and opportunity for mutual challenge on issues raised regarding the faith and life of the church.

D.: Do you feel they are a success? Or does everyone just talk and go home the same as ever?

G.: How does one measure the effectiveness of a brotherhood consultation? Time will reveal their success. However, for the most part brethren gained a new respect for one another, attitudes were modified, brethren learned to hear each other, and the value of dialogue came to light as was expressed in the testimonies given.

D.: I suppose what I'm asking next is rather difficult to do. But how do you do preventive work?

G.: We have repeatedly tried to discern the causes for division. Certain factors have been identified and communicated to General Conference members. Redemptive measures have been proposed.

D.: What examples have you?

G.: We have encouraged leaders to be alert to opportunities for fellowship and discussion with those who may have particular concerns. Committee members have fellowshipped in public gatherings of groups who have withdrawn from the Mennonite General Conference constituency. We have encouraged consultations on local levels. Some areas have taken a serious look at the issues they face and have tried to discern how to deal with them redemptively as Christians. Church leaders have become more aware of each other and the reason for certain beliefs. Some pertinent literature has been suggested and distributed in a limited quantity. Currently a packet of materials is being proposed to pastors that deals with the matter of brotherhood.

D.: Do you have particular concerns now?

G.: Yes, certain conditions exist that merit attention. There is a fundamentalist theology one finds quite prevalent. It often is mistaken as an attempt to be fundamental. In other instances it is upheld as a historic Anabaptism. Often it is simply a dogmatic, wordy, and bigoted evangelicalism. It is an easy pat-answer approach to Christianity.

D.: Specifically how does it manifest itself in brotherhood?

G.: Generally there is an unwillingness to courageously step out by faith into the uncertain future. This is substituted by attempts for stability and security in certain doctrines, interpretations, and unquestioned proclamations. At times the Bible is made an idol to be followed legalistically

instead of allowing it to be a vehicle to bring men to Christ with guiding principles for current application. Creedal statements or corporate standards and rules are sought and clung to instead of trying to find the mind of the Spirit in the midst of brotherhood sharing. Often there is an intense desire to reproduce the historical, as though all answers had been found at a certain point. We are pilgrims. We learn from the past but we are Christian only as we walk with Christ, by faith, under Holy Spirit direction in the context of community and do so courageously seeking to be God's people now.

D.: Is there any other area of concern?

G.: One observes a strong desire for the experiential. The church must learn how to live with the liberating spirit of the younger generation. We need also to utilize the charismatic interests to the profit of all.

D.: Newton, what do you see in the church, a growing togetherness or more polarization?

G.: No doubt it would be correct to say there is some of both. Amongst the youth there is little to separate them. They desire to do their thing with mutual respect for and acceptance of each other. Traditional boundaries whether geographical, organizational, doctrinal, or theological have little meaning for them. There is danger of greater polarization amongst the middle-aged. Too often personal conviction is more important than relationship. Hopefully, we are learning that withdrawal helps no one.

D.: Any predictions for the next ten years?

G.: There is evidence that we'll see a church emerging that is more Anabaptist and New Testament than we have known. Significant values are being pursued. There is an honest search for the true essence of the church. Of course, there will be a continuous need for strong, positive leadership under the guidance of the Holy Spirit.

D.: What will that mean?

G.: As indicated leaders will need to be alert and aggressive. At the same time it will require much patience. There will be casualties from both extremist and traditional ranks. At this point I have a lot of confidence in the future potential of the church if forms, patterns, structures, and procedures can be modified and the spirit of Christ allowed to dominate even if some of the "good old ways" are deserted.

D.: Where do you get your authorization to operate as a Welfare Committee?

G.: The committee is appointed by Mennonite General Conference at the biennial sessions. The six members, each serving four years, are expected to function according to general constitutional guidelines.

D.: Do you have all you need financially and otherwise to do the task?

G.: The regular budget allotment is inadequate. Mutual funds received from Mennonite Mutual Aid in lieu of taxes that are exempt have provided the major resources for the consultations. The faithful services of the General Conference executive secretary have been much appreciated. Each committee member has also been most cooperative.

D.: What would be some primary projects if you had funds?

G.: As indicated earlier consultations could be held of a different nature. Leadership could be given in helping groups deal with current issues. More literature might be provided.

D.: What do you enjoy most in your work?

G.: The opportunity to work with mature brethren from across the church has been very satisfying. To deal with matters of brotherhood relationships has also been very challenging.


D.: We are about to adopt a new structure. What happens to the work of the Welfare Committee after August 1971?

G.: As such the committee structure will dissolve. The projected Faith, Life, and Strategy Committee will be responsible to identify the existing needs. Program implementation will possibly come by way of the Board of Congregational Ministries.

D.: Do you have any particular suggestions for the church?

G.: We need to learn what brotherhood is. To share a mutual trust though we have differences is essential. Humbly and meekly we need to be His people, instead of insisting on certain positions at the expense of relationships. There must be occasions to frankly confront each other with greater concern to find truth than to prove a point.

D.: How do you see your work relating to the New Testament mission of the church?

G.: Perhaps Jesus' words are the best answer. In John 17 He said, "That they all may be one . . . that the world may believe that thou hast sent me." If we are to fulfill our mission we need to learn how to do it together even though we are different. 

Let Me In!

By Hubert Schwartzentruber

The other day I read a list of locations where our denomination is beginning to gather together people of minority groups. Some of these congregations are still in the embryo stage, and others are maturing very rapidly. As I recall, the number I counted was about seventy-five different congregations or fellowships of minority members, which are emerging.

If all goes well, a very realistic number of additions to the church could be 100 per group, or a total of 7,500 in the next ten years. What will this mean in terms of leadership which we should be preparing now? I can almost hear raps at the door of the church organization, saying, "Let me in."

We Are Coming

I can see young people coming from Denver, Philadelphia, Alice (Texas), Chicago, Wichita, St. Louis, Los Angeles. I see some coming in dashekes, leather jackets, long hair, and blue jeans. Some are coming to us with a strange language. Some are coming dressed in business suits and ties. Some are coming on canes and crutches. Others are walking without shoes. Some are running.

Many are hesitating but still being driven on, out of motivation of love, knowing all too well that the door may be slammed in their face. The faces portray a background of grape pickers, full of grapes and now ready to tread out the wrath. The migrant is coming in the old beat-up truck, tired of being forced from field to field and scorned for being born.

The black man is coming and asking us to exchange

neighborhoods and schools and incomes for a while so that white people can learn what it is like to be considered a little less than human.

The red man is coming and telling us that we have greedily gained control of the best land in the country, the land that the white man took from them. "Shame on you, you feel no guilt," they say. "You allowed us to rot on the reservations without raising your voice in protest." I can hear them all together at the door of the church, raising their voice in unison, crying to those inside who are peering out to see what is going on.

This is what I hear: "You have sent your people into our communities. They were sincere; so we believed them. They taught us that it is wrong to hate. They taught us the way of Christ. They told us to love our enemies. They told us it is more blessed to give than to receive. They said that Jesus always cared for the poor. They said the gospel is good news and will open prison doors. They said that in Christ you are free. They told us to fight against the spiritual forces of wickedness. They told us to believe the Bible because it is the Word of God.

"And we believed them, because they came closer to living this life than we had ever witnessed before. You came to our community and you saw us coming to the churches you built for us, and you told the 'workers' they were doing a wonderful work. You published in your church papers that many of us were being baptized and you were so happy.

"You watched the offerings and they were growing. You took pictures of a few of us in our rags, to work on the conscience of others, to get more money for your program, and it worked. You started to compare yourselves with other

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denominations and found yourself doing better than they. You made sure your boards and administrators got the proper praise and recognition for the fine work you were doing among us. You discovered that using proper business techniques, and using the newly rich in the church on the important boards, went a long way in doing the work right.

"You decided that we must have a voice, so you invited us in to meet with select groups to share our pilgrimage of faith. You even asked us for our opinion in terms of church policy. You told us that we should join your VS program when we have spent all our lives in voluntary service. You had race relations conferences, and thanked God that you were not racist like other people. We have listened and believed your fine words about conscientious objection and nonresistance. But today we are at your door to ask you for one thing — let us in.

We Are Questioning

"We don't believe that you love us because you never speak out against those who have oppressed us. If you let us in, we will help you be more Christian in this. We believed you that it is more blessed to give than to receive. We now want to come in to help you give of the tremendous resources you have. We want to help you understand what Jesus means about the relationship of the poor to the gospel.

"We have been slaves and are now free, but you are still in bondage — let us in to free you. You have told us to fight the good fight of faith and never allow the evil one to stop us from doing what is right. We want to come in to help you get rid of that evil racism and selfishness and greed you have, which we can see in you, but you are blind to it yourself.

"You taught us that the Bible is the Word of God. This we believe, now we want to help you take the Master seriously in all He said, even to the point of giving up your material wealth. You built our churches — now we want to help you build people.

"We want to show you that your comparing yourselves with other groups of God's people leaves you quite low on the totem pole. You said a lot of right words — but we can see clear through them. We loved you though, because you were sincere in your naivety — but so wrong. We want in, because we love you and owe you our insight as your brothers, to keep you from going to the hell you tried to keep us from.

"Your racism has come through to us so clearly, but we forgave you because you did not know. Now we want to help you with your problem. We owe that to you. We want to be your brothers, but as long as you do not open the door for us and let us in, we cannot help you. We do not claim to have all the answers. We are ready to admit that we will make mistakes.

"But if you love your neighbor as yourself, you are also willing to let us make some mistakes like you have made. Don't kid yourselves, we have seen you make mistakes, but we loved you and were afraid to tell you. Today we are here

because we discovered that if we really loved you, we must tell you how we feel.

Listen to Us

"If you love us and mean what you have been preaching, then listen to us. We are here today and if we are not heard, we won't be back. You were once able to count us because we were less than ten in number. Now you have to count us by the thousands. We will make no demands — we are too busy doing God's work as followers of the Way. The time is too late and the urgency too great to play games.

"You must let us into your schools. Your buildings are beautiful, and we need your good quality of education. Let one of us be president of one of your colleges. Make sure that there are several of us on the board of overseers of the other colleges. Decide priorities, and gather the money to hire at least one out of every three of your professors and staff from our group at the door today.

"You have talked about your Minority Ministries Council becoming a division under Home Missions. If you would be wise, you would let Voluntary Service and Home Missions become an arm of Minority Ministries. We love the white administrators that come to the field, but some of them are so naive that we lie awake and cry at nights. If we have to cry — let us make ourselves cry.

"You have a Committee on Peace and Social Concerns. Your concerns and ours are not always the same. Please stop making pious pronouncements until you put into effect the ones you have made.

"We are happy that you are restructuring your total organization, but you might as well get a bulldozer and dig a grave for the church if you don't invite us to help head some of the important committees that you will be setting up. And that World Conference that is coming up looks pretty Anglo-sized to us.

We Are Not Second Class

"We want to emphasize above all in our dream of what the church should be, the importance of the preaching of the Word. That means that you must let us in the seminary full force. Let us teach church history, because we have the courage to look at it as it really is. When we talk about the Anabaptist vision, believe us, we have that vision now, and we want the unborn to live and breathe it too. And when we talk about discipleship, we want to divorce it from that mickey mouse stuff some of you still propagate. We do have skilled writers for the Sunday school materials. We can administer camp programs. Stop thinking of us as second-class members of the church.

"We are not here to call you phonies — that is the label you give yourselves if you don't let us in. We are not here to condemn you. You do that yourself if you don't let us in. We won't even raise our voices in protest against you, the voices of eternity will do that. If you don't let us in, we will even keep on loving you, but we will separate ourselves from you so that you don't drag us to the filth of the affluent middle-class way of life which you have made sacred. We

need you very much, but you cannot help us until you let us stand equally tall with you in all the decision-making boards of the church.

"There are a lot of Anglo brethren standing with us here. You don't see them because they want to support us as partners, but not always be in the forefront. They also cried

long, 'Let us in,' and you let some of them in, but never really listened to them. Now we are waiting together to see if you will open the door to let us in. We won't have much patience, though. We will love you, but turn away in sorrow, praying that some day you might be as serious about obedience to Christ yourselves, as you were in having us accept Him." ❧

Dealing with Differences

By James Nickel

(James Nickel, member of the Nickel Family Singers, shared the following at Music Conference, Spruce Lake Retreat.)

Sunday, in both the morning and afternoon sessions, the attention of everyone at Spruce Lake was focused upon the topic "Current Trends in Church Music." While there has been throughout the conference a real spirit of unity, all are aware that there is a great deal of division in the church over the issues we discussed (primarily the issue of whether Christians ought to use "rock" music forms). It would be a tragedy if this conference would leave the various factions more at odds with one another over these differences. Thus, I would like to devote this last message to a discussion of how to deal effectively with differences, basing my remarks upon the well-known portion on the Christian's warfare found in Ephesians six.

Principle One: Know Your Enemy

In order to deal effectively with any problem, we must first ascertain the nature of that problem. The context of this passage gives us some help here. The theme of the Book of Ephesians is "The Church, Christ's Body." The first three chapters are devoted to developing the doctrine of the universal church; the last three, except for one passage, are devoted to the practical application of this doctrine, i.e., how members of Christ's body ought to behave, especially toward one another. Then, seemingly "tacked on," comes the passage under consideration, a discourse on the Christian's warfare. Paul seems to be saying by his order, "Don't fight each other; fight the devil!"

How often do we hear, "If it wasn't for those rebellious kids!" or, "If it wasn't for those stubborn old people!" We blame each other, but Paul says, "Our struggle is not against flesh and blood, but against the rulers, against the powers, against the world-forces of this darkness, against the spiritual forces of wickedness in the heavenly places" (Eph. 6:12)^o. Our fight is against Satan and his forces. The conflict between Christians is simply one of Satan's battle tactics. He knows that if he can get Christians to fight one another, he will have little trouble from them as he carries out his wicked schemes.

Principle Two: Put on Your Armor

Once we have pinpointed our problem, we can get on with the solution. We are commanded in v. 12 to "Put on the full armor of God." Just as physical warfare demands physical preparation, spiritual warfare demands spiritual preparation. To "put on the whole armor of God" is to prepare for spiritual warfare. The description of the armor which follows outlines three things which will characterize a person prepared for spiritual warfare—in our case, the battle against Satan's attempt to divide the church over the music issue.

1. "Stand firm, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace." These pieces of armor seem to point to one thing. If a person hopes to deal effectively with differences, *he must be saved*. All of these pieces are mentioned in the Book of Isaiah (11:5, 59:17, 52:7), where, in each case, they are prophetic descriptions of Christ. Thus, the Christian, having clothed himself with Christ at the moment of spiritual birth (Gal. 3:27), already has these three pieces of armor. The Greek tense (perfect) lends support to this interpretation. The perfect tense refers to action which has taken place in a moment of time, but has results which continue to the present. *This is the way the New Testament always talks about our salvation*. For example, Romans 5:1 says, "Therefore, having been justified [perfect tense] by faith, we have peace with God. . . ."

What, then, is Paul saying? Notice again the pieces of armor: the girdle (belt), the breastplate, the shoes. Rather important items, wouldn't you say? Paul is saying, "If you're not saved, you are totally unprepared for spiritual warfare!" And this is especially true when the battle is against Satan's divisive attempts. There is no hope for unity outside of the body of Christ. God is the only One who can break down the walls which divide men, and He has chosen to do it through Jesus Christ. Ephesians 2:14—"For He himself is our peace, who . . . broke down the barrier of the dividing wall. . . ."

Perhaps our breakdown in the struggle to agree on appropriate music forms is right here. How can we hope to

find a proper *method* of worship if we have neglected the *basis* of worship? Jesus said, "I am the way . . . no man comes to the Father, but through me" (Jn. 14:6). If one does not know the peace which God gives through Christ, his music will reflect restlessness. He cannot sing the quiet song of assurance. If one does not know the joy of sins forgiven, his music will reflect sadness. He cannot sing the vibrant song of Christian victory. If I may paraphrase a well-known text, "Out of the abundance of the heart the mouth sings" Let us make certain that we ourselves and those we seek to reconcile to ourselves have first been reconciled to God.

2. "In addition to all, taking up the shield of faith, with which you will be able to extinguish all the flaming missiles of the evil one." This verse points out the second thing which must characterize an effective spiritual warrior: *he must be committed to a life of faith*. If Satan can get us rattled (the opposite of faith), he's won the battle. Our frustration will express itself in anger, defensiveness, rationalization, or a host of other undesirable reactions caused by Satan's "flaming missiles," which are striking us because there is no shield of faith to protect us. We must take the shield of faith, with its total protection from Satan's temptations, committing everything to God in quiet, calm assurance. Isaiah 30:15 — "In quietness and in confidence shall be our strength.")

Paul illustrated this kind of faith when, facing certain death at sea in a hurricane (Acts 27), he said to those with him, ". . . keep up your courage, for there shall be no loss of life among you . . ." (v. 22). What basis did he have for saying that? There was certainly no assurance of that kind from the human standpoint. But Paul said, "I believe God that it will turn out exactly as I have been told" (v. 25). Paul acted on the basis of a word from God that all would be saved. In the midst of the storm threatening the church today, we must commit ourselves to a life of quiet confidence that God is working out His purpose, and He said He would, and so resist Satan's attempts to get us rattled.

3. Faith, however, must have an object. This fact brings us to the third thing which must characterize a person before he engages in spiritual warfare: *he must be committed to the Bible as the inspired Word of God*. Ephesians 6:17 — "And take the helmet of salvation and the sword of the Spirit, which is the Word of God." A commitment to a life of faith is inseparable from a commitment to the Bible as God's Word. The very essence of faith is just taking God at His Word. The illustration we cited earlier to emphasize the nature of faith bears out this fact. Paul believed what God told him. He accepted God's Word as final, regardless of how things seemed to be. And so must we, if we hope to wage an effective spiritual warfare.

The "helmet of salvation" evidently refers to that aspect of our salvation which has to do with the mind. Philippians 4:7 speaks of the "peace of God which guards our . . . minds through Christ Jesus." Since Jesus Christ is revealed to us through the Bible, it logically follows that this mind-guarding peace comes as a result of spending time with the Word of God. To "put on the helmet of salvation," then, is to allow God to transform our minds by means of

His Word. If we submit everything that comes to us (consciously or unconsciously) to the scrutiny of the Word of God, we will be spared much deception. This is the protective power of the Word of God.

The characterization of the Bible as the "sword of the Spirit" speaks of its power to get to the root of any problem and reveal the real motives of those involved. Hebrews 4:12. It has convicting power. Perhaps this is the reason some men are so afraid to acknowledge that the Bible is the Word of God. But we must accept it as such. If we do not, we have no common ground upon which to meet. Someone has said, "There are three viewpoints on any controversial issue: yours, mine, and the right one." I submit that, no matter what the issue, the Bible has that "right one." If we approach it with hearts and minds yielded to the Holy Spirit, it will bring us, together, to the truth.


Before we leave our discussion of the armor, one more thing should be noticed. The commands to take the shield of faith, the helmet of salvation, and the sword of the Spirit occur in the aorist tense of the Greek. This tense is used to denote action which takes place in a moment of time, once-and-for-all. The Christian must make a crisis decision to start believing God and to accept His Word as final. When he has made these commitments, he has completed his preparation for spiritual warfare.

Principle Three: Get in the Battle

We have pinpointed our enemy and taken up our armor; now what of the actual conflict? In verse 18 we are commanded to "pray at all times." Paul pinpointed our basic responsibility in spiritual warfare as that of *prayer*. It is by prayer that God's people wage effective warfare. Someone has said, "Prayer is the slender nerve that moves the arm of omnipotence." Spiritual battles are not won by arguments (James 1:20 — "The anger of man does not achieve the righteousness of God"); they are won by prayer. Christians must get beyond the point of aggravation with one another to the point of prayerful concern about the problem.

We are instructed to pray (1) with all perseverance — i.e., without giving up, Ephesians 6:18, (2) for all the saints — even those who aggravate us, verse 18, and (3) especially for ministers of the gospel, that they might be willing and able to "make known the mystery of the gospel," verse 19.

It's time for us to get into action. Let's face the issue that we are in a spiritual battle. Then let us put on our armor: assurance that we and the people we're dealing with are saved (don't assume it; make sure!), commitment to a life of faith (this is no time to panic!), and commitment to the Bible as the Word of God (and that means you must read it and live by it!). Then let's get on our knees and start moving God to action through prayer, instead of trying to move people through tongue-lashing.

If we will do these things, we will be linking arms with God Himself, and start moving toward a spiritual victory in *Dealing with Differences*. 

*All New Testament references are from the New American Standard Bible (N.T.), Broadman Press, 1963.

Church Camping Serv

By Har

The hour of dawn lends itself in a special way to an emotional response from man. As the light of day slowly but steadily pushes back the darkness of night it signifies renewal. Nature itself is in a mood of calm. The wind is settled. Only the birds are active. Man and his busy routines for the new day are not yet in gear. To the few who by discipline or necessity have stirred out, it is a time for reflection and thought.

At such an early morning time, Christ, the Master Camper, made His presence felt among the camper disciples. In fact, He was there even before their awareness of Him. He was there because He sensed an opportunity for teaching and learning that should not be overlooked. There were both group and individual needs to be met.

The camper disciples had just returned from an all-night project of their own choosing. They had gone fishing. Unfortunately, their hours of effort had yielded them exactly nothing. How could positive learnings spring from such a setting of weariness, frustration, and discouragement? The Master Camper saw just such possibilities! Approaching His campers with genuine interest and concern He inquired of their success. Their luck was down; they had no fish.

Lesson number one was to be a skills lesson. Applying the expertise of the Master Camper, Christ directed them how to make a catch. It was simple, really. "Cast the net on the right side of the boat, and you will find some." The reinforcement of that direction was both immediate and positive. The quantity of fish they hauled in was almost more than they could handle.

Added to this experience was another learning, an assertion of relationship between themselves and the Master Camper. John expressed it first, "It is the Lord." With this recognition, the remarkable happening of the morning became all the more meaningful. They now knew not only the Master's presence, but also that He cared and that His instruction was effective. One hundred fifty-three fish at one draft was not a mere happenstance. The Master Camper had taught them a powerful lesson about fishing technique.

But there were more learnings to take place. By His own example Christ taught them that a true master is one who serves. It was He who had the campfire going, the bread ready, and breakfast prepared for the tired gang. His provision for their physical needs was tangible proof of His love and relationship to Him.

With breakfast over, it was time for the Master to move to a deeper learning. In particular, He singled out His problem camper, Simon Peter, who on an earlier occasion had refused to recognize His Master. Through a series of questions, Christ probed Peter's mind and heart. Did he really know himself? Where did his affections lie? What was he prepared to do for the Master? Peter was made to face himself in his relationships to Christ and in his future commitment. At the deepest level the Master led His disciples to a response of heart and will. They pledge to follow, even to the death.

Christ, the Master Camper, was concerned for no less than the complete person. Following His example we as Christian educators view the possibilities of church camping in a similar fashion. Church camping serves the whole person, the human being in his totality.

Ultimately the Christian educator is concerned about the process of becoming, *i.e.*, the growth of each individual into the fullness of stature in Christ. This development involves changes of behavior which for discussion purposes can be broken into the areas of the cognitive (knowing) response, the psychomotor (doing) response, the affective (feeling) response, and the volitional (will) response. The Christian educator asks, how does church camping bring about change in each of these four areas? What unique possibilities for the development of each facet are inherent in the setting of church camping?

The Cognitive (knowing) Response.

While boys and girls do not come to camp to be educated in the formal sense of book learning, the church camp offers much to respond to in a "knowing" way. These opportunities for mental response grow out of experiences which are natural in the camp setting. There are problems to be solved and projects to be completed. In the doing of these, campers find information and learn facts. To find answers to their questions they will refer to insect, bird, and tree guides. The strong inclination and desire for the curious child "to know" is an amazing phenomenon when permitted free reign.

In camp there are books and magazines for recreational reading, speakers to tell of ecology and conservation, song to be memorized, stories to be listened to, program material to be learned, weather maps to be read, a camp log to be written and the camp paper to be produced. All these are learning experiences of the cognitive sort. Here the camper learns because he is working with subject matter which makes sense and has meaning for him in this setting.

Harold D. Lehman is professor of education at Madison College, Harrisonburg, Va. This article is condensed from an address given at the Mennonite Camping Study Conference at Goshen College, December 29-31, 1970.

the Compleat* Person

ehman

The Psychomotor (doing) Response

Skill learning is one of the unique emphases of the camping experience. There is no comparable setting in which boys and girls have as great an opportunity "to do" and "to make." They want to learn how to do new things; they seek to improve skills which they already possess.

The range of skill-learning opportunities in camping is unlimited. Central are those related to a more primitive style of living, those activities by which the physical needs of life are provided in the outdoor setting. Fire building, outdoor cooking, the use of tools, shelter construction, and trailmanship are examples of primary skills in the camp situation.

In addition, camping lends itself to the teaching of crafts and hobbies, games and sports, music and dramatics, aquatics, small group housekeeping and interpersonal relationships. All skills thus acquired add to the camper's competence to care for himself and for others. All skills thus acquired make of the individual a more compleat person.

The Christian educator recognizes the complementary nature of knowing and doing. In Christ's example was set the pattern of "doing" good. The skills He possessed equipped Him for serving others. His deeds were a witness to His person and a complement to His teachings.

The Affective (feeling) Response

The affective domain, though subjective, is a significant aspect of good learning. Feelings, values, appreciations, and attitudes are important products in the process of learning. The affective area speaks to the quality of life. A Christian educator tends to believe that a person's values are more truly indicative of what he is than even the amount of knowledge he knows or the skills he possesses.


Church camping provides countless opportunities for feeling responses; camp is a value-laden place. By virtue of its physical location it is surrounded by the wonders and beauties of nature. Children respond with many and varied attitudes and appreciations.

Actually, children in their own way rate the feeling response as the most important outcome of their camp experiences. They come to camp for fun; they enjoy its activities (at least most of them); they feel acceptance in the cabin group; they make new friends; they trust their counselor; they exclaim over the beauty of little things; they marvel at the big panoramas of nature; they feel the thrill of achievement; they develop a group spirit and a loyalty to camp. The deep of their emotions responds in praise,

contrition, and worship to God. In terms of the compleat person the affective aspect of camp is of great significance.

The Volitional (will) Response

Two usages of the term "will" are applicable here. First, the will is "that faculty which exercises deliberate control over man's thoughts and actions." Second, the will is "that act of choosing to do something, sometimes including also all deliberation that precedes making the choice." Because the Christian educator is concerned with the process of becoming he sees the volitional aspect of education to be important. Christ calls us to receive Him, who has given us power so that we might *become* the sons of God. John 1:12.

Within the Christian camp setting it is important that the camper be given opportunities for choice that are in consonance with his level of maturity. It is not only that he needs experiences in how to choose between options or in how to approach decision-making in a rational manner, but more important is the working out of his own meaning through his choices. He needs to discover who he is and what he is to become. The camper often is given some freedom of choice with respect to activity or project he will pursue. He likely will be confronted with some genuine moral choices in terms of honesty, cooperation, concern for others, willingness to sacrifice, and care of God's creation. He may be at the point of considering the invitation of Christ to come into his life as Savior or at the place of committing his life more fully to the lordship of Christ. On other occasions there are decisions about further education, about vocation, about the draft, about one's future mate, etc. The atmosphere of camp lends itself to the consideration of these kinds of authentic choices. The volitional realm rounds out the full range of behavior change produced through the educative processes inherent in church camping. 

*An archaic spelling referring to a person totally engaged in a particular hobby or pursuit.

Why raise the roof when your head isn't tall enough to touch the ceiling as it is?—J. Paul Sauder.

. . .

Rivers get crooked dodging difficulties.—Quoted by Don Augsburger.

7 WAYS TO RECEIVE INCOME FOR LIFE... BY GIVING!

1. Receive fixed payments, up to 8%,
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GIFT ANNUITY AGREEMENTS

2. Receive fixed payments, at least 5%,
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THE MENNONITE FOUNDATION STAFF: John Rudy, Harold Dyck, and Harry Martens

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Items and Comments

A recent survey has shown that members of the Presbyterian Church, U.S. (Southern) have "an active and well cultivated devotional life composed of prayer, conversation, and the reading of Scriptures."

The survey, sixth in a series conducted by the Southern Presbyterian Board of Christian Education in Richmond, Va., covered a national sampling of 434 communicants, 100 pastors and directors of Christian education, 25 board and agency staff members, and 25 middle judiciary aides."

Devotional life was one of four major areas examined in the survey. The other areas were the church's education ministry, community involvement, and its press and bookstore. Respondents covered in the survey summary included 293 communicants, 81 pastors, 22 board and agency staff members, and 24 middle judiciary aides.

The study of devotional lives showed that 72 percent found "prayer a source of strength" but only 22 found talking to their pastors about "life and religion a source of strength and guidance." The Bible was read by 49 percent of the respondents.

Eighty percent said they prayed during church service and 70 percent prayed at home, but only 33 percent prayed at home with their families. The Bible was read by 49 percent and 75 percent of members said grace before meals. . . .

An American Baptist pastor in Pocatello, Idaho, has suggested that a code be worked out for grading sermons, similar to that used to classify motion pictures.

"This would be a great help when one is deciding whether or not he should get out of bed on Sunday morning," noted Wilbur Rees, pastor of First Baptist church. His proposed code follows:

"'G'" — Generally acceptable to everyone. Full of inoffensive, puerile platitudes such as 'Go ye into all the world and smile' and 'What the world needs is peace and motherhood.' This sermon is usually described as 'wonderful' or 'marvelous.'

"'M'" — For more mature congregations. At times this sermon even makes the gospel relevant to today's issues, in subtle ways, of course. It may even contain mild suggestions for change. This sermon is often described as 'challenging' or 'thought provoking' even though no one intends to take any action or change any attitudes.

"'R'" — Definitely restricted to those who are not upset by truth. This sermon 'tells it like it is.' It is very threatening to the comfortable. It is most often described as 'disturbing' or 'controversial' and usually indicates that the preacher has an

outside source of income.

"'X'" — Positively limited to those who can handle explosive ideas. This sermon really 'socks it to 'em!' It is the kind of sermon that landed Jeremiah in the well, got Amos run out of town, and set things up for the stoning of Stephen. It is always described as 'shocking' or 'in poor taste.' The minister who preaches this sermon had better have his suitcase packed and his life insurance paid up." . . .

After listening to the leaders of all four delegations to the Paris peace talks, a group of American churchmen have called on President Nixon and the Congress to "declare immediately their pledge to withdraw unconditionally all U.S. military forces from Indochina in the immediate future."

They also asked that the American government "immediately" initiate negotiations in Paris on the timetable for the withdrawal.

The appeal was contained in a statement adopted unanimously by the group of 50 ministers and laymen from nine Protestant denominations, Church Women United, and the National Council of Churches.

The statement was released at a press conference in Paris at the conclusion of the week-long visit there, and also distributed at a press conference held on the group's arrival at Kennedy International Airport.

In addition to calling for the withdrawal pledge, the statement contained an appeal to the president for an order directing U.S. forces in Indochina not to drop bombs or fire weapons except in response to direct attack, and an appeal to other churchmen to join them in urging the U.S. government to "take these steps immediately." . . .

Four national religious journals charged in a Good Friday editorial that the U.S. is "repeating the crucifixion of Christ" through its Vietnam policies and urged Americans to unite in shutting down "the machinery of war."

Published jointly and released at a special news conference in New York (April 5), the editorial chastised the American church for being "too patient" with national leaders, and paraded a long list of scathing accusations against the nation's political leadership.

Entitled a "Call to Penitence and Action," the editorial appeared in the *Christian Century*, Chicago, *Christianity and Crisis* and *Commonweal*, New York, and the *National Catholic Reporter*, Kansas

City, Mo. The first two are ecumenical Protestant journals and the others are edited by Catholic laymen.

The editorial, the first such joint declaration, is considered unique in religious journalism in this country.

Declaring that Christians have been "too tolerant of American men of power, too forgetful of foreign victims of such power," the joint declaration said that American youth has borne too much of the burden of challenging American war policies.

"It is time for the rest of us to give our hearts and voices to the accusation that even a purposefully-deaf government will hear," the editorial added.

Among the accusations leveled at the Johnson and Nixon administrations were indifference to "almost incalculable human suffering," destroying the credibility of the government, laying waste and poisoning the land in Vietnam, and taking the leading role in the killing of 25,000 to 30,000 civilians in South Vietnam in 1970 alone and many thousands more over the decade. . . .

Oracle, an underground newspaper from Haight-Asbury's "flower power" and drug days, is resuming publication as a "Jesus Paper," a type of publication growing with the "Jesus People" movement.

All rights to *Oracle*, which reportedly once had an underground circulation of 100,000 has been transferred to Harvest House, a Christian commune. Its former editor, David Abraham, joined the "Jesus People" last fall.

There are "dozens of underground-type newspapers published by street Christians in the U.S. and Canada," according to *Christianity Today*, the evangelical magazine based in Washington, D.C.

Among the better known are *Right On*, issued by the Christian World Liberation Front of Berkeley, *Hollywood Free Paper*, edited by Duane Pederson; *Maranatha Free Press* of Vancouver, British Columbia; and *Truth*, which is published in Spokane.

A "Jesus News Service International" has been organized in Berkeley to link the papers, according to *Christianity Today*.

"One leader in the Jesus movement has some reservations about the papers," the magazine said. "Most seem to be little more than gospel tracts in disguise," he complains. He thinks more news and features ought to appear with the gospel, with such how-to pieces as how to handle a friend who is on a bad drug trip or how to hitchhike safely."



Y FRIESEN TAP JAMAICA

PHOTO BY BURTON B

mcc is christian volunteers in action

Teachers Abroad Program is made up of professionally skilled volunteers. TAPers teach on primary, secondary and university levels. TAPers are requested by, and placed in the schools of many different church missions and governments. TAP is financially self-supporting. Most volunteers serve three year terms and teach in English, French or Spanish. But teaching is only a part of the TAPers life. They are often involved in community development and church building.

For details on any part of the program write: MCC, 21 S. 12th Street, Akron, Pa. 17501

CHURCH NEWS

Ford Draws Crowd at GC Commencement

A record crowd heard Leighton Ford, vice-president and evangelist of the Billy Graham Evangelistic Association, deliver in forceful, persuasive style "The Recovery of Responsibility" at Goshen College's 73rd annual commencement on Apr. 18.

In the Union Auditorium there was standing room only, with the overflow crowd in the Church-Chapel watching the ceremonies over closed-circuit TV.

Ford said, "There is no society that becomes great and that stays free without a deep sense of spiritual and moral responsibility.

"Old Testament patriarch Aaron was one of the first to play the great game of evasion of responsibility. He copped out and let the Israelites make a golden calf, while Moses was at the summit to receive the Ten Commandments.

"There are many Aarons today. Few of the thought-makers of America regard man as a moral being who must answer to God. Rather, he is a pawn of chemical forces or the prisoner of his past.

Crime Is Not Crime

"We are the first generation," Ford said, "to do away with crime. That is, we don't call it crime; we explain everything as purely psychological.

"When we say the drunken hit-and-run driver is just sick or that the criminal is merely a victim, or that the soldier who massacred civilians is only a military robot, or that children who do wrong are just a product of their homes, we are not being more humanitarian. In the most sickening way we are dehumanizing them and saying, 'You don't count.'"

But America is ripe today for a new spiritual awakening. The 12,000 students who gathered at the Urbana convention last Christmas applauded action and evangelism with equal enthusiasm, Ford reported.

"The first priority today," Ford said, "is biblical evangelism of the right kind. Zen Buddhism says, 'Man goes into the water and causes no ripple.' The Bible says man makes ripples that never end. Man is not a zero. He is not an animal to be trained. Nor is he a computer to be programmed. Man is a moral being accountable to God.

"A favorite slogan of Christians has been: 'Change men and you'll change society.' Yet too often we have been content with an

evangelism that has changed neither men nor society. That slogan has been merely an escape to let us evade the rigorous demands of following Christ.

"That kind of plastic Christianity leads young persons to hold up signs on our campuses that read: 'Jesus, yes; Christianity, no.'"

A New Testament Answer

Evangelism must go hand in hand with holiness—this is the answer of the New Testament to this situation.

Ford said, "Think of the savor Christianity could be in our moral wasteland if the millions of professing Christians in America were 'little Christs.' They would make decisions not on the basis of what 'I want' or what 'my family thinks' or what 'my class or race says,' but on the basis, 'What does Jesus my Lord think?'"

"Will Rogers once said that the history of America would be written in three phases: the passing of the Indian, the passing of the buffalo, and the passing of the buck. It is my prayer that you, the graduates of the Class of 1971, will say, 'The buck stops here. Out of a world full of causes, I choose Christ's cause to be my own. I choose to be a forerunner of the Jesus' revolution. I will seek to embody personal faith and social concern, passion for the lost, and compassion for the oppressed.'"

"If you will say that and mean it, you can begin to erect a new statue of national responsibility in the soul of America."

After the address, 302 seniors, including those who will complete requirements for graduation in August and December, were recognized. Carl Kreider, acting president of the college, conferred the degrees.

Although not a graduation requirement for the graduating seniors because it did not go into effect until they were sophomores, the innovative Study-Service Trimester was completed by 190 of the class.

Similar to John the Baptist

In "The Prophet and the Son," a fast-moving, 19-minute baccalaureate sermon, Carl Kreider compared the current day with the days of John the Baptist and Jesus.

"Our day is a time of violence," he said to a crowd that filled the Church-Chapel to capacity on Sunday morning. The overflow crowd of about 100 watched the service on

closed-circuit TV.

"We need to be warned against violence; Jesus and John would both agree to this," he said.

"Our day is also a day when the established church often fails. John the Baptist's response to the Pharisees and Sadducees was, 'You brood of vipers!' And Jesus' tirade was, 'Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.'"

There is no comfort in being from traditional Mennonite families, Kreider said. "If you say, 'We have Menno as our father, you need a John the Baptist who can say, 'God is able from these stones to raise up children to Menno.' And Jesus will remind you, 'I know you are descendants of Menno; yet you seek to kill Me because My words find no place in you.'"

Must Be Self-Sacrificing

Kreider said, "Today the world needs persons who will be self-sacrificing in a time when economic man preaches that salvation will come through a steadily increasing Gross National Product.

"The day calls for prophets who will be fearless to speak out, even against the will of the great silent majority, who will perceive clearly truth from falsehood, sincerity from sham, true patriotism from chauvinism and jingoism."

Kreider credited the current student generation with bringing forth a much-needed revival of prophecy. "But," he said, "the Bible makes it abundantly clear that the prophet at his greatest is vastly inferior to the Son, Jesus. The prophet apart from the Son is doomed to defeat.

"Your model," he told the grads, "should be the Son, not the prophet, regardless of how attractive he appears. Though God has spoken in many, various ways through prophets, He has spoken to us by a Son.

"The Bible says in several places you can become sons. You can receive power, and be led by the Spirit of God, and bear witness to that Spirit."

Praises Nurses

In the main address at the senior nurses' program on Saturday afternoon, Apr. 17, in the Church-Chapel, Willard S. Krabill, college physician, spoke to the 40 graduating nurses and an audience of 500.

"We have represented here," Krabill said, "the finest qualities of the nursing profession. I see in you that which can redeem the healing professions in a time of change and stress. At a time when many have lost their way, you have charted a course that not only you but others too can see and follow.

"Any nurse can perform, but not every nurse has what it takes to 'reach out,' the theme you have fittingly chosen."

Speaking from personal experience, Kra-



The graduating nurses of Goshen College's Class of 1971 are: *Row One (left to right)*, Mrs. Claude (Shirley Yoder) Swartzendruber, Goshen, Ind.; Joy Maxine Kauffman, Nampa, Idaho; Sandra Merrifield, Champaign, Ill.; Deloris Ann Oldenburg, Rutland, Ill.; Beverly Bontrager, Mio, Mich.; Martha Louise Christy, Taxila, W. Pakistan; Carol Reschly, Crawfordsville, Iowa; Jeanette Kay Eicher, Archbold, Ohio; Jane Marie Ebersole, Landisville, Pa.; Lois Elaine Johnson, Alpha, Minn.; Marilyn Young, Perkasia, Pa.; Beatrice Kay Cowan, Sedalia, Ohio; David Reist, Premont, Tex.; *Row Two*, Miriam Joyce DeVries, Scioto Mills, Ill.; Retha Mae Yoder, Ligonier, Ind.; June Louise Gingrich, Freeport, Ill.; Margaret Mary Botts, St. Louis, Mo.; Sharon Yvonne Lucas, Camden, Ind.; Mrs. Stephen (Judith Ross) Macy, Walkerton, Ind.; Karen Elizabeth Garver, Poland, Ohio; Sherry Dianne Isaac, Meade, Kan.; Rosella Elaine Ott, Churubusco, Ind.; Mrs. Drew (Jacquelyn Cripps) Shock, Goshen, Ind.; *Row Three*, Mrs. Leon (Diana Burkey) Eshleman, Portland, Ore.; Patricia Kay Nofziger, Wauseon, Ohio; Karen Louise Stitt, Goshen, Ind.; Doreen May Wenger, Dalton, Ohio; Doris Faye Wingert, Elizabethtown, Pa.; Barbara Ann Schmid, Orrville, Ohio; Susan Rebecca Miller, Huntingdon, Pa.; Myrdith King, Goshen, Ind.; Debbie Lubbs, Sterling, Ill.; *Row Four*, Karen Pflueger, Fort Wayne, Ind.; Kathy Rudelle Matthews, West Liberty, Ohio; Mrs. David (Cynthia Wedel) Janzen, Moundridge, Kan.; Patricia Massanari, Goshen, Ind.; Mrs. John (Katherine Heahlke) Zimmerman, Syracuse, Ind.; Audrey June Alderfer, Harleysville, Pa.

bill said, "I have seen you reach out to patients and young mothers who have looked to you as helpers, friends, and then vital allies in the quest for a meaningful childbirth experience.

"I have seen you reach out to your patients with sensitivity, perceptiveness, kindness, and I have seen patients respond warmly to your outreaching hearts and hands.

"I have seen you reach out and identify so closely with them that when that baby was born, your hearts were beating as fast as the mother's. You, too, found the excited words, 'My baby,' slip through your lips. Your eyes too welled with tears of joy, and very rightly you felt such a oneness with the mother that her baby was yours too.

"I have seen you reach out to learn, acquire and seek knowledge, skills, and understanding. You have wanted to obtain whatever was needed to fulfill your intellectual curiosity and commitments to patients, instructors, and yourselves."

Some Considerations

Krabill told the young professional nurses that when they reach out, they must have unselfishness, skill, and devotion. They must not pretend to serve others if they are really serving and loving themselves.

"The challenge before you is to reach out to those who are unlovely, ungrateful, and who can offer nothing in return," he said.

"It also matters in whose name you reach

out. Many lengths will be added to your reach if your arms are linked with the arms of Jesus the Lord. You'll be able to reach out farther, longer, and more effectively if your reaching out is motivated by Christ."

Beechy Returns from Assignment

Atlee Beechy, member of the Mennonite Central Committee Executive Committee, and his wife, Winifred, have returned to the United States from a 7 1/2-month working tour of 21 countries in Europe, the India subcontinent, and Southeast Asia.

In Europe, Beechy's primary assignment was to contact officials of the Democratic Republic of Vietnam (DRVN) and of the Provisional Revolutionary Government (PRG) to express MCC's interest in and concern for peace and assistance to the civilians in their areas. Beechy also spent three weeks at the International Peace Academy seminar in Vienna.

In Southeast Asia, Beechy studied in some depth the MCC programs there. He also provided a pastoral ministry to MCC volunteers. One week of his time was spent conducting teacher workshops in India under a Fulbright program.

"The dominant impression coming out of our experiences this year," said Beechy, "is that our world is divided and broken, and that the reconciling witness is desperately needed."

Laurelville Mennonite Church Center

1971 Summer Schedule

Congregational Pastors' Retreat, June 14-20
Junior Camp (ages 9-11), June 27 — July 3
Junior Hi Camp (ages 12-14), July 3-9
Personal Encounter Retreat, July 4-10
Families with a Retarded Child, July 11-16

Seminar on Retardation, July 16, 17
Junior Hi Primitive Camp, July 10-17
Personal Encounter Retreat, July 11-17
Family Week, July 17-24
Junior Primitive Camp, July 17-24
Business and Professional Family Week, July 24-30

Vacationers' Week, July 31 — August 7

Personal Encounter, August 1-7

Music Week, August 7-14

Investment Opportunities, August 23-26

Encounter and Development Groups, August 23-26, 26-29

Young Weekend, August 27-29

Senior Citizens' Retreat, August 30 — September 3

Hoovers Appointed

Lester and Lena Hoover, 1131 Shenandoah St., Harrisonburg, Va., were appointed full-time Home Ministries and Evangelism workers by the Executive Committee of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., at their Apr. 2 meeting.

Beginning June 1971 the Hoovers will work half time coordinating Eastern Board's bookrack evangelism work and half time serving in tourist ministries.

The Hoovers will contact store managers about placing racks for bookrack evangelism in their stores, line up suitable persons to care for the racks, and coordinate the ordering and shipping of books for the 56 bookracks now in operation.

They will also work at the Mennonite Information Center, Lancaster, Pa., and will aid in planning for the setting up of the Moses Tabernacle replica which the Mennonite Information Center has purchased.

Christian Colleges to Share

Eastern Mennonite College is helping to charter a Consortium of Christian Colleges in the United States, announced President Myron S. Augsburg today.

At least nine colleges, and possibly two others, will file articles of incorporation next month under the leadership of presidents Hudson Armerding of Wheaton (Ill.) College; David McKenna of Seattle Pacific; and D. Ray Hostetter of Messiah College, Grantham, Pa.

According to Augsburg, the purpose of the consortium is to pool resources to meet

the challenges facing Christian higher education. Specific aims include coordinated research programs, faculty and student interchange, sponsorship of symposia, and conjoint fund-raising.

The consortium idea grew from informal meetings of the college presidents. They agreed at a Mar. 16 session in Chicago to hire a full-time executive director soon.

Augsburger said that membership in the

consortium will likely be limited to regionally accredited four-year liberal arts colleges with a strong commitment to evangelical Christianity.

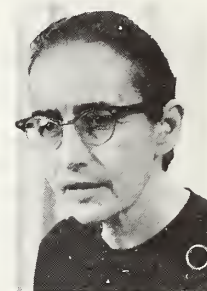
Many evangelical educators have contended that the church needs a healthy academic base if it is to have any significant impact on society, said the EMC president. He added that the consortium will improve the Christian college's base.

used in a children's feeding program by the Church of God in Christ, Mennonites. The balance of the shipment to Haiti will go to the MCC medical and development programs in Grande Riviere du Nord.

Shipments are planned to Bolivia, Taiwan, Vietnam, Brazil, and more to Haiti and Nigeria in 1971.

• Nursing School Has Wide Influence

The increasing proficiency and number of nursing graduates "taking advanced training and coming back to serve in the school and hospital" highlights one of the purposes and satisfactions Elizabeth Erb finds as a missionary in India. She went to India in 1946 with Mennonite Board of Missions, Elkhart, Ind., as a nurse working in outlying dispensaries. In 1955 she joined the staff of the School of Nursing at Dhamtari Christian Hospital, Madhya Pradesh, India. She became director of the school in 1960.



Elizabeth Erb

Miss Erb went to India in postwar '46 knowing there was much need in India. "The end of hostilities had not yet been declared when I left," she said, "but there were not enough workers there, and I felt for many years this is how the Lord wanted me to spend my life."

As director of nursing Miss Erb is responsible for selecting students (14 new students each year, including four male students), implementing curriculum, working with the Mid-India Board of Nursing Examiners, and does some teaching, student counseling, and routine administration. The school had 55 students in 1970 taught by six Indian and two American instructors. Nursing education in India includes a three-year course and one additional year of midwifery training. Nurses throughout India are responsible for all normal deliveries.

Miss Erb sees graduates of the school serving in needy places throughout India and Nepal. One grad couple in Nepal is doing missionary work (they are the only Christians in their village). He is bookstore manager and his wife is the village nurse and midwife. Dhamtari graduates are also working in hospitals associated with Bengali refugee camps in areas 50-300 miles around Bengal and various parts of India.

"The nursing service with our own hospital has improved as we have been able to train nurses," Miss Erb said. "The school has helped raise the economic standard within the local Mennonite Church as the students contribute significantly in establishing their families." The Mennonite Church in Madhya Pradesh includes 13 congregations

Italian Social Upheaval Affects Mennonite Broadcasts

The largely unnoticed upheaval currently taking place in Italy may mean a real breakthrough for Protestant evangelistic efforts there. Christians have many opportunities to respond immediately to major social, cultural, and religious changes.

Italians are shifting from a basically agricultural to an industrial society with an accompanying move from a rural to urban life-style. With these changes comes a painful social development—migration. Underemployment is widespread in the south as workers flock to the rich and inviting industrial regions of the north.

The traditionally strong Italian family is being weakened by this unprecedented shift. People everywhere are finding themselves caught up in a race for materialistic gain. And from this frustration and depression evolves a new mission field.

Italians are slipping away from the strong influence of the Catholic Church as a result of the shift. Everywhere people are beginning to search for a new stronghold that is relevant and personally meaningful.

The Catholic Church, however, is quickly adapting itself to the new society with a sudden energetic campaign to become relevant. In fact, Protestant literary works are appearing in Catholic publishing catalogs. Although Catholics continue experiencing almost unlimited privileges, other religious groups are beginning to feel a freedom of movement.

Protestant evangelical groups may need to use indirect evangelism methods, though, because of traditional structures which naturally resist change. One of these structures is the radio and television media. The government has absolute control over all broadcasting on Italian soil. There is no commercial or local programming. Italian Protestants are given one half hour every Sunday morning to release a program theoretically speaking to their own people. Therefore, its message must not be of an evangelistic nature.

A way does exist to speak to this expanding mission opportunity, however, and Mennonite Broadcasts is part of it. Broadcasts are beamed into Italy from stations lying outside Italian territory, and air time is available from these commercial and private stations. Mennonite Broadcasts is presently beaming its strongly evangelistic program, *Parole di Vita*, into Italy at 10:15

p.m. on Saturdays and 1:20 p.m. on Tuesdays via Trans World Radio in Monte Carlo, Monaco.

Although two releases a week seem very insignificant, large numbers of evangelical Christians are listening. Also large numbers of listeners "accidentally" hear the broadcast Saturday evenings. But the primary target audience is that part of Catholic society having negative feelings toward the institutional church but very open to Christ. Elio Milazzo, *Parole di Vita* speaker, is directing his messages toward this uprooted, dissatisfied audience. Milazzo has been called "one of Italy's foremost evangelicals."

The objectives of *Parole di Vita* are to bring the listener to a new consideration of Christ, to point out the dangers of materialism and secularism, to lead listeners step by step in spiritual guidance, and to stimulate the listener to a continuing relationship of listening, writing, and counseling.

Mennonite Broadcasts believes that North American Christians need to explore more areas for evangelism in Italy. More money must be made available to buy more radio time in better time slots. The printed media must be pursued and, of course, personal evangelism needs to be increased. But Italians must be allowed to speak to Italians; Western evangelistic methods and ideas must not be forced on them.

MCC Canner Completes Annual Tour

The Mennonite Central Committee meat canner has completed its annual winter tour of eight states. This season it visited communities in Kansas, Nebraska, Minnesota, Illinois, Indiana, Ohio, Pennsylvania, and Oklahoma. Heber Ramer, Nappanee, Ind., and Maynard Bender, Kitchener, Ont., volunteer operators and drivers of the canner, reported a total of 150,714 cans of beef, beef broth, noodles and broth, pork, and lard. This compares with 141,709 cans in the spring of 1970 and 109,810 cans in the spring of 1969.

The first shipment of 24,000 cans of this meat is already en route to Nigeria to be distributed through hospitals, feeding centers, and clinics. Three thousand and eight hundred cans have also gone to Haiti, with a large percentage of this shipment to be

with 1,778 members.

Miss Erb came to the United States on a five-month furlough for treatment of Parkinson's disease with a new drug — L-Dopa. She has suffered from the disease for about ten years. She has responded favorably to treatment and plans to return to Dhamtari to witness the opening of the new school year on July 1. Miss Florence Nafziger is presently acting as director of the school.

While on furlough Miss Erb is staying with her brother and family at R. 2, Box 151, Belleville, Pa. 17004.

Teachers Discuss Draft Curriculum for Schools

Fifteen Lancaster County high school teachers gathered on Apr. 19 at Salunga, Pa., to discuss how the *Curriculum Guide to the Draft*, published by the national headquarters of the Selective Service System, could be utilized in the public schools.

Organized by peace groups from the Church of the Brethren, Brethren in Christ, and Mennonite churches, the meeting was addressed by John A. Lapp, executive secretary of the Mennonite Central Committee's Peace Section. Lapp introduced the *Curriculum Guide to the Draft*.

Other MCC Peace Section representatives spoke on draft counseling and pending draft legislation. Their presentations were followed by group discussion.

The SSS *Curriculum Guide to the Draft* is a nonsectarian study guide for teachers who wish to teach about conscription and related issues. Each of the *Guide's* 14 units contains questions for classroom discussion. SSS bills their *Guide* as "presenting all views on the draft."

The *Guide* can be used as part of government, Problems of Democracy, current issues courses, or as an elective course as part of a school's official curriculum, or as a released-time study for interested students.

Seven Join Mennonite Voluntary Service

Seven persons participated in a Mennonite Voluntary Service orientation from Apr. 12-14, 1971, at Eastern Mennonite Board of Missions headquarters, Salunga, Pa.

The prospective Voluntary Service workers learned about their assignments, participated in a community survey, and discussed their Christian faith during the three days of sessions.

On Tuesday the orientation group was addressed by John Miller, author of *The Christian Way*.

The VS-ers accepted the following two-year assignments:

Otis Reynolds, Smithville, Ga., as a child care worker in Philadelphia, Pa.; Kent Vannoy, Souderton, Pa., in hospital work in Anderson, S.C.; and Floyd Thomas, Atmore,

Ala., as a youth worker in Philadelphia, Pa.

John D. Ebersole, Lancaster, Pa., as a bus driver for a school for mentally retarded children in Philadelphia, Pa.; Jay Wilbur Charles, Peach Bottom, Pa., as a hospital worker in Mobile, Ala.; Randall Youndt, Reinholds, Pa., as an inhalation therapy worker in Lakeland, Fla.; and Linford Good, East Earl, Pa., as a hospital worker in New York City.



The Bethel Day Nursery staff: (Seated) Dorothy Spear, head teacher; Lenora Dunlap, Secretary; Joannetta Copeland, head teacher. (Standing) Louvenia Meriweather, Sharon Crockett, asst. teachers; Bettye Mallory, cook; Ruth Kehr, acting director.

Bethel Reopens Day Care Facilities

On February 10, 1971, the doors at Bethel Day Nursery, 1434 South Laffin on Chicago's near West Side, swung open and services to the community resumed following 15 months of silence. The day care facilities closed to 40 children of working mothers in November 1969 as a result of pressure from a community group wanting to control the Center.

According to Bethel's acting director, Ruth Kehr, considerable reorganizing and restaffing has taken place in order to more adequately meet community needs. By special arrangement with the Illinois Department of Children and Family Services and Public Aid, the nursery is catering to low-income and public assistance families who are unable to secure job training or employment because of lack of child care arrangements.

The church council of Bethel Mennonite Church, sponsoring organization for the adjoining day care facilities, has invited several area residents to join the board of directors to improve its organizational competence and to strengthen communication with the local community.

In mid-April Bethel's enrollment reached 41; the licensed capacity is 50. Miss Kehr noted that prospects are good for reaching this capacity within a few months. The enrollment upshot came as a result of staff members making early door-to-door contacts in the immediate community.

"By faith we have accepted the challenges these facts present," Miss Kehr wrote re-

cently to Mennonite Board of Missions. "A low enrollment when we first reopened meant insufficient and delayed funds from the state departments. We would like to dissolve our financial deficit, and we believe God's people who have seen the needs of the Bethel community either firsthand or through news in church papers will help us meet the challenges through prayers and gifts.

"In the *Gospel Herald* article of Nov. 26, 1969, which retraced the steps leading to Bethel's closing, John Powell prophetically described the crisis of the Bethel Mennonite Church and Day Nursery as 'a blessing in disguise,'" Miss Kehr continued. "And so it has been. We are making definite progress in meeting the unique day care needs of our community. It has also helped to unite concerns and efforts of the Bethel members."

Miss Kehr concluded: "Yes, a crisis that has its blessings in disguise can happen here. In retrospect we rejoice in the disappointments, disruptions, and dilemmas that demanded so much discretion and dependence on God to demonstrate the relevance of Christ in crisis."

Four Yugoslav Trainees Arrive in Canada

A new phase of the Exchange Visitor Program of the Mennonite Central Committee began on Mar. 24 when four young men from Yugoslavia arrived in Ontario for a year. Each of the trainees was placed with a farmer in the Waterloo, Ont., area for his first six months in Ontario. Placement followed a two-day orientation to the program and the area by Douglas Snyder, director of MCC (Ont.).

At the end of the first six months, each trainee will have a choice of staying with his first sponsor, or moving to a second farm for the second half of the year. The trainees will be involved primarily in an agriculture program.

In recent years, agricultural officials in Eastern European countries have been interested in MCC's Trainee Program. The program has been promoted in Poland as well. Trainees from Poland arrived in the United States.

The Agricultural Trainee Program has been designed to bring young agriculturists to North America for a year, placing them in a home and arranging work experiences relating to agriculture. It is felt that not only will this type of experience broaden the horizons of the persons involved, but its effects could also filter out through them to their society.

In addition to their work, the trainees will have the opportunity to participate in field trips, short courses and seminars in agriculture, and visits to agricultural enterprises to gain a better knowledge of agriculture in North America.

Mennonite General Conference

Notice of Change in Constitution and Charter

At the final meeting of Mennonite General Conference to be held in Kitchener, Ont., Wednesday, Aug. 18, 1971, there will be a recommendation to amend the Charter to change the name from Mennonite General Conference to Mennonite Church. There will also be a recommendation to amend the Constitution by approving the Bylaws of the Mennonite Church as adopted by the Constitutional Assembly which meets in Kitchener, Ont., on Aug. 16 and 17.

These two actions will constitute the necessary legal procedures to enable the new organization to succeed the Mennonite General Conference as the official body of the Mennonite Church.

In accordance with the requirements of the present Constitution of Mennonite General Conference, this notice is being published three times, not less than three months before the Aug. 18

meeting, in the Apr. 20, May 4, and May 11 issues of the *Gospel Herald*, the official organ of the Mennonite Church.

The proposed new Bylaws for the Mennonite Church are based on the "Plan for Mennonite Church Organization" as adopted by the Joint Conference on Church Organization held at Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22, 1970.

These proposed Bylaws will be mailed to all delegates and should be in their hands one month prior to the meeting.

Any other interested persons may secure a copy of the proposed Bylaws by writing to the Executive Secretary of the Study Commission on Church Organization, Box 128, Salunga, Pa. 17538.

Paul N. Kraybill, Executive Secretary, Study Commission on Church Organization

Howard J. Zehr, Executive Secretary, Mennonite General Conference

The Tanganyika Mennonite Church has named Stephen Tingayi, a TMC Executive Committee member, to head TMC efforts in agriculture and community development. Church World Service, New York, N.Y., has made a \$2,500 contribution to Tingayi's support.

It is reported that Illinois Mennonite Conference increased its giving by 22 percent last year.

Robert L. Shreiner, Thorndale, Pa., was elected Minister of Youth for the eastern region of the Ohio and Eastern Conference. He will continue to serve as pastor of the Caln Mennonite Fellowship, Thorndale, Pa.

The EMBMC Voluntary Service Committee voted in their Apr. 8 meeting to place two to four VS-ers with the Christian Deaf Fellowship Centre in Kingston, Jamaica. Elvin Stoltzfus, pastor of the Mennonite Church for the Deaf, Lancaster, Pa., is now treasurer of CDF and will be the point of contact between Eastern Board's VS office and CDF.

The La Junta Mennonite School of Nursing Alumnae are planning a homecoming at La Junta, Colo., June 25-27. Plans include Class Reunion Day on Friday, Alumnae Day on Saturday, and Church and Community Day on Sunday. All alumnae are invited to come to see the new La Junta Medical Center and visit old friends.

Teacher Placement Service, sponsored by Association of Mennonite Elementary Schools, to help: Boards, principals recruit needed personnel; teachers locate desirable positions. Secretary of Teacher Placement, Kay Predmore, Principal, Penn View Christian School, 420 Cowpath Rd., Souderton, Pa. 18964.

Like many other colleges, Eastern Mennonite College will raise tuition charges again next year. Dormitory students will pay \$228 more next year for a nine-month stay at EMC than they paid this year. Total room, board, and tuition charges will amount to \$2,496. Day students' tuition will increase by \$192 to \$1,641 for nine months. Dorm students will pay the extra \$36 for a \$1 per week increase in room rates.

A Centennial Program is being planned for the Prairie Street Mennonite Church in Elkhart, Ind., this coming November. The tentative program calls for some aspect of the past and a look to the future, on each Sunday during November.

A small brochure is in preparation on the history of the church. There will also be historical displays. You are invited to make plans now to attend the Centennial observance. Also, please send in historical material or information, pictures and photographs, or taped voices of members now deceased. Be sure your name and address is on each article you send, so that it can be returned to you after November. Mail to Prairie Street Mennonite Church, 1316 Prairie St., Elkhart, Ind. 46514 — Attn. Office Secretary.

FIELD NOTES

The Mennonite Publication Board meeting scheduled for May 14 and 15 at Hesston, Kan., has been postponed until Aug. 18, 1971, at Kitchener, Ont. The Board at its last meeting acted to change its constitution so that inclusion in the proposed church reorganization would be possible. Unexpected limitations in the 1901 Indiana Corporate Law made it impossible to have these changes ready for the May meeting. The Board Executive Committee felt it poor stewardship to assemble Board members twice within four months, so has postponed the meeting until all business can be cared for.

According to William D. Dunlap, deputy Special Assistant to the Postmaster General, the commemorative stamp to honor Christopher Dock was turned down for 1971.

Fourteenth Annual Missionary and Inspirational Song Meeting at Columbia Mennonite Church, Columbia, Pa., May 16.

The Mennonite, edited by Maynard Shelly, received honorable mention for editorial advocacy at the Associated Church Press Meeting in Philadelphia, Pa., on Apr. 15.

Four recipients of Mennonite Mental Health Scholarships and two alternates were announced recently by Vernon Neufeld, director of Mennonite Mental Health Services (MMHS). Alvin C. Dueck, Hillsboro, Kan.; Paul Glanzer, Harrisonburg, Va.; James M. Lapp, Perkasio, Pa.; and Milbert L. Penner, Beatrice, Neb.; will each receive a \$500 scholarship for the 1971-72 school year. The two runners-up, who are eligible to receive scholarships should they become available, are Randolph J. Krehbiel and Bernhard Wiebe.

President J. Winfield Fretz of Conrad Grebel College announced the appointment

of Frank H. Epp of Ottawa as associate professor of history and communications. Epp's courses, like all Conrad Grebel courses, will be open to all University of Waterloo students. Dr. Epp will lecture in the field of twentieth-century history, with an auxiliary contribution in mass communications.

Mattie Ellen Habecker, Washington Boro, Pa., oldest member of Lancaster Conference, died on Mar. 27 at the age of 103.

Calendar

Franconia Conference Sessions, Franconia, Pa., May 6.
Ontario Conference Annual Sessions, Rockway Mennonite High School, June 4-6.

North Central Conference Annual Session and Mission Board, Bloomfield, Mont., June 10-13.

Pacific Coast Conference Annual Sessions, Western Mennonite School, June 11-13.

Western Ontario Conference Annual Sessions, Wellesley, Ont., June 11-13.

La Junta Mennonite School of Nursing Homecoming, La Junta, Colo., June 25-27.

Mission '71, Eureka College Campus, Eureka, Ill., June 28 — July 4.

Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.

Alberta-Saskatchewan Conference Annual Sessions, Kalispell, Mont., July 15-18.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.

South Central Conference Annual Sessions, July 23-25.

Indiana-Michigan Conference annual sessions, July 29 — Aug. 1.

Conservative Mennonite Conference Annual Sessions, Wellman, Iowa, Aug. 3-5.

Annual Allegheny Conference sessions, Thomas Church, Hollisopple, Pa., Aug. 5-7.

Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.

Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.: Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18; Mennonite General Assembly, Aug. 18, 19.

Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.

Allegheny Mission Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Eastern Mennonite College President Myron S. Augsburg announced the appointment of Jesse T. Byler as head of the Education Department. Byler will succeed J. Lester Brubaker, who has resigned to become principal of Lancaster (Pa.) Mennonite High School, effective July 1. The new department head will also serve as director of teacher education and teacher placement.

Change of address: Edwin I. Weaver from Accra, Ghana, to Schowalter Villa, Hesston, Kan. 67062.

Special meetings: John M. Drescher, Scottdale, Pa., at Floradale, Elmira, Ont., June 18-20.

New members by baptism: one at Mat-tawana, Pa.; fourteen by baptism and one reinstated at Gospel Hill, Fulks Run, Va.; six at Bethel, Elora, Ont.; five at Ashton, Sarasota, Fla.; twelve by baptism and eleven by confession of faith at Harrisonville, Mo.

Jan Gleysteen and Leonard Gross will be at Laurelville Church Center, May 28-30. They will bring to the weekend the latest in research on Anabaptist history, having just returned from a six-week tour of Europe.

Gleysteen has put together the most exciting audiovisual presentation of Mennonite-Anabaptist heritage and focus for today. This is a program for everyone. Special family rates. Write for more information to Laurelville Church Center, R. 5, Mount Pleasant, Pa. 15666, or call 412 432-2056.

David Helmuth, Aibonito, Puerto Rico, writes: "On Apr. 14 in Ponce I had a real stimulating experience. Through a contact which Sergio Rosario had at the bookstore, I was invited to give a conference on why Mennonites do not join the Armed Forces. The meeting was held at the Church of God Mission Board and was attended by youth and adults from several other churches. We had quite an intense dialogue with 30 to 40 youth and several pastors."

B. Charles Hostetter, Lagos, Nigeria, says: "We are in the midst of the work we have come to do. The Aladura Theological Seminary is a reality. We started with nine students. Three more started a month later and a few days ago two new students came from Sierra Leone. They also have promised to send us several students from Ghana soon, so we have an international school. We also have several students from Liberia, and the Nigerian students come from different tribes. Thus we have to use English, the only language that this diverse group understands."

Hiroshi Kaneko writes from HCJB, Quito, Ecuador: "I was kept in bed during February and March for a hernia of the vertebra. Now my back is much better and I'm back at work. We are receiving 500 letters per month in response to our Japanese broadcasts from around 106 different geographical locations and countries. Pray for our production, follow-up to correspondence, and health."

Mennonite Board of Missions has received bequests from the estate of Benjamin Slagell, Hydro, Okla., totaling \$70,671. Included in this amount is a land contract with a current balance of \$25,500. Funds have been designated "for the benefit of orphan children."

Readers Say

Submissions to Readers Say column should comment on printed articles.

Thank you for printing "Testimony Given on Draft." As a Mennonite I have been very, very, very slow to "tell the government what to do." However, when Jesus had opportunity to remind Pilate of the guilt of using his power wrongly He spoke to the point. Peter's first sermon referred to the "wicked hands" of those who crucified Jesus. Paul often reminded rulers of righteousness and unrighteousness in government.

It seems to me the Peace Section testimony is in harmony with these examples in Scripture. "We still believe that it becomes nations to rely more upon goodwill and spiritual forces than upon guns and bombs, and fear terribly the outcome of the present almost worldwide turning to the most destructive material forces to attain national goals. . . . Today we are deeply concerned about the militarization of American life, the impact of war on our national spirit, and the erosion of freedom under the impact of war and the preparation for war."

But I wonder sometimes, whether the leaders of our church are not generals without an army, when it comes to the question of peace. For over fifty years the warlike attitudes of American Christendom have been rubbing off on us and our children. Our most esteemed preachers and teachers are militaristic. Our very "spiritual" neighbors have more warlike attitudes than non-Christians. In fact, a recent study found that "Churchgoing people have no greater 'sense of responsibility' toward war and peace than do the nonchurchgoing. . . . Churchgoers showed the same tendency to believe in military might rather than the power of love. For a church which is founded on the teachings of Jesus, these findings should come as a shock."

The current reaction to the conviction of Lt. Calley is an interesting study in American philosophy of armed warfare. Apparently Calley was an ordinary American youth who was drafted and trained to kill. But those who trained him did not get across the fine line between war and "premeditated murder." It took a military jury to decide that, and convict him. But Calley has a very simple statement, "it (war) is more than hell for those people tied up in it."

But my concern is not so much what others are saying but what Mennonites are saying by their silent support of warfare as if it was just another legitimate government function. I see no real connection between Romans 13 and war which makes beggars out of Vietnamese children, prostitutes out of their women, and barren waste out of their farmland, besides what it does to American servicemen.

Yet our witness should be balanced. Witness to governments and prayers for rulers is only a part of our service in the name of Christ. Our main and first duty is evangelism. We should rightly express concern at the report that 69,000 abortions were performed in New York City during the first six months of legalized abortion there. But Christian concern is primarily toward all the babies born in New York that they might be saved from a Christless eternity. All labor in time is conditioned by our

vision of the eternal. — Raymond Byler, Blountstown, Fla.

PS "The Scandal of the Cross" by the nonresistant Toyohiko Kagawa sounds much like Menno Simons.

I have read the article by Nelson E. Kauffman, "The High Cost of Unwise Giving," in the *Gospel Herald* of Apr. 13. I feel strongly this should be in pamphlet form so every one could have one. I also feel we should know where we are sending our money not only that but we are stewards of our money that the Lord has allowed us to have. The channels of our Mennonite Boards are clearly understood. If not, they are willing to answer your questions. Yours for better giving. — Lester Weaver, Lancaster, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alwine, Carl and Elmira (Lehman), Norristown, Pa., third child, second daughter, Tami Lynn, Feb. 24, 1971.

Birkey, Stanley and Shirley (Oswald), Detroit Lakes, Minn., third child, second daughter, Donna Lois, Mar. 15, 1971.

Brubacher, Ray and Margaret (Birky), Kinshasa, Congo, first child, Carmen Joy, Apr. 1, 1971.

Brubaker, John and Sharon (Randolph), Mannheim, Pa., second child, first daughter, Stefanie Lynn, Apr. 9, 1971.

Carr, Thomas and Brenda (Fitsgerald), Waterloo, Ont., second child, first son, Steven Thomas, Mar. 15, 1971.

Fox, Eugene and Joyce (Witty), Denver, Colo., first child, Bradley Alan, Mar. 26, 1971.

Gingerich, Donald and Sharon (Bast), Zurich, Ont., second child, first daughter, Monica Anne, Mar. 21, 1971.

Gingerich, Douglas and Gloria (Aeschliman), Hubbard, Ore., first child, Jason Douglas, Apr. 7, 1971.

Guengerich, Ronald and Ruth Marie (Lapp), Sapporo, Japan, second child, first daughter, Catherine Alisa, Apr. 12, 1971.

Haman, James and Mary (Hackman), Sarasota, Fla., first child, James Patrick, Mar. 29, 1971.

Lahman, Richard and Betty (Williams), Elkton, Va., fourth child, second daughter, Diana Fay, Apr. 9, 1971.

Lantz, J. Mervin and Leanne (Yoder), Lancaster, Pa., first child, Edie Annette, Apr. 2, 1971.

Martin, Kenneth and Mary (Snider), Waterloo, Ont., second daughter, Gloria Jean, Apr. 6, 1971.

Mast, Robert and DeEtta (Erb), Elma, N. Y., third child, second daughter, Carol Marie, Apr. 6, 1971.

Maust, Markel and Miriam (Miller), Accident, Md., sixth child, third son, Apr. 9, 1971.

Miller, Leonard and Hazel (Schumann), Kansas City, Kan., second child, first son, Loren Eugene, born Mar. 8, 1971; received for adoption, Mar. 23, 1971.

Morrison, Fred and Mary (Baer), Tavistock, Ont., third child, second daughter, Candace Maria, Mar. 10, 1971.

Ness, Daniel and Mary Ellen (Umble), Addis Ababa, Ethiopia, second child, first son, Steven Laverne, Apr. 9, 1971.

Nisly, Samuel and Esther Pauline (Nisly), Abbeville, Kan., fifth child, second son, Wendell Devon, Mar. 18, 1971.

Nafziger, Ken and Helen (Steury), Morris, Minn., second child, first daughter, Kirsten Linae, Dec. 29, 1970.

Nyce, James and Janet (Dungan), North Wales, Pa., third child, second son, Jarrod Danial, Mar. 18, 1971.

Ropp, Robert and Sharon (Albrecht), New Hamburg, Ont., first child, Pamela Elaine, Mar. 11, 1971.

Ruth, James and Loraine (Hockman), Souder-ton, Pa., first child, Tamara Renee, Apr. 3, 1971.

Shafer, David and Joyce (Springer), Normal, Ill., first child, Douglas Neil, Mar. 31, 1971.

Shantz, Gerald and Catherine (Gingerich), Zurich, Ont., first child, Sonya Lynn, Dec. 28, 1970.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bergey — Moyer. — Willard C. Bergey, Hatfield, Pa., Franconia cong., and Glenda E. Moyer, Blooming Glen, Pa., Blooming Glen cong., by David F. Derstine, Jr., Apr. 3, 1971.

Harvey — Yoder. — Bruce Harvey, Elkhart, Ind., Frazer cong., Malvern, Pa., and Karen Yoder, Goshen, Ind., East Union cong., Kalona, Iowa, by J. Duane Beals and J. John J. Miller, Apr. 10, 1971.

Hedrick — Souder. — Ralph S. Hedrick, Hatfield, Pa., Perkasio cong., and Deborah Souder, Telford, Pa., Rockhill cong., by James M. Lapp, Apr. 10, 1971.

Hershey — Denlinger. — J. Lewis Hershey, Gordonville, Pa., Old Road cong., and Vera E. Denlinger, Lancaster, Pa., E. Chestnut Street cong., by James M. Shank, Apr. 3, 1971.

Hursh — Yoder. — Curvin Hursh, Jr., Lititz, Pa., Meadow Valley cong., and Joann Yoder, Blountstown, Fla., Bethel cong., by Raymond Byler, Apr. 10, 1971.

Reist — Sauder. — Irvin A. Reist, Hinkletown cong., Ephrata, Pa., and Esther H. Sauder, Metzler cong., Ephrata, Pa., by Amos H. Sauder, Apr. 3, 1971.

Seibel — Hoover. — Dale N. Seibel, Orwigsburg, Pa., Tamaqua cong., and Joyce Ann Hoover, Lititz, Pa., Landis Valley cong., by Elam W. Stauffer, Apr. 10, 1971.

Sensenig — High. — David S. Sensenig, Richland, Pa., and Susan Eileen High, Fredericksburg, Pa., both of Myerstown cong., by J. Paul Graybill, Mar. 27, 1971.

Waugh — Maust. — Roger E. Waugh, Glendale, Ariz., and Opal Maust, Glendale, Ariz., Trinity cong., by Donald E. Yoder, Apr. 2, 1971.

Winters — Combs. — Robert Winters and Janelle Combs, Denver, Colo., Glennon Heights cong., by Edward J. Miller, Mar. 13, 1971.

Zimmerman — Martin. — Richard G. Zimmerman, Richland cong., and Vera Mae Martin, Metzler cong., Ephrata, Pa., by Amos H. Sauder, Mar. 27, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bowman, Noah G., son of Noah G. and Susanna (Good) Bowman, was born Oct. 25, 1886; died Apr. 6, 1971; aged 84 y. 5 m. 12 d. He was married to Lizzie Sauder, who survives. Also surviving are 5 daughters (Alta — Mrs. Alvin Nagle, Elsie — Mrs. Alvin Martin, Esther — Mrs. Leroy Horst, Florence — Mrs. Lester Groff, and Margaret — Mrs. Martin Fry), one son (Aaron), 42 grandchildren, 45 great-grandchildren, one brother (William), and one sister (Sallie Redcay). He was a member of the Bowmansville Mennonite Church, where funeral services were held Apr. 10, in charge of H. Z. Good, Ben Weaver, and Wilmer Leaman; interment in the adjoining cemetery.

From Coast to Coast Mennonites Soon Will Be Talking About A New PURPOSE Serial

Happy as the Grass Was Green, a memorable 15-chapter story by I. Merle Good, Mennonite author and playwright (*Strangers at the Mill, Who Burned the Barn Down? Yesterday, Today, and Forever*, and *Sons Like Their Fathers*).

Mennonite student activist "Big John" Witmer has been killed by police in a New York City university riot. Eric, his roommate, accompanies Big John's twin brother, Jim, to the funeral in a close-knit conservative Mennonite community in Pennsylvania.

Eric has never been among Mennonites before. He despises the dogmatism of the people (the twins had fallen from the church's favor), but he admires their simplicity.

Eric respects Eli, the local minister, a widower whom he calls "The Prophet," and begins to date vivacious Hazel, oldest of Eli's twelve children.

Eric decides to remain at the Witmer home after Jim returns to the city. He gets a job with Mrs. Witmer's brother, Rufus, a liberal Mennonite who manages the Green Thumb Market, has a ready testimony, sits on several churchwide Boards, hires Puerto Ricans at substandard wages, and weekends in Vermont with other swinging Mennonites.

But you'll want to read for yourself what happens to Eric as he searches for God, gets more deeply involved with Hazel, becomes disillusioned with Rufus who bills him as a "converted hippie," and tries to decide whether to stay indefinitely in the Mennonite community or return to the city and his former way of life (if that were possible).

Don't miss *Happy as the Grass Was Green*, by I. Merle Good appearing weekly in **Purpose** beginning May 23, 1971.

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THIS OFFER EXPIRES JUNE 15, 1971

Burckhart, Irene, daughter of Andrew M. and Frances (Kreider) Burckhart, was born near Orrville, Ohio, Mar. 29, 1921; died at the Wooster Community Hospital, Wooster, Ohio, Feb. 27, 1971; aged 49 y. 10 m. 29 d. She is survived by one brother (LeRoy) and 2 sisters (Elsie—Mrs. Leo Mast and Anna Mae—Mrs. Clair Lehman). She was preceded in death by her parents, one sister (Esther—Mrs. Melvin Rohrer), and 2 brothers (Ira and Elmer). She was a member of the Martins Mennonite Church, where funeral services were held Mar. 2, in charge of Willard Shertzer and Stanford Mumaw; interment in the adjoining cemetery.

Carpenter, Cheryl Ann, daughter of James and Faith (Swartzentruber) Carpenter, was born at Sturgis, Mich., Dec. 15, 1967; died at Sturgis, Mich., Memorial Hospital as a result of an automobile accident a few days earlier, Apr. 12, 1971; aged 3 y. 3 m. 27 d. She is survived by her parents and one brother (Mitchell). Funeral services were held at the Locust Grove Mennonite Church Apr. 14, in charge of Dean Brubaker; interment in the church cemetery.

Carpenter, Tamara Sue, daughter of James and Faith (Swartzentruber) Carpenter, was born at Sturgis, Mich., Oct. 15, 1960; was fatally injured in an automobile accident near Centerville, Mich., Apr. 8, 1971; aged 10 y. 5 m. 23 d. Surviving are her parents, one sister (Cheryl Ann), and one brother (Mitchell). Funeral services were held at the Locust Grove Mennonite Church, Apr. 10, in charge of Dean Brubaker; interment in the church cemetery.

Eby, Mervin, son of Jacob and Elizabeth (Wenger) Eby, was born in St. Joseph Co., Ind., Mar. 9, 1886; died at the Elkhart Nursing Home, Elkhart, Ind., Mar. 4, 1971; aged 84 y. 11 m. 23 d. On Dec. 9, 1905, he was married to Goldie Bemiller, who survives. Also surviving are 3 daughters (Vada—Mrs. Harvey Fink, Esther—Mrs. Russel Wenger, and Helen—Mrs. Irvin Grabill), 3 sons (Everett, Wayne, and Russel), 13 grandchildren, 23 great-grandchildren, and 3 brothers (Ira, Ralph, and Jacob). He was a member of the Olive Mennonite Church, where funeral services were held Mar. 7, in charge of Richard Hostetler and Ivan Weaver; interment in the Olive Cemetery.

Nyce, Lizzie, daughter of Henry and Lizzie (Landis) Clemens, was born in Lower Salford Twp., Pa., Apr. 25, 1905; died of leukemia at the Grand View Hospital, Sellersville, Pa., Mar. 16, 1971; aged 65 y. 10 m. 19 d. In June 1926 she was married to Edwin N. Nyce, who preceded her in death May 22, 1969. Surviving are 3 sons (Harold, Cleon, and Walter), 13 grandchildren, 6 sisters (Lavina—Mrs. William Delp, Naomi—Mrs. Paul Ruth, Mary—Mrs. Paul Alderfer, Cora—Mrs. Linneaus Kulp, Mrs. Katie Hagey, and Mrs. Eva Delp, and 2 brothers (Rhine and Samuel Clemens). One brother and one sister preceded her in death. She was a member of the Spring Mount Mennonite Church. Funeral services were held at the Salford Mennonite Church Mar. 20, in charge of Henry Ruth and Nelson Reinford; interment in the Salford Cemetery.

Spicher, Aaron S., son of Samuel and Martha (Zook) Spicher, was born at Belleville, Pa., Apr. 3, 1896; died at Kalona, Iowa, from a coronary occlusion, Mar. 30, 1971; aged 74 y. 11 m. 27 d. On Sept. 8, 1921, he was married to Cleora Ropp, who survives. Also surviving are one son (Samuel), 2 daughters (Geneva—Mrs. Orville Yoder and Donnabel—Mrs. Dalton Hostetler), 7 grandchildren, and one brother (Jesse). He was preceded in death by his parents, two brothers (Joseph and George), and one grandchild. He was a member of the Lower Deer Creek Mennonite Church, where funeral services were held Apr. 2, in charge of Dean Swartzentruber and Robert K. Yoder; interment in the church cemetery.

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Photo by Jan Gleysteen. Moos (Moso) Alto Adige, Italia. The town of Moos in South Tirol is typical of the villages and towns visited by Georg Blaurock during his brief but significant career as an Anabaptist missionary. Little more than four years after Blaurock was baptized as the first member of our brotherhood he was captured near here, cruelly tortured and burned at Klausen, Tirol. It was the sixth of September 1529.

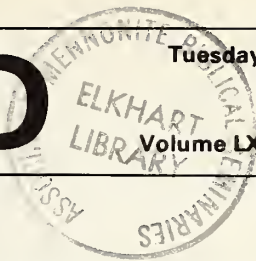
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GOSPEL HERALD

Tuesday, May 11, 1971

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Ferment in Soviet Union: Youth Turning to Religion

By Maynard Shelly

Several years ago, a young engineer in the Soviet Union approached an old woman who was his neighbor and said, "I know you are a believer. Can't you tell me about God?"

He explained his concern. "The thing is this," he said, "that I as a graduate in physics am not satisfied with the philosophy of dialectical materialism, and I should like to know the point of view of believing persons."

The woman was able to direct the engineer to a person informed on theology. After two months the engineer said to his wife, "You know, after long meditation, I have decided to be baptized."

Her reply, "But I was baptized a week ago, and our child too."

Such experiences of conversion in the Eastern Orthodox Church of the Soviet Union are increasing according to a letter written last year by a well-known Soviet Christian and sent to Pope Paul VI in Rome. The letter was published recently in North America in English.

Anatoly Levitin is a schoolteacher by profession but widely known as a religious dissenter and an outspoken writer. Levitin, who writes under the pen name of Krasnov, is usually in controversy with the civil and ecclesiastical authorities in the Soviet Union. He has been in prison more than once and was, in fact, arrested shortly after writing his letter to the pope, but was released in August of last year.

Levitin's writings can only be circulated secretly in the Soviet Union. They are passed from hand to hand in type-written form.

Levitin is a member of the Orthodox Church "who never in his life has thought of anything but the welfare of the church." He is at the same time a loyal citizen of his country, but like many others in the Soviet Union, feels strongly the need for more freedom and more respect for human rights.

He sees a drive for freedom in the renewed interest of youth in religion. "And now, in the person of youth," he writes to Pope Paul, "the Russian people audaciously under-

take socialist democracy. . . . The process of inner renewal of the Russian people goes on with seven-league boots, and the time is near when Russia will become 'the world's brightest democracy' as was prophesied by Gorky."

And youth's role is significant, he feels, because their attitude is one of openness toward religion.

The grandfather generation of the Soviet Union (those people who lived at the time of the communist revolution fifty years ago) is antireligious. "Its leading and most energetic representatives passionately hated the Orthodox Church, seeing in her the chief support of the tsar's regime," said Levitin.

The father generation, to which Levitin himself belongs, came to maturity after the communist revolution. During this era, religion was driven underground, the great majority of churches closed, clergy imprisoned, and no one spoke openly of religion.

"The second post-revolutionary generation," writes Levitin, "was the most estranged generation of any ever inhabiting the earth; it did not hate, it was simply ignorant of religion."

But the youth of the USSR do not feel about religion as do their fathers or grandfathers.

Says Levitin, "Modern youth in Russia is a disturbed youth, it seethes and passionately seeks for something."

He compares their enthusiasm to that of first-century Christians. "It would be no exaggeration to say that in these young people," he says, "the religious reaction, in intensity and strength, is no less than the feeling of fiery enthusiasm among the earliest Christians."

In Moscow, he notes frequent cases in which the sons of Communist Party members and even sons of old *tchekists* (security police) have been baptized.

A young man identified as K., an eighteen-year-old member of Komsomol (the communist youth organization) and son of a security police officer, chanced to enter the cathedral in Moscow. A great number of pilgrims were approaching the relics of Saint Alexi, the Protector of Moscow. Out of curiosity, he also went forward.

At the tomb, Archimandrite Zosima, a well-known ascetic monk, was standing. He looked intensely at the young man and asked, "You are not baptized?"

"I am not baptized."

"Then go to P. to priest X. He will baptize you."

The young man went to the suburban church mentioned and was baptized and "became a warm witness to the Christian faith."

L., a worker in physics, searched for a satisfying world view. He was attracted to the writings of Freud, then to Nietzsche, and then to Berdyaev. The writings of Berdyaev aroused his interests in the Gospels, which brought him to the Christian faith, though he is a member of a Jewish family. He later married the daughter of fanatical atheists. The young woman had been baptized two years previous to her marriage, much to the horror of her parents.

On another occasion, a copy of the Gospels came into the hands of A., a student. He did not read them, but quite forgot about them. But a month or so later, being in low spirits, he opened the Gospels and was astonished. He read without stopping, but did not accept them at once. Some parts he liked, but other parts he did not agree with.

Faith came unexpectedly to A., when he read about the raising of Lazarus. This portion, which is the stumbling block for many, became for him the source of faith.

"I suddenly understood how it really was, and I believed," said A., who is now a physician.

Levitin also tells the dramatic story of one young Christian, Eugene K., severely tested for his faith and well-known because of it and the political trial he was subjected to.

Eugene showed great interest in social problems even as a child. "At the same time, he enjoyed literature and himself wrote rather good poems and stories," reports Levitin. "When I gave him a Testament, I was shocked by his reaction."

Regarding the Beatitudes in the Sermon on the Mount, Eugene said, "This is a splendidly written pronouncement; it has the approach of a promoter, all the slogans are properly pointed up."

The two men did not talk of religion for a long time. But then Eugene raised the question of religion. It was at a difficult time in his life. He said, "I tried to pray. It worked. Made me feel better."

Eugene was one of the accused in a political trial in Russia. He was oppressed by the government and even sent to a mental hospital (though perfectly normal).

When he was freed, he said, "I prayed all the time. I should like to be baptized as soon as possible."

Though subjected to much difficulty through his trial and imprisonment, he did not deny his faith and continues as a believing Christian.

While Levitin notes many conversions to the Orthodox Church, he admits that "the Baptists can be proud of even more conversions." Since Baptist theology is not as complex as Orthodox doctrine and ritual, he feels that the two religious groups attract different people. "People less mature in spiritual life, of more rationalistic minds, go to the Baptists; whereas people capable of deep mystical experience go to Orthodoxy," he says.

Levitin does have a burden for the renewal of his church, and desires especially an "enlivening of preaching." He feels that preaching in the Orthodox Church was at its best in the 1920s but was silenced in the 1930s and has not been revived.

"In Moscow at present there are only a few priests who preach systematically," he says. "All the rest are silent or read their sermons from slips of paper, careless and cold sermons, more likely to cool off than to stir up their listeners."

Levitin closes his 6,000 word letter, which ranges widely over many subjects and reveals much about life in the USSR of today, with a personal testimony, "I turn to you as one coming from the Russian land. I am a hot-blooded person, not used to compromise, one who at times fell into error but who always above all loved truth. To reveal the truth, to tell the West about the life of our church, that is what I have tried to do in this letter."

This letter, written sometime last year, was published in the October issue of *Religion in Communist Dominated Areas*, a publication of the National Council of Churches. The editors of the publication note that Levitin represents an "important link between the members of literary, scientific, and religious communities of dissenters in the USSR who are all victims of the same violation of human rights."

The *Manchester Guardian Weekly* sees dissent and ferment growing in the Soviet Union. "The invasion of Czechoslovakia created such ferment among the Russian intelligentsia that some new alliances were bound to be forged. How strong they will be, and how ruthless the regime will be in trying to suppress them, no one can say. One can only admire those who are prepared to stand up in the face of such appalling odds," said the British newspaper in a lead article on September 5.

Anatoly Levitin stands out as a man with unique moral courage.



Editor's note: Send in your questions. Keep them short. Anselm will try.

Dear Anselm:

It seems to me young people today have more hang-ups than young people of a generation or so ago. What do you think? — B.B.

Dear B.B.:

It may be there are more things to get hung-up about. On the other hand we all forget our own adolescent hang-ups. I think young people probably make their share of mistakes.

Dear Anselm:

I think the church has lost all discipline. Why doesn't the church deal with members who disobey? — B.C.

Dear B.C.:

The question is one of how. It is much easier to coerce than persuade. But it is not Christ's way. Through force, we may cause persons to conform from without. Through love persons are conformed from within. The way of love takes longer but it is more lasting. Follow Matthew 18:15 ff., and Galatians 6:1, 2.

Dear Anselm:

I think college students ought to start doing things which are a service to humanity rather than being rabble-rousers. Don't you think that this would solve the situation? L.M.

Dear L.M.:

I doubt if we ever had a generation of college students more interested in sacrificial service. For example, more than 250,000 college students in this country operate, without pay, 1,000 programs for mentally retarded, conduct classes in hospitals and jails, and still others tutor ghetto children to enable them to keep up with children from more fortunate homes.

Dear Anselm:

In my church I have heard that we are moving toward the area of "personal conscience." The way I understand it this means that one can do as he wishes so long as he doesn't have a conscience against it and the church will not bring its social pressure to bear. Is this true and what is your interpretation of "personal conscience?" H.G.

Dear H.G.:

It is a wholesome emphasis to stress Christian freedom in the New Testament sense. That means freedom from legalism, ceremonialism, and the bondage of the flesh. It does not mean freedom to sin. Christian freedom is not the only emphasis of the New Testament, however. There is also a solidarity of divine sonship, holiness, and caring love. It is the obligation of the body of Christ to help each member attain full stature in Christ. Personal conscience means following for oneself all the light one has — from the New Testament and from the church.

Identity

By Turner N. Clinard

The "crisis of identity" is nothing new. "Who am I?" is among the oldest and most important philosophical questions. And the desire for personal recognition is among the most demanding of psychological drives.

Actually we are no more alike than snowflakes are alike, or leaves on a tree. Each person has distinctive fingerprints, character, style. Yet, as insistently as everyone shouts, "I've got to be me!" we continue to say, "Oh, you know Orientals; they all look just alike."

Someone defines identity as "the condition of being oneself and not another." Discovering one's identity is important to self-fulfillment. But it is hard to know "the real me." It is hard to be real at all; we present different faces to different people, and none of them may correspond to the inner being. True identity demands integrity.

One establishes identity in others' eyes by eccentricity, consistent behavior patterns, or his relationships. But his true identity may still escape him. He refuses to find it in the past, for he feels that he is growing. He may have to look away from himself to see himself, as one looks in a mirror. Or he may find his ideals living in another person.

But the only absolute image exists in God's mind. He sees what we can become because He intends it. So we seek our true identity in God's will for us, for He alone knows what we may become.

Expanding Universe

When the psalmist considered the heavens,
he had no idea of light-years
and galaxies
and billions of stars greater than our sun.
Still he was humbled by creation and the Creator.
And now that we know
about light-years
and galaxies
and billions of stars,
have we lost our humbleness?

— Robert Hale

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Mysticism on the Rise?

I believe that in the next decade or so we will see a rise in mysticism. Why? Because mystics are persons who have drunk deep of the world dregs and finally concluded life is elsewhere — in contemplation and spiritual existence. Mysticism is that attitude of the mind which feels intensely the wonder and mystery of things. And following the fashion of the past several decades to find meaning in things and to decry all truth not reached by action of the intellect, a more mystical approach will likely come to fill the void.

Logical and scientific methods were the only ones regarded seriously for too long. The only true value deemed worthy of acceptance had to be verified by the scientific processes. So the spiritual side of many became a vacuum.

Today there is a growing sense of mystery, a growing belief that the universe has secrets which are not understood by the intellect at all. People, particularly young people, are putting more trust in the verdict of feelings. There is a deepening sense that much which is most real can never be demonstrated by science or logic. This feeling is sensed in the deep resources of the heart where argument is hushed in the silence and the shadow of the soul.

A quick shift from the scientific, the purely intellectual approach to the mystical can have real dangers if not undergirded with solid scriptural understanding. It can easily go to the opposite extreme. We see some sad effects already — the rapid rise of interest in the Oriental contemplative religions, crystal balls, fortunetelling, magic, and the occult.

Another reaction to the intellectual, scientific approach is a coping out, a simple negative approach which depreciates learning and the preparation for service to humanity.

A brighter star of hope is that which is finding meaning in the work of the Holy Spirit. It is, to a large extent, a saving reaction to the cold intellectual, critical, and unbelieving approach to the miraculous and unseen. But it is saving only if it is accompanied by a deep reverence and adherence to the Scripture and is bathed in Christian love and compassion.

Looking on the more hopeful side of the mystical approach, certain good things might well happen. It promises to relieve religion from much of its rigidity, for it is a reaction to a cold, dogmatic doctrinal approach which has little life. It promises a refuge from the modern critical bewilderment, for it looks for a peace and a power and a joy in childlike faith rather than in the critical approach to Scripture or in hard established traditional security — a security suddenly shattered today.

Mysticism promises to replace the activism of the present church with a faith turned from outward organizing to inner agonizing, from the outward bustling to the inner brooding.

As one years ago wrote: "Whenever the church relies on her committees, whenever she begins to be proud of her machinery, whenever she forgets in social zeal to wonder and be still and to adore, then mysticism comes and bids the beatitude of rest, 'be still and know that I am God,' and God speaks again in the still small voice." — D.

Short Supply! Why?

The same story, no pastors. Every other one is retiring, resigning, transferring, going to some other type of service, wearing out, or coping out. What's the trouble? Too heavy a load? Bigger wages? No new recruits? The challenge of worldly vocation?

Well, I don't know! It may be a number of these factors. But one thing I'm very sure of, we are not sending enough boys into the ministry. Our patterns of recruitment have and are changing and we have not kept pace.

Most present-day Mennonite churches prefer someone who has had at least a little training for his calling to minister. This does not say he must have four years of college and three years of seminary experience. But some kind of training either formal or informal. A servant must spend some time in the desert before he can run in the valley.

I have an idea that may be worth trying. If present pastors or bishops would ask the Lord and the congregation to help in selecting a man for ministry, ordain him, send him to the location of his choice for several years or more of train-

ing with the understanding that he will return at the end of his learning experience to the congregation that called him we would be well on the road toward a solution.

It sounds simple, doesn't it? Well, it is. Rather than each congregation begging for a minister, why not prepare your own? He can be made to order. If taken seriously, this could work and derail a crisis.

You say your congregation doesn't have that kind of material — how about that neighboring congregation — whether from yours or theirs choose him and assist in his support.

Rather than some boys wandering off to seminary without the congregation aware of what is happening we could have a steady stream of qualified, hand-picked, top-notch, dedicated individuals, strong in the faith, going away for enrichment to return to serve in a position to which they have previously been called.

Let's awake, church leaders, or our ministry will die an accidental death. Worse than the present crisis, right? — A. Don Augsburger.

"Accept Us as Brothers," Minority Speakers Say

The date: March 2, 1971. The place: Beemer (Neb.) Mennonite Church, 80 miles northwest of Omaha. Picture 100 pastors, mission board members, and lay delegates from largely rural congregations scattered across Iowa-Nebraska Conference confronted by four speakers from urban settings representing minority interests. It was potentially a tense situation.

But such was not the case. From the opening address by Charles McDowell to the concluding message by Lynford Hershey, the audience found itself warmly responding to speakers' pleas to "accept us as we are—brothers in Christ." The two-day inspirational session at Beemer focused on the theme, "The Family of God (Gal. 3:28)."

The concept of inviting all minority speakers for the 1971 inspirational meeting at Beemer took root in a meeting between Lynford Hershey, director of Minority Ministries Education in Elkhart, Ind., and members of the Iowa-Nebraska executive committee. Actual program planning was carried out by Hershey in consultation with Milton Troyer, a bishop in Milford, Neb.

God's Love Emphasized

"We came here expecting to be spanked, but instead these brethren are confronting us with Christian love," said James Detweiler, pastor of the Manson, Iowa, Mennonite Church, as the encounter reached the midpoint.

Much of the positive atmosphere and open sharing evidenced throughout the meeting was triggered at the outset as Charles McDowell, pastor of Rockview Mennonite Church in Youngstown, Ohio, spoke on God's love as reflected in John 3:16.

"God's love," McDowell said, "is the greatest thing in the world. The problem is that we do not automatically practice



Leslie Francisco (left) leads a small group discussion at Beemer (Neb.) Mennonite Church in response to minority speakers' input.

By Jim Bishop

active love toward each other when we become Christians. It's a growing process — and no one knows this better than Charles McDowell. But by God's grace I can stand here this morning and say, 'Brethren, I love you.'"

In a delivery punctuated with rapid-fire Scripture quotations, wide grins, manifold ambulations, and "Praise the Lords," McDowell traced his own salvation story: "God planned it, Jesus bought it, the Bible taught it, faith bought it, the Holy Spirit wrought it, the devil fought it, but — praise the Lord! — I got it!"

Discipleship Includes Suffering

"Can people tell Christ's gospel lives within you?" Leslie Francisco, associate pastor at Calvary Mennonite Church in Newport News, Va., asked during the March 2 afternoon session. "Can we say that, like Paul, we have suffered persecution for the sake of the gospel?"

Francisco, a mild-mannered, sensitive Apache Indian, asserted that a thorough knowledge of Scripture is necessary in order to become wise in the ways of God. For this to happen, he said, the life and the verbal testimony of the Christian must be in harmony with each other.

"One of the major problems in the church today is that few people want to reprove sin," Francisco said. "The Bible hasn't changed, people have. We've got to recognize this and respond accordingly. What joy does the Christian really experience if he has never shared his faith with and led another person to Christ?"

Armed with spiritual ammunition from the morning and afternoon addresses, the assembly then divided into small task forces to do battle with the issues at hand. Some comments overheard in the small groups:

"Each speaker is sharing with us in love. Will we leave

here just feeling good but do nothing in response to their concerns?"

"Iowa-Nebraska Conference has 4,100 members; about 100 of these are here today. What do we say to the other 4,000 in our local congregations?"

"Brethren, I perceive we've got some real prejudices here that need to be dealt with. We've got to recognize prejudice for what it is — a problem of the heart."

"We must work at building strong minority awareness in our preschool children. Once they begin school it's likely too late to begin."

Mac Bustos, pastor of the Quin Cities Spanish congregation recently relocated from Davenport, Iowa, to Moline, Ill., led brief meditations to open each major session and shared problems and encouragements taking place in his church. Bustos' congregation is unique to the area in that it offers simultaneous Spanish and English services. Bob and Donna McKelvey, former host and hostess at the VS Center in Elkhart, Ind., are now conducting the English services and assisting in the overall ministry at Moline.

Discipleship Includes Involvement

At 7:00 p.m. on March 2 Ichiro Matsuda, a schoolteacher of Japanese descent and member of Bethesda Mennonite Church in St. Louis, continued the Christian love emphasis. "What is it that distinguishes my Christian faith from that of the pagan?" he asked. "The answer: Christian love expressed in a life of suffering service according to Mark 8:34 and Isaiah 5:3."

Matsuda went on to outline three areas that continually clamor for a Christian response: the spread of the non-violent philosophy as a viable option in human relations, the race issue, and politics.

"Mennonites tend to forget the suffering their forefathers endured for the cause of peace," Matsuda said. "Today we take the peace position for granted. I would recommend excommunicating any Mennonite who chooses to enter military service."

Matsuda also suggested interracial marriage as one way of promoting racial understanding on an individual basis. "If my son or daughter marries a member of another racial or cultural group, as long as he or she is Christian, what need I fear?" he said.

"Politics," Matsuda continued. "An arena we say the Christian should not enter — why? I see politics as a gift from God, a place to become involved if you want to be helping. Working for justice means 'to be helpful.'"

The morning of March 3 provided opportunity for each minority speaker, with the exception of Ichiro Matsuda who had already returned to St. Louis, to share briefly "what we, your minority brothers, face today."

Leslie Francisco: "The nightmare of history has not ended for the 524,000 Indians on 100 reservations across North America. I am saddened that this group is seemingly un-

aware of the Indian population situated less than twenty miles from here."

Charles McDowell: "God has sent me to the Mennonite Church as a field of service. I didn't join the Mennonites to become a member of the 'true church.' I'd already done that when I accepted Christ. . . . I have found that when one is the object of oppression, he begins to discover what it means to really love. This is our task — to strive for truth in love."

Mac Bustos: "I am troubled that our minority pastors experience such difficulty in meeting financial obligations. Many receive only partial support from mission boards, simply because additional money is not there. What does this say about our conviction for urban mission? . . . Our Spanish congregations are asking who it is we are really ministering to. When Anglos join our church, we are caught with the language barrier. We use English, and our Spanish membership tends to drop."

Following these presentations, the small groups assembled to draft statements of concern, compassion, and willingness to offer spiritual and financial support to the struggles of minority groups. Spokesmen for each of the five groups shared responses calling for corporate repentance in the face of any overt or covert discrimination practiced by church agencies, conferences, and congregations; for an atmosphere of increased openness to allow minorities to share their concerns to the fullest extent, and to program additional teams of minority spokesmen for similar meetings.

Becoming the Family of God

"If we as a church are to feel compassion for our minority brethren, then we have to experience their hurts with them," Lynford Hershey maintained in the closing address, "The Brotherhood — Brother or Hood."

"The question is not 'Are we the family of God?' but 'How can we better be the family of God?'" Hershey said. "We have the attitude today that 'white is right,' and it must be combated no matter what form this attitude assumes. To do this, we must develop proper attitudes and act in God-inspired compassion."

Charles McDowell reentered the pulpit as the clock hands groped for twelve noon and said, "I know white folks. I know their good intentions from past experience. I pray this time that each one who leaves this place believing what he has heard will act on it."

Many congregations in Iowa-Nebraska Conference have rural settings; some function in urban areas. But wherever there are people, there are needs.

At Beemer, Neb., Iowa-Nebraska Conference heard the cry of minority groups — painful at times, but always emanating in humility and sincerity from the depth of their souls. Some barriers of prejudice were removed; some reconciliation took place. "What God therefore has joined together, let not man put asunder."



The Mennonite Ministry

An Interview with Richard C. Detweiler by Elaine Rosenberger

A successful businessman and active lay leader recently told me why he left the Mennonite ministry. "I just couldn't get a sermon together," he confided. A term in Bible school helped — but not enough. This former pastor admitted that preparing a sermon each week made him so irritable that his whole family suffered deeply. "I finally wised-up and resigned," he said.

I asked Richard C. Detweiler, Moderator of Franconia Mennonite Conference and pastor of the Souderton Mennonite Church, to discuss the problems of the Mennonite ministry with me. The following is a record of that interview.

R: A recent study by a Notre Dame sociologist shows that serious personal stress is causing one Catholic priest in four and one Protestant minister in eight to consider resignation. Is this representative of the Mennonite Church?

D: Many Mennonite ministers are not happy, but the percentage seriously considering resignation would not be nearly so high.

Our biggest problem is in not being prepared in the first place. Our young men sense the frustration of the ministry and so do not prepare for this calling. Our seminary enrollments are just holding their own.

In a way our salary problems are not as great as many denominations because up to now most of our ministers have not been full time, but our equally frustrating problem is in finding part-time work compatible with the ministry.

One trend now is toward a team ministry. Unfortunately most congregations are too small to support a team. If the team members have other full-time vocations the church task is not given enough time to make teamwork effective. It also seems that members find it more difficult to relate as well to several persons as to one pastor.

R: Is it as difficult to help large congregations secure pastors as small ones?

D: Yes. Mainly because many qualified men see the congregational pastorate as too big a problem. There are so many demands on his person. In most other vocations a man can focus on one or two gifts but a minister is supposed to be able to preach, counsel, visit, administer the church program — and do all equally well.

R: Congregations expect too much of their pastors?

D: That's right. A congregation should call a minister with his particular gifts in mind, and make other arrangements for its other needs. And ministers themselves should set

priorities. They should know their strong points and focus on these.

If ministers would draw up a list of their abilities in order of effectiveness, and then make another list of what they are doing most of their time, the two lists would often be reversed. One church sent a list of qualifications to a prospective pastoral placement committee. Later the church received this reply, "I'm sorry, God is not presently available."

R: In this time of changing cultural traditions, what is the reaction of the minister who believes himself personally accountable for the souls of his congregation?

D: There is deep personal suffering by such ministers because of conscience problems. I feel the whole congregation shares personal responsibility for each other. The minister is called to help persons to be "members one of another" rather than assuming the ultimate responsibility alone.

R: What were your plans before you were called to the ministry and how did you feel when approached?

D: I was a junior at Eastern Mennonite College when two bishops spoke to me about my entering the ministry. I had changed my curriculum three times and the third time, in my junior year, I had changed to the Bible curriculum. So I did have some type of church service in mind.

I had been asked to fill a position at Franconia Mennonite School which, along with the Perkasio congregation, to which I was called, was in my home area. I felt the two would work well together so the decision was not hard for me to make.

Actually, it was a naive decision. I didn't know what I was getting into.

R: Have you ever regretted that decision?

D: No, I never regretted it. I sensed that it was God's call. At any point of doubt I simply considered the alternatives and discovered that, really, there is nothing else I would rather do. In the Christian ministry you are working with people. It is difficult to measure your ministry because you never altogether know what is working in people's lives, but the privilege of relating to people in the ministry is still the most challenging calling I know.

R: Have you ever seriously considered leaving the pastoral ministry?

D: Yes, for teaching, either in college or seminary. Not because I am unhappy or dissatisfied, but because I would sometime like to use my experience for the training of other persons.

I feel the older one becomes, the less effective he becomes in the pastoral ministry, which requires so much all-around energy. It is better, as one grows older, to narrow down one's ministry to fewer areas.

R: Have you tried to do this?

D: Yes. For instance, I don't attempt to relate as fully to youth personally, but work more with youth leaders. I want to keep in touch, be available, but I am learning to delegate more detail work to other persons.

R: How has the minister's role changed in the last two decades?

D: The Mennonite minister is no longer a leader *over* the congregation but he leads *within* the congregation. He is part of the congregational team. He now leads more by his leadership than by virtue of his office. This is true on the congregational level, in the district conference, and churchwide. And it is really the only way the church is able to survive. No one man can meet the needs of the congregation.

R: What aspect of the ministry do you find most rewarding?

D: There are two, and they are closely related. The first is preaching — the opportunity to open gospel understanding, to express my convictions, insights, and guidance in the congregation. And equally, seeing the growth of persons in Christ in my personal relationships with them.

R: Then you don't think that preaching is on the way out?

D: I feel that preaching will not become less important, but the *kind* of preaching is changing. It is not so much a proclaiming *to* the congregation now, but more a seeking to converse *with* people by anticipating their needs and questions and seeking to answer these and to stimulate members' further seeking. I have always felt most at home in that kind of pastoral preaching. I have not the personality to be a congregation's "answer man," although I think the pastor must be a prophetic, as well as a pastoral voice.

R: In your ministry, what frustrates you most?

D: Two things. The first is the demands of administrative details which consume so much time in comparison to their apparent worth. And second — I would have to say — giving time to aspects of pastoral care involving people and groups out of proportion to where I feel my most fruitful ministry would be. Again, it is a matter of gifts and priorities.

R: What do you see as the largest problem facing the Mennonite Church and the ministry today and where do you look for hope?

D: The problem and the hope are in one and the same area. The problem is the possibility people have today of achieving material goals; the time, energy, and interest this leads them to spend. But the hope is that even while people are utterly taken up by this pursuit of material gains, they are feeling a growing uneasiness that this is not what they

really want, after all. This uneasiness must be stimulated in a positive way to help people discover the real adventure of life beyond material goals; the life in Christ.

R: And that's where the minister comes in? To work on this uneasiness?

D: Yes. I think we are in an ideal time. Things are being shaken up and people are beginning to see that security cannot be tied to the things they have or want. People want to latch on to the real certainties of life. It's a very good time to be in the ministry; the greatest time since the Protestant Reformation, especially in our own denomination. I believe the seventies will see the most significant developments in our life as a church in the last seventy-five years. God's Spirit is moving.

One great change and challenge is that we are becoming more involved in our communities. Instead of working at being separate from the world, we are trying to discover how to relate to the world redemptively without losing ourselves in it.

It is truly a new day. That's what Christ's kingdom is all about. What's new? What's coming? What's changing? Of course, there is a limit to the amount of change we can absorb without losing ourselves in the process, but the new wine is bound to burst the old wineskins. It just will not work to try to patch up the old garment. We are now at the place of faith. We are being thrown out on our claim that Christ is LORD OF ALL. Now — we must either put up — or shut up!



Ignorance Is Not Innocence

Ignorance may free one from guilt but not from harm. Many an unsuspecting person for want of better knowledge has fallen into grievous sins that blighted his whole life. Not the knowledge of sin but about sin, with instructions as to how to keep out of sin's deadly grasp, is what people need. Ephesians 4:18.

We are all more or less ignorant along certain lines. I once had a teacher who told me that what I do not know would make a bigger book than what I do know. Wise as was Socrates, at the age of seventy he confessed that he knew very little.

When we ask ourselves why people lose their way in life the first answer usually is sin. There is also another reason which accounts for much of the wrongdoing of earth. The reason is ignorance. Christ was put to death through sheer stupidity. He forgave the ignorance of those who crucified Him.

One great tragedy of the crucifixion is that Jesus is still being crucified by persons who do not realize what they are doing. Many of this group would not think of crucifying Him if they knew it. — Christian E. Charles

You Are What You Read

Does it really matter what we read or see on TV? Let me tell you about a little study I made over this summer, quite by accident, and you can judge for yourself if it really matters.

Irene Smucker had sent me a little book called *I Am a Woman* which, after reading, I handed to my friend and neighbor for the summer. Every day she appeared more radiant from reading this little Christian book. She would exclaim, "It is so true. Every aspect of a woman is covered, and the connections with our Christian walk are just so true." When my friend finished the book, she told me she was more determined than ever to be a good Christian wife and mother.

I had another visitor that very weekend, who had just finished reading two best sellers. Even as she talked about the books I could feel myself sink into darkness, for God seemed to fade away. The books were so full of sin; and sin separates us from our just and holy God.

This visitor appeared miserable, and she was. I could not stop myself from telling her about the experience my friend had from reading the lovely little book *I Am a Woman*. I told her how our minds live vicariously the experiences we read about or see on TV; and I suggested that she choose her books more carefully. If God is not in all the things we do, we miss a lot of joy.

Ask yourself a question before you read something: If Jesus were present, would I read this? — Mary Stanske

Wit and Wisdom

One proven way to teach your children to count is to give them different allowances.

When Columbus started out, he didn't know where he was going. When he got there, he didn't know where he was. When he got back, he didn't know where he had been. And he did it all on other people's money. What a politician Columbus would have been!

A look at television (watch and pray) — TV is still in its infancy when so many of the shows need changing; TV commercial — the pause that depresses; there's a lot of money to be made in television (just ask any repairman); television is called a medium because so little of it is rare or well done; folks who say they have half a mind to sit down and watch TV are probably well equipped; TV has taken a whole generation of kids and changed them from an irresistible force to immovable objects; TV may be a great en-

tertainment vehicle, but some of the programs sure take the public for a ride.

The Associated Church Press newsletter says, "The Metropolitan Life Insurance Company has issued a study which reports that editors and writers have the shortest life-span because of the many anxieties they experience."

The only kind of dignity which is genuine is that which is not diminished by the indifference of others. — Dag Hammarskjöld

Life is short and we have not too much time for gladdening the hearts of those who are traveling the dark way with us. Oh, be swift to love! Make haste to be kind. — Henri F. Amiel

A Sunday school class was being quizzed on the prodigal son. The teacher asked one youngster, "Who was sorry when the prodigal son returned home?"

The boy gave it a lot of deep thought. Then he asked, "The fatted calf?" — Shelby Friedman

The new maid answered the phone, "Yes, you are right," and then hung up the receiver.

Again the phone rang and she answered, "Yes, ma'am, it sure is!" and hung up again.

"Who was that?" asked her mistress.

"I don't know, ma'am," replied the maid. "Some crazy lady kept saying, 'It's long distance from New York,' and I said, 'It sure is.'"

To Think About

"The world is full of things for man to fight against: war, ignorance, tyranny, injustice, self-seeking, racial discrimination, destruction of natural resources, man's inhumanity to man, and many other forms of suffering and evil in the modern world.

"Fortunately, the world is also full of things for man to fight for: truth, goodness, beauty, freedom, justice, peace, joy, social well-being, human dignity, and man's humanity to man." — Howard S. Hoyman.

"Every great spiritual declension in the history of the church originated in a corrupt and godless ministry; while every spiritual reformation has begun in a revival of ministerial piety." — Wilson T. Hogue in *Homiletics and Pastoral Theology*.

"An explanation may make a truth very intelligible, and observation may show it to be interesting and important, a well-argued proposition may demonstrate it beyond controversy, and yet a special application is necessary to bring it home to the heart and conscience of the hearer." — Wilson T. Hogue in *Homiletics and Pastoral Theology*.

Why Goshen College in the 70s?



The aim in life is not just to get, but to give. The college will continue to equip lay leaders for the church of tomorrow and prepare large numbers of teachers, doctors, social workers, relief workers, missionaries, and businessmen.



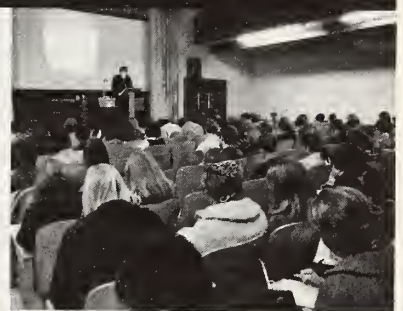
Reconciliation in a world of tension and conflict is stressed. Christianity is to be lived, and students are challenged to follow the example of Christ, Reconciler of men to God and to one another.



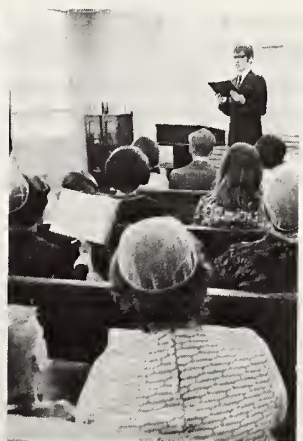
Imagination and flexibility in learning are prized. In the unique Study-Service Trimester abroad, students live, study, and work under the leadership of a faculty couple. In an unfamiliar setting in another culture, they punch through the confusion and meaninglessness of suburban America.



"Community" is upheld. Students are accepted as individuals. Faculty help them understand themselves and each other and their part in the church and the social order. Campus church, "koinonia" groups, and peace teams are among the informal groups organized and supported by students.



The young are encouraged to take a positive attitude toward what is right in history and find constructive ways to reform what is evil. The generation gap can be healed by upholding what is best.



Goals center in the church. From President-Elect J. Lawrence Burkholder: "Goshen College is committed to strong personal ties with churches, church agencies, and Boards."

Church Camping, A Compleat

By Harold

Church camping offers a compleat setting for Christian education. While no definition of camping encompasses all of its diverse elements we state one used by Floyd and Pauline Todd in their book on evangelical camping:

"Christian camping is a Christ-centered program of small-group living in a simple, controlled out-of-doors environment where the camper is enabled to develop recreational, educational, and social skills and to know Christ as Savior and Friend."¹

This definition seems compatible with the broad objective of Christian education as adopted by our denomination in 1963:

"Through Christian education the church seeks to help all persons to know God as revealed supremely in Jesus Christ and the Scriptures; to become aware of who they are, of what their situation is, and of their alienation to the end that they may repent of their sin, respond to God's redeeming love in faith, and become members of the body of Christ; to grow in Christ within the community of believers; to walk in the Spirit in every relationship; to fulfill the call to discipleship in the world; and to abide in the Christian hope."²

What contribution does church camping make toward the fulfillment of this objective in Christian education? What are the distinctive contributions of church camping to the total program of Christian nurture? We need to examine some of the important pedagogical principles operative in church camping.

Experience Is Central in the Educative Process

Much of Christian education in the church has been content-oriented, built around the written and spoken word. We print and use curriculum materials which are largely symbol-structured. This linear approach characterizes much of Christian education. Robert Frost summed up this approach to knowledge in a simple but profound couplet. He thought it to be the shortest poem ever written.

"A B C
1 2 3"³

Thus is encompassed all that man knows, bound up in the symbols of letter and number.

In education in general as well as in Christian education we have been prisoners of the *word*. Parenthetically, it is significant to note the Apostle John's use of this term. "In

the beginning was the Word, and the Word was with God, and the Word was God."⁴ The *Word* is person, is in relationship, is involved in human history, provides life, and leads man to the *experience* of light. Thus is opened up an entirely new dimension regarding the nature of truth and the process of knowing truth. Dynamic, living personhood is substituted in place of static, lifeless symbol.

Experience is central in the educative process. Church camping is not only life-oriented; it is life itself. While there is some structure, much of the program develops out of the ongoing activity of the group. Because of the more primitive atmosphere of camp, the problems encountered are more nearly the elemental ones. There are experiences in providing shelter, preparing food, adapting to the changing moods of the weather, living amiably at close quarters with others, planning and carrying out one's activities for the day, responding in worship to God who is near.

Children are activity-geared; they want action. In camp there is the chance to learn by doing. They learn the lessons of life by living life; they learn skills by practicing skills; they learn morality by living morality. Learning results out of both the planned and free experiences of the day. In fact, it is frequently in the unscheduled and spontaneous happenings that the best responses occur. Even out of the occasional unpleasant, unhappy, and conflict situations in camp come effective learning. Church camping sets a good example to other agencies in the church as to how Christian education can be rooted effectively in experience.

The Out-of-Doors Is Utilized as Learning Center

Nature has been called the second book of God. "The heavens declare the glory of God; and the firmament sheweth his handywork."⁵ In camping the out-of-doors is utilized as learning center. Nature is the curriculum of camp, at least in part. Camping should teach how to recognize and classify natural things, how to understand some of the processes of nature, and how to care for and protect its beauties. Nature lore, nature crafts, the study of ecology and conservation are all core topics for investigation.

The camp setting is uniquely equipped for this curriculum. What a pity to settle for curriculum activities imported into camp which could be done just as well or better in Sunday school, vacation Bible school, or in some other four-walled environment. A good camp program is characterized by how well it utilizes its setting in nature as learning resource.

¹An archaic spelling referring to a person totally engaged in a particular hobby or pursuit.

etting for Christian Education

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The Senses Are Employed as a Gateway to Knowledge

For centuries man was influenced by the Platonic notion that all truth resides in the mind of man in the form of ideas. As such, truth was transmitted only through the avenues of rhetoric and grammar. In the teaching techniques of Christ, however, we see Him employing more fully the five senses of man. He wrote a message in the sand without speaking a word. He placed a child in the midst of the disciples as an object lesson. He took ripe grain into His hand and ate it as He walked through the fields. He rode a donkey into Jerusalem on a symbolic journey.

Among the settings in which the Christian educator works there is none so well adapted for employing sense learning as is the church camp. Building on the theme "Alive unto Thee," the camp at Highland Retreat (Va.) focused a full day's program on each of the five senses. Appropriate activities and Scripture texts were used. Following are two paragraphs from the counselor orientation for that week:

The five senses have been called the "windows of the soul." Our response to them determines how "alive" we really are. Most of us are at least partly dead to the natural world around us, and perhaps even more so to spiritual reality. Our purpose at camp is to promote a real sense of being fully alive "unto Him!"

Pray that God will allow you to use this theme creatively and in a way natural to your own personality. As you work with these five senses, be constantly aware of their limitations, their importance, and their dependence on each other. This study should give you a new appreciation for the wonderful human body, of the world around you, and of the need for that added dimension of spiritual sensitivity.⁶

The Discovery Approach to Learning Is Employed

There is a contemporary interest in the discovery approach to learning. This approach is quite applicable to nature study in camp. Children glean many things through exploration and observation. From these particulars, they can be encouraged to induce principles or "laws" of nature. For instance, what discoveries of truth might campers make after a day's observations concerning the effects of erosion after a heavy rain, or the effects of the elements in their continual wearing down of mountains, or a young growth of pines taking over an abandoned field, or the hardwood trees shading out the sun-loving pines deep in the forest?

Closely associated with the discovery approach is an

emphasis on intuitive learning. This refers to the kind of knowledge which springs subjectively from within, through the expressions of hunches, guesses, or deep feelings. Children are adept at this; they possess curiosity, creativity, and freedom and are not so conditioned by the demands of rationality. Church camping offers opportunities for intuitive expression. Correctness of response is not the important criterion, rather it is the sense of freedom by which the camper brings out his inner thoughts and feelings. When these can be accepted at face value, children are ready to grow in the knowledge of themselves and of others.

The Christian educator sees real possibilities in the processes of discovery and intuitive thinking. The unstructured atmosphere of camp makes this a setting where discovery can take place. Knowledge gained in this manner is of great worth to the learner because it is his. When campers come to their own formulations of truth about the magnitude of God's creation; the interdependence of life; the ongoing creative processes of God; the cycle of life, death, and rebirth then they have truly grown in the understandings which matter.

The Processes of Interpersonal Relationships Are Important

A camper learns both as an individual and as part of the group. It is generally recognized that it is in the context of interpersonal relationships that values and attitudes are changed most effectively. Through the giving and receiving of personality we come to recognition of ourselves, of others, and of God. In these human experiences, understandings are formed about love and acceptance, care and responsibility.

Interpersonal relationships operate at several levels in camp. There is the primary group within the cabin or tent. Here the camper is with his peers; he needs to learn to cooperate and adjust to others in this kind of community. He learns something of the discipline required for him to operate happily with others. There are opportunities to contribute toward the group's health and safety, toward cleanliness and orderliness of their surroundings, and toward the cooperative activities of the group. In tent or cabin living there is an intensity which works against sham and hypocrisy; the camper is accepted for what he is. He forms close friendships with others. He feels a freedom to express and share with others.

There also is the relationship of the counselor as member of the group. He does what the group does, they play

together, eat together, sleep together, study together and clean the cabin together. No other agency in Christian education outside the home offers quite this closeness and informality which makes personal relationships so important. Here the camper has the satisfaction of working with an adult on a project in which there is time for a real personal relationship to develop. No other adult can ever serve *in loco parentis* quite so fully as the counselor who lives in the same cabin, presides at the head of the table, instructs, disciplines, guards health, prays for and with his campers, serves as leader and guide to their daily life.

In this laboratory for Christian living, Christ and His principles become the point of reference as the group seeks to make their daily life together more Christian. There are experiences of forgiving and accepting forgiveness, of learning to see the best in others, of showing a loving concern, and of assuming responsibility for the group's welfare.

The Total Being Is Involved on a Full-time Basis

One of the distinctive features of camping as a setting for Christian education is that the total being is involved on a full-time basis. The value of this kind of experience is that it provides for a full integration of learning. There is no dichotomy between camping and the rest of life for this period of time. The involvement is total. The whole being of the camper is on location, being ministered to by a program which hopefully has its emphasis on persons and their total development. The individual does not go away from a spiritual impact in camp as he may after a Sunday school class or after the benediction concludes the sermon. Instead, the influence goes right on, even if the activities of the day may change.

Another value of the camp setting is that it tends to nullify the usual sacred-secular dichotomy. Spiritual values cannot be transmitted only at stated hours. Rather we are concerned as to how spiritual values permeate the total camp program. Christian principles can be taught didactically; more than that, they can be worked out in life situations. Any attempt for piety at one time, and something else at another is not going to work. Spiritual values are more caught than taught. The challenge is to apply the spiritual to every realm of camp life.

Christian Education and Church Camping

As an integral part of the church's program, church camping sets some good patterns for the total program in Christian education. If the pedagogical principles noted here are valid, there are ways in which they might be implemented further in other Christian education programs. The primary group relationships, the experience/person centered approach, the use of multimedia resources are ways which are just as useful in other settings. The rigidity of other programs in Christian education might well be modified by the freedom and spontaneity of camping.

Corollary to this is the feeling that camping facilities and program ought to be adaptable for use by more adult campers, family clusters, congregational retreats, and special interest groups. While the principles discussed here have

been applied primarily to children and youth there is no reason why they may not be useful for other groups. In fact, adults may profit even more because of their lack of previous exposure. The simple change of moving into the camp environment sets the stage for the flexibility of program and activity through which adults too may grow.

In considering the totality of Christian education we need to pay some attention to the things which can be done best in the various settings. Camp is a complement to the total educational program, not a supplement only. Utilizing the out-of-doors, the concentrated living experience, and the diversified physical activities are the naturals for camp. The Sunday school, vacation Bible school, MYF have other strengths upon which they capitalize. We need guidance in strengthening each other's hand, in supporting other programs and in recognition that we serve a united cause in Christian nurture.

Footnotes

1. Floyd and Pauline Todd, *Camping for Christian Youth* (New York: Harper and Row, 1963), 34.
2. Paul M. Lederach, *Reshaping the Teaching Ministry* (Scottsdale, Pennsylvania: Herald Press, 1968), 79, 80.
3. Van Cleve Morris, *Philosophy and the American School* (Boston: Houghton Mifflin Company, 1961), 182.
4. John 1:1.
5. Psalm 19:1.
6. Used by permission from Highland Retreat, Bergton, Virginia.

Little Things Count Too!

When Joseph interpreted the dreams of the chief butler and baker, while in prison in Egypt, he made only one request of the butler. He simply asked that he remember him to Pharaoh when he was again restored to his former position.

It is likely that the chief butler intended to do this. He must have been most grateful to Joseph for interpreting his dream and the least that he could do was to mention this to Pharaoh. Yet, he went out and forgot. He did not mean to do any harm. He probably wanted to help Joseph. But all the same, he forgot.

Why is it that it is so easy to make a promise but also so easy to forget to do it. It may be that we have no real intention of carrying out a promise which we make. We may make it so glibly that it doesn't really register. Part of the problem is that we are so busy with our own interests that we forget the interests of others. We tend to remember those things that have to do with us but something that mainly affects someone else is forgotten.

Our greatest failures may be the small things that we neglect to do which may profoundly affect the life of another. It may be a few words of kindness — unspoken, a letter of appreciation — unwritten, a sick person — unvisited. We may be so concerned about doing the big things that we neglect the smaller things which may be even more important.

The chief butler finally did remember the request of Joseph. But his forgetfulness cost Joseph two additional years in prison. It was a small thing for the butler. It was costly for Joseph. It's not only the big things that count. Little things count, too! — Richard Hostetler

Saved from Death

By Ruth Peterman

Last year, my eldest brother had an incurable and inoperable tumor. After two weeks of daily cobalt, his tumor had shrunk to half of its original size. He went back for more cobalt. We asked God for healing. The X rays finally showed no tumor at all. Our prayers had been heard. He was healed. That kind of answer to prayer is easy to understand.

Suppose a man on his deathbed prayed to be saved from death and then died the next day? Would you say his prayer had been heard? Probably not. I've heard many testimonies of answered prayer, but I've never heard one person say, "I prayed for deliverance from a horrible experience and God heard me. *I went through it the next day.*"

We tend to consider a man saved from death only if he gets well. Without doubting the wisdom or love of God for taking a person away, we find it hard to consider death as an answer to prayer for delivery from death.

It surprises us, therefore, to read in Hebrews 5:7 that when Christ was a man He begged God with strong crying and tears to save Him from death *and was heard*.

Was heard? How can the writer of Hebrews say that Christ was heard *when He died the next day*?

Today, my brother is again battling with cancer for life. For six months we rejoiced in healing; now we are back on our knees in petition. Will disease be the victor this time? How many times can he be saved from death?

If Christ was heard when He prayed that He might be delivered from death, even though He died the next day, there must be but one real delivery from death.

Matthew Henry, in his commentary on this portion of Hebrews, points out that we may have many recoveries from sickness, but we are never saved from death *until we are carried through it*. So Christ was heard in that He was *supported* in His agonies; He was carried well through death, and *delivered* from death by a glorious resurrection.

Every brush with death, every narrow escape, means only respite from death. Only those who have passed through the door *Death* may enter *Life*. There's no other way to get to that place of joy where there is no cause for tears; there's no other way to find that place of health with no pause for sickness; no other way to dwell in that Land of *Life* with no threat of death.

"So when my latest breath
Shall rend the vail in twain
By death shall I escape from death
And life eternal gain."



Some men sprint through life, commuter-like, as though they thought that their graves were the last coach for heaven and they wished to settle down therein at the earliest possible moment.—J. Paul Sauder.

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

The abortionists contend that they only believe in fair play or the right of self-determination and that this right of self-determination takes precedence over another person's right to life. They work to repeal all anti-abortion laws and say they will leave the matter up to the individual conscience.

They say that one person's morality should not be imposed upon another. Now if the right of self-determination were allowed to have precedence over the right to life or other rights of another person it would only be consistent to let all murderers and thieves go free since they are exercising their right of self-determination.

Frankly, we are involved in mankind and nothing we do is without its effect on others. Those who obtain an abortion are not merely exercising their individual rights of no concern to others for every abortion involves the right of another person to life.

Those who secured the repeal of prohibition and those who wish to keep legalized liquor use the same argument of self-determination or as they may term it, "Live and let live!" They say that they do not infringe on the rights of those who do not drink so why should anyone try to deprive them of their rights?

But the liquor sellers and drinkers do not live and let live. The liquor drinkers drink to excess and commit murders and other crimes. The liquor drinkers get drunk and drive automobiles while intoxicated and cause 800,000 accidents on the highways and an economic loss of \$7 to \$8 billion dollars a year.

Laws are not, or should not, be enacted to please each articulate minority and good laws should not be repealed because people are too lawless or immoral. Laws are always enacted with the premise that someone will break them.

With unlimited license to all do as they please, like in Sodom and Gomorrah, it is no wonder that there is anarchy and immorality. What else could we expect? As we sow so shall we also reap!

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper" (Gen. 4:9)?

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10).—James E. Johnston, Cass Lake, Minn.

*Song, "Forever with the Lord" by J. S. Fearis, *Winnowed Anthems*, Hope Publishing Company. Copyright 1894 by Henry Date.

Items and Comments

More than 93 million pounds of food, clothing, medicines, and equipment valued at more than \$18 million were shipped to areas of need in 1970 through the relief program of the Lutheran World Federation.

Eugene Ries, assistant director, announced the annual summary in Geneva. He noted that since 1947 more than 1.8 billion pounds of relief goods valued at \$272 million have been made available through LWF by affiliated agencies.

Aid has been channeled to rehabilitation and development programs in Tanzania, Zambia, Nigeria, Hong Kong, India, Syria, and Jordan, as well as 58 other nations.

Commenting on the effort, Mr. Ries cited a change in emphasis over the last six years from "meeting primarily emergency needs to the static but at least equally tragic situation of emergency and endemic need in many parts of the world."

What has been described as the world premiere of *Jesus Christ: Superstar* in symphonic concert form has prompted a Holy Week flurry of opinion from area churchmen.

John Joseph Cardinal Carberry, Roman Catholic Archbishop of St. Louis, has called the rock opera "distressing."

Episcopal Bishop George L. Cadigan of Missouri has termed it "very great and very beautiful."

And a Lutheran Church-Missouri Synod broadcasting executive termed it a "fad" that has exalted Christ's humanity "at the expense of His divinity."

A best-selling two-record album (\$11.98) since its public release in October, *Superstar* has ignited the interest and admiration of many young people for the colloquial, almost "hip" style in which it portrays Christ's passion and death.

A spokesman for Decca Records said the album has sold more than one million copies "and is on its way to the 2-million mark." It is also scheduled to be produced as a motion picture.

A Quaker organization has asked President Nixon not to distort "the historic Quaker teaching on pacifism by identifying himself with it."

The request was made in a letter from the 291-year-old Philadelphia Yearly Meeting of the Religious Society of Friends. The text was released at the close of the group's annual business session.

Specifically, the letter was a response to comments made by the Chief Executive in an interview with C. L. Sulzberger of the *New York Times*. Mr. Nixon called

himself a "deeply committed pacifist" because of his Quaker background.

Francis G. Brown, general secretary of the Philadelphia Yearly Meeting, said the letter was not intended to question the president's right to be a Quaker but to caution him against utterances contrary to the Quaker "peace testimony."

The letter objected to the president's identification of himself as a Quaker pacifist in an interview in which he made a "strong defense of present administration policies in Southeast Asia, and with a commitment to continuing a major American military posture throughout the world."

An unusual Bible Study Fellowship in Minneapolis has jumped from three to 600 participants in three years.

Meeting each Tuesday morning at the Hope Presbyterian Church in suburban Richfield, the group forms the largest Bible class in the area. Most of the members are young mothers.

The fellowship has no link with Hope Presbyterian other than the use of its building. At least 150 different congregations of a score of denominations are represented, and some of the women have no church affiliation.

The Bible Study Fellowship was developed in Oakland, Calif., by Wetherell Johnson, a British missionary who once taught at a seminary in China and paused in California to rest after spending three years in a Japanese prison camp. Five women asked her teach them the Bible.

Today 116 classes using Miss Johnson's methods and materials operate in the U.S. The combined enrollment is about 20,000.

The group meeting at Hope Presbyterian Church was started by three Minneapolis women who went to California three years ago for training. A pilot class was well attended and the first regular class drew an average of 180. The next year, the average rose to 350. About 600 women are now studying the Gospel of John.

The class assembles at 9:10 a.m. each Tuesday for a brief devotional. Then 40 or more discussion groups, with 15 to 20 members each meet for 40 minutes. A lecture by Mrs. Robert Glockner or Mrs. Richard Elasky, two of the founders, concludes the morning.

A nursery school is provided for some 250 children each Tuesday.

Mrs. Elasky said that the study aims to make the Bible "living and real so a person studying it is brought to know the person of Jesus Christ."

A Lutheran editor sees the conviction of Lt. William L. Calley, Jr., as a self-indictment of the "war system."

Editors of the *Christian Century* view the case as bringing the claims of personal and social responsibility "into almost unbearable conflict."

Evangelist Billy Graham feels tempers must cool before a "sound judgment" can be made.

Writing in the April 21 issue of *The Lutheran*, official publication of the Lutheran Church in America, Dr. Albert P. Stauderman, executive editor, said it will not do to treat Lt. Calley as a "scapegoat."

The officer was convicted by a court-martial jury of the premeditated murder of 22 persons in the hamlet of My Lai in 1968. He was sentenced to life imprisonment. Appeals are underway.

Dr. Stauderman said it was a "wild notion" to imply that Lt. Calley set out to arm himself with firearms and attack a peaceful village.

"It wasn't that way at all," he said. "A young man was taken from civilian life, trained to kill, taught to lead others, and then sent into the Vietnam battle on the orders of superior officers. Everyone involved in the process shared the guilt of My Lai right up to Gen. Westmoreland and the occupant of the White House."

An evangelist wearing mod clothes and long hair is having what one clergyman calls "an incredible impact" upon youth in Hamilton, Ohio.

Richard Hogue made a return visit to Hamilton, a fast-growing Cincinnati suburb, after receiving an enthusiastic welcome during a February crusade. Some of the ministers involved in the crusade, named "SPIRENO" (Spiritual Revolution Now), said that Mr. Hogue's message comes across so well that young people are crowding into churches.

His visit was sponsored by 24 local churches, and standing-room-only crowds sang traditional hymns and responded to folk and rock numbers by the crusade's musicians.

Hogue Hockensmith of the West Side Baptist Church said that swarms of young people were coming to his church as a result of the evangelist's work.

The evangelist's message centers on Jesus. "You don't have to look at anyone but Jesus," says Mr. Hogue as he tells the youth, "don't put your sights on pews, pulpits, elders, deacons, clergy, or other men."

At the crusades, the names of those responding to Mr. Hogue's message are taken and passed on to local churches for followup.

CHURCH NEWS

Cholera Outbreak in Nigeria

Cholera, a disease never before known in this part of the world, is now appearing in some parts of Nigeria. The Christian Council of Nigeria (CCN) V team to whom we are loaned by Mennonite Central Committee recently found cases of this disease in Oguta Division. Knowing the generally debilitated state of health of many people in the Ohaji area, particularly following the sieges of war and malnutrition, the team has been especially concerned about the effects of a new epidemic on these people.

As early as mid-February, Nafziger encountered a single case of cholera, near Assah, a village in Ohaji. The first reports of its spread came about Mar. 6 from Egbema and Assah, villages near the Rivers State. Local leaders reported eight deaths in Egbema, and several fresh graves were seen. On Mar. 9, the team doctor found eight severe cases of what clearly seemed to be the new disease. Because of the distance to the nearest hospital (35 miles over some rather bad roads), the number of patients, and the fear of the people to travel so far, he and the team nurses decided to use one thatch ward of the Assah CCN nutritional center as an emergency cholera ward.

On Mar. 15 an urgent message came from Ohoba in Ohaji reporting at least seven deaths from the new disease in one day. Within an hour or so of our arrival at the CCN nutritional unit, at least 16 severely ill people appeared, nearly all semiconscious and carried by relatives. The malnutrition inpatients had to vacate two of their wards as cholera patients continued to be carried in for emergency treatment. The kwashiorkor patients seemed almost healthy compared to the cholera victims.

To keep all these dangerously ill people alive in one small, unequipped building took all the energies of everyone present. Nurses, nutritional staff, attendants, manager, drivers, and even relatives of the patients were pressed into service to keep intravenous fluids going. The Ohoba center was a sight none of us will soon forget—drip bottles hanging from every post and window and new patients constantly being squeezed into every available space. Yet all but one boy survived that day of shock. It was a terrible day, but also a hopeful one.

Recovery from cholera, like the onset of the disease, is swift and dramatic. An hour or so after receiving fluids intravenously,



Patients waiting to be seen by Dr. Calvin Nafziger

patients who had looked almost dead might be sitting up, drinking their fluids.

The next day, more severe cases were brought to the Ohoba center. Dr. Nafziger, Nigerian team sisters Philomena and Fidelia, and the midwife treated patients returning home after long days of hard work. Not even Sunday was a day of rest for the team.

Concerned over the probability of many untreated cholera victims in adjacent villages, Mrs. Nafziger began to investigate reports of such cases in villages like Amafor and Obosima. She soon found several acutely ill people, as well as several more new graves. The most serious patients from these villages were sent by CCN ambulance to the Ohoba cholera ward. Meanwhile, seeing crowds of fearful people, she took the opportunity to give simple emergency public health talks everywhere a cholera patient was found and at gatherings led by local chiefs.

An immunization campaign was begun by the team and the local health overseers of Oguta Division, with vaccines supplied by the Ministry of Health in Enugu. The ministry was also quick to respond by sending its own field unit to carry on vaccinations as well. By now several thousand people have been vaccinated. Some local health personnel have also been helping to educate villagers in cholera prevention.

Simple measures such as boiling drinking water, digging and using latrines, and washing hands are difficult to learn overnight and carry out where water is scarce. They are difficult to understand also, for some people are convinced that vaccines alone will save them. In Egbema, immediately

after giving instructions on hygiene during the epidemic, Nafziger was nearly mobbed by a crowd of panicky villagers. "You must not leave us without protection!" one of their leaders cried, not grasping that protection lay in the sanitation rules just explained and not in an only partially effective vaccine. Conveying the causes of this mysterious new illness is one of the biggest challenges to the rural medical team.

On Mar. 19 we found that the wife of the chief of Obosima had fallen victim to cholera. She was rushed to the ward at Ohoba where she recovered quickly. The grateful chief offered his fullest support to the work of the team and the local workers, and has become a source of health education for his people.

It is estimated by world health authorities that even with good treatment, 5 to 10 percent of all cholera patients usually die. By this measure, the team can be proud of its own record—there have been only two deaths in the two cholera wards to date. We have yet no accurate record, though, of the number who died in various villages in the area before the team began its work, or who have died since. All age-groups have been affected. The majority of patients have been adults, but the youngest inpatient was a baby eight months old.

This relative success has been effected in spite of improvisation, short supply of some types of intravenous fluids, lack of equipment (even simple bamboo beds), and inadequate numbers of personnel for complete 24-hour surveillance. Much credit goes to our team nurses, all Nigerians, and to the local workers at the wards, who are on the site day and night, in wards full of extremely ill, highly contagious patients. Clearly, there had been and continues to be a gratifying and effective cooperation among the CCN team, the state Ministry of Health, and local health personnel.

At this date, new cases are still appearing, but with diminished intensity. As yet, no other disaster areas like Ohoba or Assah have sprung up. It is too early to predict whether the outbreak will soon die out, or whether it will lie quiescent for a while, only to reassert itself with new intensity elsewhere. It seems to us especially tragic that Ohoba, like Assah, a site of one of the most prolonged sieges of battle, and then of malnutrition, should now be most severely under siege again.

Walking the village paths in Ohoba, one notices everywhere long trails of palm leaves laid out, stretching across the gate of every compound. These are, the people tell us, a barrier "to keep the cholera out." Fortunately, the CCN team is able to provide the people of Ohoba and their neighbors a stronger barrier than that one against the spread of the new and dread disease.—Calvin and Melainie Nafziger, Nigeria.



Kitchener Churchwide Meeting will be held Aug. 16-19, 1971 (Monday evening through Thursday noon), at Rockway Mennonite High School. This meeting will include a Constitutional Assembly, the last abbreviated session of Mennonite General Conference and the convening sessions of new General Assembly.

Exposure Week Opens Eyes and Hearts

Exposure Week. For some it is nothing more than the name of a program sponsored by MCC's Toronto Service Program, but for twelve teenagers it represents a new awareness of life. From various Mennonite churches throughout Ontario these high school students arrived on Friday, Mar. 19, at the Toronto United Mennonite Church to begin a weeklong program of exposure to the problem of poverty in the city. Participants were: Tim Bergen (St. Catharines United Mennonite Church), Doug Cressman (First Mennonite, Kitchener), Christel Epp (Toronto United Mennonite Church), Art Friesen (Vineland Mennonite Church), Marlene Gingerich (Zurich Mennonite Church), Sandi Gingerich (Zurich Mennonite Church), Ed Goerz (Niagara United Mennonite Church), Willi Pankratz (Niagara United Mennonite Church), Catharine Shantz (Stirling Avenue Mennonite Church), Alice Siemens (Niagara United Mennonite Church), Peter Voth (Toronto United Mennonite Church), and J. Lynn Wall (St. Catharines United Mennonite Church).

The local Toronto planning committee consisted of Sue Yoder, Hilda Thiessen, Elanor Harder, Ron Harder, Darrel Fast, Nick Dick, and Dan Shaffer.

The activities of the week were quite varied. The first two days were spent in a general orientation to the city of Toronto. Mornings of the next four days were spent working with children's groups at Woodgreen Community Centre in the heart of the poverty area of the city. Afternoons the group of twelve divided into three groups of four to explore three of the basic issues facing the city: welfare, housing, and transportation. Each group visited key authorities in the city acquainted with their particular issue and were able to engage these people in informal discussion of these problems.

In addition to this kind of exposure, the group spent time during the week at a Roman Catholic folk mass, talked with members of the Hare Krishna religious group in the city about their beliefs and views of the city, picked the brains of a social welfare professor about the causes of poverty, discussed with a priest the Christian's role in responding to poverty, attended the taping of a CBC television show, and were treated to a night at the Sportman's Show by Lotta Dempsey of the *Toronto Star*.

Throughout the *Exposure Week* the group slept and ate at the Toronto United Mennonite Church. Much time was spent in this informal environment discussing what the participants were experiencing.

By the time the week's activities had ended on Mar. 26, each person discovered that he had not only a greater awareness of the problems of city life but an increased sensitivity to the needs of people and a deeper insight into his own life. The Christian commission to love the world which God created took on a greater sense of immediacy and importance. The life of Jesus, who identified with all the joys and sorrows of people, became more realistic and the group began each in his own way to discover that love is a capacity for pain—that to love someone is to share his suffering, for what is more deeply personal than a man's suffering?

The world beckons men: "Take my cup of war, of poverty, of racial discrimination, of violence, of injustice—and share it." Sometimes all Christians can do is condemn, but twelve high school students came to Toronto and discovered in a firsthand way that the solution to man's need is not condemnation, but a brother who is willing to share his life in the struggles and injustices of the oppressed. — Dan Shaffer.

Retreat Opens in the Poconos

Memorial Day weekend will see the opening of the 1971 summer program for Spruce Lake Retreat. Located in the heart of the beautiful Poconos, the mountains of eastern Pennsylvania, just two hours from the heart of the Eastern Seaboard Megalopolis, either New York or Philadelphia. An ideal spot for spiritual renewal, recreation, and vacation.

Activities and opportunities are offered for all. Wilderness camping for the children, tenting area for families, and motel accommodations with all of the comforts of home. Excellent meals for all who want to eat.

Staffed with competent persons, the beginning weekend conference, May 29-31, with Ross Bender, Dean of Goshen Biblical Seminary, as the inspirational speaker. Every weekend is different with a qualified inspirational leader for the inspiration and interests of all ages and vocations: Youth, Single Women, Younger Families, Older Adults, Businessmen, Leadership Seminars, and Ministers' Retreat. Suit yourself and enjoy the renewal you may need.

Spruce Lake Retreat invites you to vacation in the Poconos this summer. Write for information, schedule of camps, and reservations to Spruce Lake Retreat, R. 1, Canadensis, Pa. 18325. Or call 717-595-7505.

MCC Completes Korea Program

Mennonite Central Committee officially concluded its program of 20 years in Korea on Mar. 31, 1971. MCC Korea Director, John R. Dyck, and social worker, Andrew Leatherman, stayed on a few days into April to conclude some necessary details.

MCC entered Korea in 1951, under United Nations auspices, to provide assistance to the civilian population of that country caught up in a devastating war. A year later, permission was granted for voluntary agency programs in Korea. Taegu was the center of operation until MCC's termination.

MCC had a varied program in Korea. Because of the effect of the war and the large number of refugees, MCC's material aid and child care programs received much attention. While responding to these emergency needs, MCC personnel were also working to solve longer-term economic and social needs. Mennonite Vocational School (MVS), Community Service Program, Widows' Sewing Project, Family Child Assistance Program (FCA), and Christian Child Care Training Program (CCT) were some ways MCC tried to help.

Many of the programs were innovative. Rather than merely supporting the building and operation of bigger and better orphan-

ages, MCC pioneered in the support of needy families through the FCA program, begun in 1962, and through which MCC sought to prevent needy families from abandoning their children to orphanages. The CCT program was established to provide training for orphanage houseparents. During the 7 1/2 years of the CCT program, 310 persons graduated from 14 different training courses. Reconciliation work camps and study seminars involving both Korean and Japanese people were organized by an MCC Peace Section Japanese representative to help reduce the hostility between the two countries. Seventy-four MCC volunteers served in Korea during the 20-year program. A number of these returned for additional periods of service.

John Hostetler, MCC director of Material Aid, states that MCC shipped 19,886,000 pounds of supplies to Korea during this 20-year period. Of this, 14,548,000 represented United States Food-for-Peace commodities. Canadian government food commodities amounted to 522,000 pounds. MCC contributed bedding, clothing, shoes, food, soap, and medical supplies.

Throughout the 20-year period, Mennonite Vocational School received MCC's primary attention. MVS had its beginning in 1953 at the Kyung San property, which had a capacity for 200 students. Orphan boys were given a middle school education followed by vocational training in agriculture, carpentry, metalwork, printing, secretarial skills, or electrical work. J. M. Klassen, former executive secretary of MCC (Canada) and director in Korea, observed on a 1968 visit to MVS that the school had been more successful in building Christian character than in training manual skills. He wrote, "Of approximately 200 boys who have graduated, a high percentage is doing very well. They have a reputation for honesty, integrity, and industry. Some are lawyers, teachers, ministers, and doctors. Others are businessmen or translators. Many claim to have become Christians through the influence of the school and are now active in the church as Sunday school teachers, choir directors, and youth workers."

MCC transferred full responsibility for the operation of the school to the local Kyung San Vocational School Board in July 1969.

The Family Child Assistance Program maintained a caseload of 200 families. Andrew Leatherman, FCA director, wrote last year: "Since the acceptance of the first FCA family on August 4, 1963, over 600 families have 'graduated' from FCA. Up to 70 percent of them have become economically independent."

Though MCC's FCA program is concluded, there is a good possibility that a similar type of program will be carried on by a local group, the Taegu Family Welfare Association. More than \$100,000 has been collected or pledged to the organiza-

tion by local churches, service clubs, and individuals. MCC has provided approximately \$3,000 worth of office equipment and direct cash assistance to the indigenous effort. The next six months will be crucial in determining whether the Taegu Family Welfare Association can generate sufficient local support and leadership to carry on a successful program.

MCC related to a wide variety of church and service agencies in Korea throughout its two decades. These involved the different Korean Presbyterian Church and Mission groups, the Korean Methodist Church, Overseas Missionary Society, Christian Children's Fund, World Vision, Korea Church World Service, Compassion, National Catholic Welfare Council, and other welfare agencies related to the Korean Association of Voluntary Agencies (KAVA). MCC was a member of KAVA since 1954. The MVS, CCT, and FCA programs had direct and cordial relations with the local and national offices of the Ministries of Health and Social Affairs of the Korean government.

La Junta Medical Center Dedicated

Dedication of the new La Junta Medical Center, La Junta, Colo., was held Sunday, Mar. 14, 1971. The new 3.4 million-dollar facility has 90 beds and eight bassinets and is attached to the existing 60-bed Nursing Home and to the Mennonite Hospital. The Center was built with the assistance of Hill-Burton funds. The old Mennonite Hospital, built in 1928, will soon be remodeled for 60 additional nursing home beds.

Allen Erb, administrator of Mennonite Hospital and Sanitarium from 1916-1952, now a resident of Schowalter Villa in Hesston, Kan., led in the dedicatory prayer. He concluded his prayer "in the name of

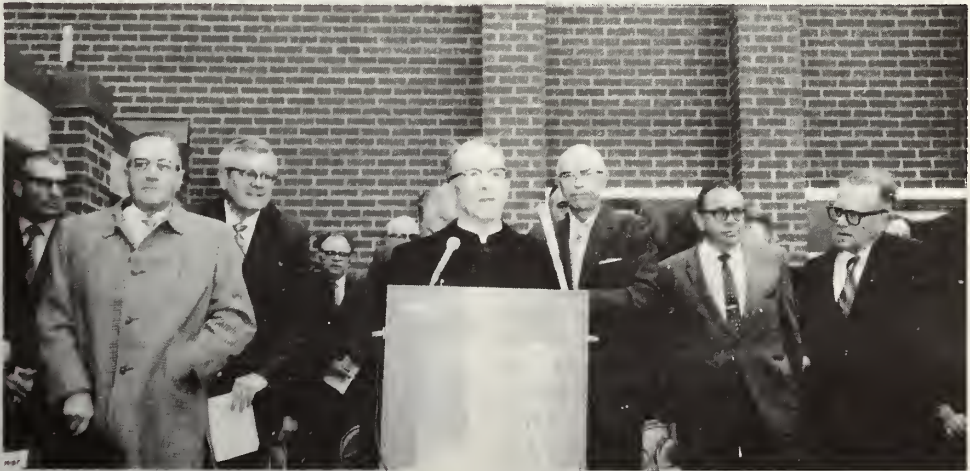
Looking back, one observes that MCC in Korea was not without its difficulties. Phase out of the program has been much more difficult than anticipated. Many changes in leadership personnel in Korea over the 20 years hindered the longer-ranged planning necessary for the diverse program in which MCC was engaged. Attention was not given early enough to the development of a responsible MVS Board to insure a smooth transfer to local operation and control.

"The Korean program," said William T. Snyder, executive secretary of MCC, "was begun when there was acute need in the aftermath of the Korean conflict. Many people were helped through vocational training, food distribution, and family assistance programs.

"The resourcefulness and the initiative of the Korean people have brought about recovery to a better standard of life. Our prayer is that the people we helped during the past 20 years will go on to strengthen their church and country in the years ahead."

the Father, and the Son, and the Holy Ghost," in petition for the enabling "to follow Thy sovereign will," for use of the Center in the "prevention and healing of sickness of all men within the reach of its endeavor. . . . We dedicate this physical facility for the use of those engaged in the medical and nursing profession in their service to man . . . for its service expressing 'tender, loving care,' diligent business integrity, and the highest possible professional excellence."

"On Easter Sunday, 1928, I stood on the steps of the hospital that we are now leaving for this one," Erb recalled. "It is one of



Allen Erb (center), administrator of Mennonite Hospital, La Junta, Colo., from 1916-1952, led in the dedicatory prayer at the opening of the new medical center. Other persons pictured include: (l. to r.) Leo Kipper, Board member; Curtis R. Green (foreground), President, La Junta Medical Center Board of Directors; George Strain, Board member; Roy Cleere, executive director, Colorado Department of Health; Keith Webb, major of La Junta; Robert R. Sabin, President, La Junta Community Hospital Corporation; and Wallace Jantz (background) Board member.

the happiest experiences of my life to take part in this service, in this hospital, in the dedication of this facility."

The new La Junta Medical Center includes a complete pharmacy, laundry, an ultra-efficient sterilizing room, completely equipped emergency room, outpatient examination rooms, a new laboratory and complete radiology and physical therapy departments.

The Medical Center is owned by the La Junta community and is operated under a local board by Mennonite Board of Missions, Elkhart, Ind. Leo G. Schmidt is administrator.

Students Leave for Term Abroad

One hundred and thirty students left Apr. 22 for 14 weeks abroad in Goshen College's Study-Service Trimester during the spring.

Nineteen went to Costa Rica and are being led by Mr. and Mrs. Theron Schlabach, faculty leaders based in San Jose, the capital.

Twenty-two went to Nicaragua. Mr. and Mrs. Roman Gingerich, of Managua, the capital, are the faculty leaders.

Nineteen also went to Guadeloupe and a third group of 19 to Jamaica. In Guadeloupe the leaders are Mr. and Mrs. Paton Yoder, of Pointe-a-Pitre. Ruth Gunden and Berdene Wyse are the faculty leaders in Jamaica; they are based in Kingston.

Twenty-six went to Germany and are being led by Mr. and Mrs. Gerhard Reimer. The first five weeks they will be in Kassel, the rest of the term their headquarters will be West Berlin.

Twenty-five are in an experimental unit in Seoul, South Korea, under the leadership of Mr. and Mrs. John M. Zook. The unit is the first in the international education program to be situated in Asia.

Youth Activities Slated for Mission 71

"Although youth activities at Mission 71 are not completely firmed up at this time, young people can expect a number of events that are distinctly theirs in addition to experiencing involvement in the public sessions," Delbert Culp, a member of the youth activities planning committee for Mission 71, said in Elkhart, Ind., recently. Culp is a student at the Associated Mennonite Biblical Seminary in Elkhart and youth secretary for Indiana-Michigan Conference.

Mission 71, the sixty-fifth and final annual mission convention of Mennonite Board of Missions, Elkhart, is scheduled for June 28 through July 4 (public sessions July 1-3) on the campus of Eureka College,



The youth activities team confers during a recent meeting of the Mission 71 program committee in Eureka. Back to camera: Bob Harnish, Jr. Center: James Dunn. Right: Delbert Culp.

Eureka, Ill. Eureka College, chartered in 1855, has a 112-acre campus with six academic buildings. A new Reagan Physical Education Center, with classrooms, field house, and swimming accommodations, was opened in September 1970. Students live in seven housing complexes.

Working together with James Dunn, youth secretary for Illinois Conference, and Robert Harnish, Jr., a student at Goshen (Ind.) College and Illinois MYF president, Culp is currently contacting contemporary music groups in the Mennonite Church and beyond to provide concerts in a coffeehouse setting at 9:00 p.m. each evening, July 1-3, following the mass public sessions.

Special youth activities will kick off with

a chicken barbecue at 4:00 p.m. on July 1 at Lake Eureka. The Eureka College campus affords a wide range of recreational activities, with a program of golf, tennis, softball, and swimming slated for the late afternoons, July 2 and 3. The indoor pool in the Ronald Reagan gymnasium-auditorium will be made available to Mission 71 participants at specified hours.

The youth activities committee is negotiating with a drama group to present a play at the college's outdoor theater the evening of July 2. A music festival will be held there the following evening, weather permitting. Music at Mission 71, under the direction of Mary Oyer, music professor at Goshen College, will attempt to keep all age-groups in mind.

The Out-Spokin' bicycling program, under the direction of Jerry Miller of Elkhart, is scheduling a 1,000-mile hike for 35 male riders beginning June 17 in Onekama, Mich., and concluding July 1 in Eureka. Out-Spokin' participants will report on their activities during Mission 71. Persons interested in more information on this hike should contact Miller at Box 370, Elkhart.

"We are anticipating good youth representation at Mission 71," Culp said, "and we hope to see them involved in the morning Bible studies on Philippians, the small NOW groups, the flashes of action and the mass evening sessions. And most important—we hope each one is present as part of a total family unit."

Polish Agricultural Trainees Arrive

Thirteen exchange visitors from Poland arrived in Akron, Pa., Apr. 15, at Mennonite Central Committee headquarters to begin a year of agricultural work in America. The program is another part of MCC's Trainee Program which has as its goals training through participation in various vocations, the promotion of goodwill, better

understanding, and friendship internationally through person-to-person contact with American families and churches.

All of the trainees were placed with families in Ohio. Arrangements for their coming were made through the Scientific Technical Institute for Agriculturalists, Engineers and Technicians in Warsaw and the Akron office.



Wm. T. Snyder addressing the group of trainees from Poland. Doreen Harms and Peter Dyck observe.

Mennonite General Conference

Notice of Change in Constitution and Charter

At the final meeting of Mennonite General Conference to be held in Kitchener, Ont., Wednesday, Aug. 18, 1971, there will be a recommendation to amend the Charter to change the name from Mennonite General Conference to Mennonite Church. There will also be a recommendation to amend the Constitution by approving the Bylaws of the Mennonite Church as adopted by the Constitutional Assembly which meets in Kitchener, Ont., on Aug. 16, 17.

These two actions will constitute the necessary legal procedures to enable the new organization to succeed the Mennonite General Conference as the official body of the Mennonite Church.

In accordance with the requirements of the present Constitution of Mennonite General Conference, this notice has been published three times, not less than three months before the Aug. 18 meeting, in the Apr. 20, May 4, and May 11 issues of the *Gospel Herald*, the official organ of the Mennonite Church.

The proposed new Bylaws for the Mennonite Church are based on the "Plan for Mennonite Church Organization" as adopted by the Joint Conference on Church Organization held at Yellow Creek Mennonite Church, Goshen, Ind., Oct. 20-22, 1970.

These proposed Bylaws will be mailed to all delegates and should be in their hands one month prior to the meeting.

Any other interested persons may secure a copy of the proposed Bylaws by writing to the Executive Secretary of the Study Commission on Church Organization, Box 128, Salunga, Pa. 17538.

Travel Arranged for World Conference

With the affirmation by the Presidium and appointed delegates that the Ninth Mennonite World Conference will be held in Curitiba, Brazil, as previously announced, Menno Travel Service, in consultation with World Conference officials, is in the process of making plans to handle travel arrangements for persons attending the conference.

The majority of travelers will be participating in one of the tour or charter programs arranged by Menno Travel, although there will be a certain number of persons traveling on individual arrangements. The dates of the conference remain July 18-23, 1972 — winter in that part of Brazil. While winters are mild there, the weather will be chilly, and this is being taken into consideration.

Certain organizations have already contacted Menno Travel Service for charter flights to the conference. While these charter flights basically provide transportation only, a limited amount of sight-seeing is available in conjunction with the charter.

Menno Travel Service is planning a number of tour programs — each of which features the Ninth Mennonite World Conference. The tours range from two weeks to 30 days in length, and are designed to include most of the primary tourist attractions of the continent. No touring activity is planned for the days the conference is in session.

These tours are being hosted by experienced persons — ex-missionaries; persons who formerly lived in South America; or persons whose language, education, experience, or other skills qualify them to be tour hosts. While the German and English language are still very prevalent in the Mennonite settlements, these languages are not understood in many locations in South America. All tour hosts will be able to communicate in Portuguese or Spanish. Final selection of tour hosts has not been completed, although there have been a substantial number of qualified applicants applying for these positions.

While the actual registration for the conference will be done by conference officials, Menno Travel Service is assisting by supplying registration information to prospective travelers. The Ninth Mennonite World Conference and Menno Travel Service are working in close cooperation to assure participants the smoothest possible handling of all travel problems.

Annuity Rates Increased

Higher Gift Annuity rates have been approved for Mennonite institutions, Boards, and agencies.

New Uniform Rates were adopted on Apr. 15, 1971, by the Conference on Gift Annuities, a national association of charitable organizations. The rates become effective on June 1, 1971.

The new rates for Single Life Agreements range from 4.0% to 10.0%. Selected examples would be: age 40 — 4.0%; 50 — 4.6%; 60 — 5.2%; 70 — 6.2%; 80 — 8.2%; 90 — 10.0%.

Gift Annuity Agreements provide an attractive way to contribute to the work of the church and at the same time receive a guaranteed income for life. There may be significant tax savings.

Inquiries may be directed to any Mennonite organization writing Gift Annuities, including Mennonite Foundation, 111 Marilyn Ave., Goshen, Ind. 46526.

FIELD NOTES

A longtime leader in the mission program of the Mennonite Church was honored as the fifth alumnus - of - the - year by the Alumni Association of Eastern Mennonite College during their annual banquet Saturday night, Apr. 24.

Paul N. Kraybill, a 1955 graduate of EMC who has since served in numerous capacities with the Eastern Mennonite Board of Missions in Lancaster, Pa., received the citation in absentia because of prior commitments. Mrs. Kraybill, the former Jean Metz of Kulpville, Pa., and a 1951 graduate of EMC, received the citation along with their daughter, Mary Jean, a freshman at EMC.

Willard Conrad, professor of English at Hesston College, Hesston, Kan., has accepted the call to be pastor of the Holdeman Mennonite Church, Wakarusa, Ind. The Conrad family will be moving soon after the present school term and will reside in the church parsonage, R. 1, Wakarusa, Ind.

Plans for the ordination of Bro. Conrad are for June 20, in charge of Russell Kraybill and J. D. Graber.

Theron Weldy resigned as pastor of the Sunnyslope congregation in Phoenix, Ariz., effective July 31, 1971. He will be enrolled at Arizona State University this fall.

Clarence and Keturah Alwine, R. 1, Belleville, Pa., left the United States on



Paul N. Kraybill

Apr. 30 for one year of Voluntary Service in the building program of the Luxembourg Mennonite Retreat Camp. The Alwines will be working with the Harvey Millers, serving under the Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Their address is c/o Harvey Miller, 10 rue Wurth-Paquet, Luxembourg-Belair, Luxembourg. The Alwines are members of the Barrville Mennonite Church, Reedsville, Pa. Clarence is an ordained minister and a carpenter.

The Spanish Mennonite Church Council of the Lancaster Mennonite Conference will celebrate its first anniversary during the annual assembly at 2:00 p.m., May 29, at the New Holland Mennonite (Spanish) Church. Josue Abreu, a pastor at the Grace Mennonite Church, Lansdale, Pa., will give the keynote address.

The Junior Girls' Activities of Lancaster Mennonite Conference will hold their spring meeting at Black Rock Retreat, Kirkwood, Pa., May 22, 23. The meeting is open to JCA girls and their leaders. The theme of the meeting will be "God's Word — My Light." James and Arlene Stauffer, EMBMC missionaries on furlough from Vietnam, will be guest speakers.

Dan L. Lapp, R. 1, Kinzers, Pa., will be installed as pastor of the Penns Grove (N.J.) Mennonite Church, at 7:30 p.m., May 13. His installation will be held in conjunction with a communion service. Lapp has served for one year as a licensed ministerial apprentice at the Welsh Mountain Mennonite Church, R. 2, New Holland, Pa.

Harvey and Mildred Miller returned to

Luxembourg on Apr. 30 for a three-year term of missionary service under Eastern Board. The Millers have already served 20 years as missionaries in Luxembourg. Their address is 10 rue Wurth-Paquet, Luxembourg-Belair, Luxembourg.

More than 500 persons attending the 15th Relief Auction Sale, Morgantown, Pa., saw *The Mennonite Story*, a film portraying the history, way of life, and mission of Mennonites. Many also purchased books provided by the Mennonite Information Center, Lancaster, Pa., and Life-Line books, provided by Eastern Board's Home Ministries and Evangelism department. Much Christian and peace literature was given away.

Melvin and Marie Thomas, R. 1, Denver, Pa., left the United States on Apr. 27 for Addis Ababa, Ethiopia, where Melvin will serve as business manager of the Mennonite Mission. The Thomases are members of the East Chestnut Street Mennonite Church, Lancaster, Pa. They have one daughter, Audrey.

Melvin is a 1961 graduate of Lancaster Mennonite (High) School. Marie is a 1961 graduate of LMS and a graduate of the Reading school district's licensed practical nurse's training program. The Thomases are serving under the Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Their address is Box 1165, Addis Ababa, Ethiopia.

Calendar

Ontario Conference Annual Sessions, Rockway Mennonite High School, June 4-6.
 North Central Conference Annual Session and Mission Board, Bloomfield, Mont., June 10-13.
 Pacific Coast Conference Annual Sessions, Western Mennonite School, June 11-13.
 Western Ontario Conference Annual Sessions, Wellesley, Ont., June 11-13.
 La Junta Mennonite School of Nursing Homecoming, La Junta, Colo., June 25-27.
 Mission '71, Eureka College Campus, Eureka, Ill., June 28 — July 4.
 Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.
 Alberta-Saskatchewan Conference Annual Sessions, Kalispell, Mont., July 15-18.
 Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
 South Central Conference Annual Sessions, July 23-25.
 Indiana-Michigan Conference annual sessions, July 29 — Aug. 1.
 Conservative Mennonite Conference Annual Sessions, Wellman, Iowa, Aug. 3-5.
 Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.
 Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.
 Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.: Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18; Mennonite General Assembly, Aug. 18, 19.
 Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
 Allegheny Mission Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
 Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
 Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Change of address: J. Lawrence Burkholder from Boston, Mass., to R. 5, Orchard Drive, Goshen, Ind. 46526. Elvin J. Sommers from Louisville, Ohio, to Box 265A, Plain City, Ohio 43064.

New members by baptism: Two at Hicksville, Ohio; two at Columbia, Pa.; one at Mountville, Pa.; one at Habecker, Lancaster, Pa.; six at Millersville, Pa.; five at Masonville, Washington Boro, Pa.; eleven at Zion, Hubbard, Ore.; one at Perkasio, Pa.; seven at Pike, Elida, Ohio.

Tim Brenneman (the Brennemens were missionaries in Argentina 1938-45), currently Deputation Coordinator for MBMC, is a patient at Goshen Hospital since Apr. 27. Latest reports indicate that he is making good progress toward recovery. The Brennemens invite your prayer interest. Their home address: 1309 S. 15th St., Goshen, Ind. 46526.

Lydia Burkhart, Amasaman, Ghana, writes: "The church in Amasaman, as well as in other places, has grown. Members seem to have grown spiritually. After this has come a spirit of apathy. Church attendance has dropped. Some people who seemed pillars are seldom seen at church. Others are faithful, for which we thank God. Ours is to encourage, strengthen, pray, and work as needed. More and more we have been taken into the confidence of some of the young people."

Kent Miller, son of Daniel and Eunice Miller, on a year's furlough from Uruguay, submitted to major surgery on Tuesday, Apr. 27. He is making satisfactory recovery. The address for the Millers: 22 S. 12th St., Akron, Pa. 17501.

Robert Otto, Brussels, Belgium, reports: "Several new contacts have been made here. Four new people attend our monthly lectures and other informal meetings. In addition at least six others have shown interest in receiving literature. At present we are seeking to distribute a prospectus, with information about activities of the church and Foyer, in area mailboxes. Approximately 10,000 leaflets have already been distributed."

Readers Say

Submissions to Readers Say column should comment on printed articles.

The Apr. 13 issue of the *Gospel Herald* really got next to me — the emphasis on our giving to the Compassion Fund — or was the emphasis on our lack of giving? Maybe people are thinking, "Well, I wasn't at the conference when \$500,000 was promised." But evidently those who represent us and who voted for that amount felt it was not unreasonable.

It is hard to believe that our denomination gives less than a tithe. But it must be true or we wouldn't need to be reminded of needs and a promise. In *Anselm Answers* J. D. says, "I get tired of all the talk about tithing. Isn't this really Old Testament?" The answer in part,

"Sure is. To give only a tithe is to live under the law." Wouldn't it be great — just great to see us liberated from that law and start receiving blessings that there wouldn't be room enough to receive them? Good measure — pressed down — running over! I should think that to seek first God's kingdom we'd feel our obligation to a promise made in all good faith that involves us.

I'll confess to have given to many causes outside my church. There are so many good causes — The Bible Societies, Gideons, Pocket Testament League, World Literature Crusade, Evangelize China Fellowship, Billy Graham — to name only a few. And I actually have been more interested in the work of some of them than the Mennonite Church. Well, no wonder when we, the members, keep the hands of our Mission Board tied. How blind can we get?

I dare say we could raise this amount in one month and it would be like the proverbial shot in the arm.

How about giving our share and then two or three times that for members who can't or won't be giving? Or how about a few checks for \$1,000 and a lot for \$100? Or maybe you haven't been guilty as I have been. — Genevieve King, Westover, Md.

Brother Lynford Hershey's article in the Mar. 23 issue on "What Is the Mennonite Attitude on Race Relations?" is of great interest to me. I have been colored in mind and spirit for over twenty years. My colored skin is what is referred to as white.

My first issue is backing up Jim Crow laws with Scripture. That field of thought is a real challenge to me and worthy to testify against. Sure I get cut down. It is a joy to suffer when the truth is misrepresented.

If we accept the Genesis record that all men are descendants of one man, Adam, then genes, environment, and other elements brought about the different pigments. If this is true then all men are of one flesh and are brothers.

I once heard an adult Sunday school teacher make a big issue about Philip and the Ethiopian — a white man baptizing a black man. He asked for any thought or questions. I stated that according to historical record, Ethiopia was the man's address, not his color.

We have two colored sons-in-law — one is black and one is white. Both are accepted and loved. I don't care about what majority opinion is on the race subject. Might is not always biblically right. If the church is going to call all men brothers, which the church is called out to do, then we must get busy and break down all the walls whatever the cost. — John Lais, Junction City, Ore.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beachy, Dale and Verda (Kauffman), Sarasota, Fla., first child, Heidi Janelle, Apr. 12, 1971.

Blosser, Marcellus and Judy (Short), Archbold, Ohio, fifth child, second daughter, Hope Elizabeth, Apr. 14, 1971.

Brugger, Lloyd D. and Edna (Yoder), Goshen, Ind., third child, second daughter, Suzanne Marie, Mar. 30, 1971.

Crider, Glenn and Mary Esther (Hartzler), Shippensburg, Pa., third child, first daughter, Crystal Renae, Jan. 13, 1971.

Deer, Terry and Janet (Kesler), Goshen, Ind., first child, Justin Lee, Apr. 9, 1971.

Evans, Melvin and Lois (Fretz), Simcoe, Ont., first child, Sherri Lynn, received for adoption, Feb. 18, 1971.

Gerber, Paul and Gloria (Weaver), Millersburg, Ohio, second child, first daughter, Kristina Lynette, Apr. 21, 1971.

Gingerich, Douglas and Gloria (Aeschliman), Camden, Ore., first child, Jason Douglas, Apr. 7, 1971.

Gingrich, Orrie and Barbara (Martin), Selkirk, Ont., fourth child, third daughter, Amy Grace, Mar. 8, 1971.

Graybill, William, Jr., and Lois (Stoltzfus), Mifflintown, Pa., third child, first daughter, Karen Joy, Apr. 22, 1971.

Hardesty, Leslie M. and Evelyn B. (Cuppert), Ronco, Pa., second child, first daughter, Lisa Gayle, Mar. 21, 1971.

Jutzi, John and Elva (Yantzi), Gadshill, Ont., second child, first daughter, Wanda Mae, Apr. 8, 1971.

Kauffman, Dwight and Carolyn (Frey), Archbold, Ohio, first child, Troy Elliot, Mar. 1, 1971.

Lapp, Daniel S. and Hanna (Miller), Ronks, Pa., third child, second daughter, Rhonda Kay, Apr. 20, 1971.

Miller, Mervyl and Linda (Hoffmeister), Harrisonburg, Va., second daughter, Aimee Leah, Apr. 18, 1971.

Miller, Robert R. and Sue E. (Mullet), Middlebury, Ind., third child, Lance Konrad, Apr. 8, 1971.

Neely, Mahlon and Dorene (Emmert), Denver, Colo., second daughter, Sheri Leigh, Apr. 15, 1971.

Nofziger, Cloyce and Nancy (Yoder), West Unity, Ohio, first child, Kevin Jay, Feb. 21, 1971.

Reeb, Vernon and Lois (Gundy), Colorado Springs, Colo., first child, Victor Christian, Feb. 8, 1971.

Shetler, Francis and Beatrice (Miller), Colorado Springs, Colo., first child, Diane Christine, born Oct. 24, 1970; received for adoption Dec. 4, 1970.

van Donk, Jan and Carol (Hunter), Cresskill, N.J., first child, Kim Denise, Apr. 17, 1971.

Wenger, Larry and Rae Della (Alderfer), Lancaster, Pa., fourth son, Corey Lynn, Apr. 4, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Buchen — Martin. — Kenneth Thomas Buchen, Americus, Ga., Groffdale cong., and Jean Marie Martin, Leola, Pa., Stumptown cong., by Paul C. Landis, Apr. 17, 1971.

Gingrich — Albrecht. — James Gingrich, Walenstein, Ont., and Bonnie Albrecht, Kitchener, Ont., both of First Mennonite cong., by Robert N. Johnson, Apr. 17, 1971.

Hoover — Werner. — Dana Hoover, Fishersville, Ont., and Nancy Werner, Selkirk, Ont., Rainham cong., by Orrie Gingrich, Apr. 16, 1971.

Jutzi — Detweiler. — John Jutzi, Kitchener, Ont., Poole cong., and Juanita Detweiler, Stuarts Draft, Va., Greenmonte cong., by Evan E. Brenneman and Roy D. Martin, Apr. 10, 1971.

Lehman — Smucker. — Orlyn Lehman, Berne, Ind., First Mennonite cong., and Alice Smucker, Smithville, Ohio, Oak Grove cong., by Lotus Troyer and Godeon Neuenschwander, Apr. 3, 1971.

Miller — Wenger. — Marlin D. Miller, Lakeside, Calif., Santee Community cong., and Delores M. Wenger, Versailles, Mo., Mt. Zion cong., by Allen E. Zook, Apr. 3, 1971.

Shenk — Martin. — Randal E. Shenk, Broadway, Va., and Janet Arlene Martin, La Junta, Colo., by H. James Martin (father of the bride), Feb. 27, 1971.

Weaver — Martin. — Irvin M. Weaver, Denver, Pa., and Mary R. Martin, Ephrata, Pa., both of Bowmansville cong., by Luke L. Horst, Apr. 17, 1971.

Zimmerman — Horst. — Edward L. Zimmerman and Esther Z. Horst, both of Narvon, Pa.,

Churchtown cong., by Aaron Z. Sensenig, Apr. 22, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boettger, Lydia, daughter of Abraham and Anna (Hembling) Wideman, was born in Osceola Co., Iowa, Mar. 17, 1895; died of cancer at To-field, Alta., Apr. 13, 1971; aged 76 y. 27 d. On Dec. 23, 1913, she was married to William H. Boettger, who preceded her in death Mar. 18, 1963. Surviving are 5 sons (Edgar, Harold, Marvin, Eldon, and Orvin), 23 grandchildren, 8 great-grandchildren, 2 brothers (Ivy and Menno), and one sister (Mary Ann — Mrs. Lee Roth). She was a member of the Salem Mennonite Church, where funeral services were held Apr. 16, with Paul Voegtlin and Milo D. Stutzman in charge; interment in the Salem Church Cemetery.

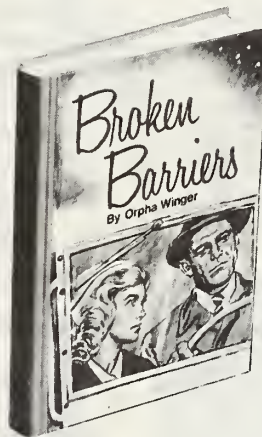
Byler, Barbara, daughter of Abiah and Lydia (Zook) Byler, was born at Belleville, Pa., Jan. 1, 1889; died at Belleville, Pa., Mar. 30, 1971; aged 82 y. 2 m. 29 d. Surviving are one brother (Jess D.) and 2 sisters (Mary and Ella Longenecker). She was preceded in death by one sister (Annie Mayer) and 3 brothers (David J., Rufus, and Levi).

She was a member of the Locust Grove Mennonite Church, where funeral services were held Apr. 1, in charge of John B. Zook, Elrose Hartzler, and Erie Renno; interment in the Locust Grove Cemetery.

Farver, Iva, daughter of Albert and Martha (Hostetler) Farver, was born at Walnut Creek, Ohio, Aug. 18, 1889; died of complications following surgery at Orrville, Ohio, Mar. 25, 1971; aged 81 y. 7 m. 7 d. Surviving is one brother (Paul Farver) with whom she made her home. She was a member of the Oak Grove Mennonite Church, where funeral services were held Mar. 27, in charge of Lotus Troyer; interment in the Oak Grove Cemetery.

Habecker, Mattie Ellen, daughter of Levi N. and Catherine (Hostetler) Haverstick, was born near Washington Boro, Pa., Mar. 4, 1868; died after a brief illness, Mar. 27, 1971; aged 103 y. 23 d. On May 1, 1906, she was married to John C. Habecker, who preceded her in death July 20, 1950. She is survived by one daughter (Esther M. Longenecker) with whom she resided, 2 granddaughters, and two great-grandsons. She was a member of the Habecker Mennonite Church, where funeral services were held Mar. 30, in charge of Ivan D. Leaman and Christian B. Charles; interment in the adjoining cemetery.

Hostetler, John F., son of Emanuel and Elizabeth (Cripe) Hostetler, was born in Elkhart Co.,



BROKEN BARRIERS

By Orpha Winger

This is a book of fiction about two persons whose lives were disrupted because their wills got in the way of their relationship. They suffer misery, loneliness, and frustration until they finally turn their lives over to God.

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Ind., Oct. 12, 1879; died at the Lagrange Co. Hospital, Lagrange, Ind., Apr. 6, 1971; aged 91 y. 5 m. 25 d. On Apr. 12, 1903, he was married to Clara Miller, who preceded him in death Oct. 15, 1964. Surviving are 2 daughters (Delsie — Mrs. Roy Hooley and Catherine — Mrs. Wilbur Miller), one son (Wilbur M.), 10 grandchildren, 31 great-grandchildren, one great-great-grandchild, and one sister (Mrs. Ross Kitson). One daughter (Jennie — Mrs. John Yoder) and 3 grandchildren preceded him in death. He was a member of Forks Mennonite Church, where funeral services were held Apr. 9, in charge of Sylvester R. Haarer; interment in Bontrager Cemetery.

Kropf, Harvey Elmer, son of John and Charity (King) Kropf, was born in Garden City, Mo., Dec. 1, 1883; died at Lebanon Community Hospital, Lebanon, Ore., Apr. 14, 1971; aged 87 y. 4 m. 13 d. On Jan. 14, 1906, he was married to Polly Miller, who preceded him in death in 1952. Surviving are 3 sons (Ivan, Allen, and Calvin), 3 daughters (Mabel — Mrs. Uriah Roth, Charity Kropf, and Pauline — Mrs. Emmanuel Gerig), and 2 brothers (Chauncey and Roy). He was a member of the Zion Mennonite Church, where funeral services were held Apr. 17, in charge of Paul D. Brunner; interment in the Zion Cemetery.

Mast, Fannie R., daughter of Levi B. and Elizabeth (Hartzler) Yoder, was born in Belleville, Pa., Jan. 12, 1878; died Mar. 31, 1971; aged 93 y. 2 m. 19 d. On Jan. 13, 1901, she was married to Isaac S. Mast, who preceded her in death, Aug. 24, 1955. Surviving are 2 sons (Timothy and Isaac), 3 daughters (Mrs. Charity Jones, Mrs. Ruth Roth, and Eunice L. Mast with whom she resided), 23 grandchildren, 30 great-grandchildren, 4 great-great-grandchildren, one brother (Levi H. Yoder), and 2 sisters (Mrs. Emma Schnell and Mrs. Elizabeth Woodiwiss). She was a member of the Maple Grove Mennonite Church, Atglen, Pa. Funeral services were held at the Conestoga Mennonite Church, Morgantown, Pa., Apr. 3, in charge of Abner G. Stoltzfus and Aaron F. Stoltzfus; interment in Pine Grove, Elverson, Pa.

Sarco, Nancy Ruth, daughter of Michael J. and Fannie (Kauffman) Sarco, was born at Hagerstown, Md., July 8, 1944; died of cancer at Harrisonburg, Va., Dec. 25, 1970; aged 26 y. 5 m. 17 d. She is survived by her parents, 3 brothers (David, Daniel, and Michael, Jr.) and one sister (Sue — Mrs. Charles Woodard). She was a member of the Park View Mennonite Church, where funeral services were held Dec. 28, 1970, in charge of Ira E. Miller; interment in Weavers Cemetery.

Scarpholt, Jens Larsen, was born in Lynsaa near Saby, Denmark, Apr. 2, 1884; died at his home in Glendive, Mont., Apr. 12, 1971; aged 87 y. 10 d. He came to the United States at the age of 21. On June 29, 1943, he was married to Clara Miller, who survives. Also surviving are 4 sons (Lars, Erik, Arne, and Gorm), 2 daughters (Trena — Mrs. Glen Koehn and Maren), 4 grandchildren, two stepgrandchildren and one step-sister (O'Leue Marie Larsen). He was a member of the Red Top Mennonite Church, where funeral services were held, in charge of Elmer Bontrager and Floyd Kauffman; interment in the Red Top Cemetery.

Shenk, Laura E., foster daughter of Mr. and Mrs. I. B. King, was born in Wayne Co., Ohio, June 16, 1898; died Mar. 27, 1971; aged 72 y. 9 m. 11 d. On Apr. 30, 1916, she was married to Jacob B. Shenk, who survives. Also surviving are 7 daughters (Irene — Mrs. Lester Cook, Mrs. Alice Dye, Doris — Mrs. Harold Hjelmsted, Laura Ann — Mrs. Kenneth King, Norma — Mrs. Allen Snyder, Ruth — Mrs. Ivan Amstutz, and Charlene — Mrs. Marvin Schrock), 21 grandchildren, and 3 great-grandchildren. She was a member of the East Holbrook Mennonite Church, Cheraw, Colo., where funeral services were held Mar. 30, in charge of H. James Martin; interment in the church cemetery.

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Coming Next Week

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Cover picture by Luoma Photos

JOHN M. DRESCHER, *Editor*
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Volume LXIV, Number 20



The Art of Selective Sinning

By Glenn Brubacher

John had recently become a Christian. He had surrendered his life, and especially his sin-filled past, to the forgiveness of God. He decided to become a member of the Christian fellowship that had been used by God to open the gospel to him. This congregation required him to make a public statement of his faith which he was eager to do. He was also to sign a pledge card stating his voluntary service to Jesus and his readiness to follow the standards of Christian life held by the congregation. He was not ashamed to tell people of God's work in his life, nor was he disturbed by the request to sign a pledge setting forth his commitment.

Some Things Were Absent

But he did have one significant concern. His was a deeply spiritual concern about the pledge card. It was not what was said that bothered him, but what was not said. He was asked to sign the statement committing himself to refrain from certain personal social activities. John was ready to do that. In his heart he was only too ready to find another source for joy. What bothered him was that the congregation asked him to refrain from matters they considered sinful, but not many others of equal evil.

John had come to know a good Christian lad who belonged to a similar Christian group and sought out his advice. After having explained the requirements and his concern, he asked his friend, "Bob, if you were me, what would you do? You know that I am not going to indulge in these activities they are so concerned about. But why am I asked about these and not others of equally questionable character? Why don't they ask if I eat too much? Saint Paul says gluttons won't enter the kingdom. Why don't they ask if I crab at my sister, or get angry with my neighbor about his messy cat? Or why don't they query me about what I think when I see a pretty girl? Why don't they ask me what my attitude toward money is?"

Bob explained, "Look, John, one of the normal and ugly tendencies of us Christians is that we become selective in our faithfulness to Jesus, selective of our standards of Christian belief and behavior. We learn how to grade sins in importance. That grading is a result of the emphasis each denomination or group has. A greater concern develops about some sins than others. The congregation which you are about to join is concerned, and rightly so, about certain, of your

personal activities, but they forget that Christians face temptations at other points too. They ought to be equally concerned about them."

John was shocked! "You mean that Christians become selective in their choices of right and wrong because of a concern to be true to Jesus?"

"That's right! One way to keep us aware of the hurt sins bring, and diligent to avoid them is to warn constantly about them. And, consequently, we begin to become guilty of selection of faithfulness to Jesus by emphasis."

"Well, what shall I do, Bob?"

Bob replied, "Do you want to try some shock therapy? Use the pledge card to make your point. Sign it. But after your signature you could write, 'But I reserve the right to gossip when the information is choice, to judge harshly if I feel I have been slighted, and to deeply dislike anyone who is different from me.'"

If John had come to you for advice, how would you have answered him?

A Blight Throughout History

This conversation demonstrates one of the fundamental problems for us Christians: selection of Christian belief by emphasis, and the exclusion of important issues by silence. That has been a blight on the Christian community throughout her history.

Jesus faced this same kind of mentality in the men of His day. Jesus said: "How terrible for you, teachers of the Law and Pharisees! Imposters! You give to God one tenth even of the seasoning herbs, such as mint, dill, and cummin, but you neglect to obey the really important teachings of the Law, such as justice and mercy and honesty. These you should practice, without neglecting the others" (Mt. 23:23, TEV).

The Pharisees were guilty of making details of giving more important than other matters of the law. Imagine, taking great care to give one tenth of the small quantity of seasoning herbs from their garden, but failing to act with mercy toward the sinner, or with justice toward the oppressed!

Christians are guilty of that same sin, selection of faithfulness by emphasis, of being so passionately concerned about some sins of importance but dealing lightly with others.

How did the Pharisee get that way? How do Christians get like that?

In what lies the *origin* of this evil? It is the result of an

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inherent weakness within man and the evil of the system in which he grows up. Man is a slow learner of moral and spiritual improvement. Christians are no exception. We learn slowly of Christ's new life. Adjustment to this fact of life leads to simplifying of the will of Christ. "Make it simple so we can learn," is the cry. Simplifying frequently leads to a narrow view of the will of Christ for men. People tend never to go beyond that simplified version.

Denominational arrogance is the second major contributor to selective sinning. Most denominations have in their origin a reaction to the failures and sins of others. Lutherans, Presbyterians, Plymouth Brethren, Methodists, Pentecostals, yes, and Mennonites (and the rest of the Christian groupings) have noted the errors of others with energy as they project their own vision. To make the failures of others a significant element in the construction of the vision of the Christian life is to walk a dangerous path toward the art of selective sinning.

Add to this negative perspective the need for a denomination to maintain a recognizable identity. The cry is "we are evangelistic," or "we are separated from the world," or "we believe the Bible," or whatever expression of that kind of posturing — these are the signs of the sin of selective sinning by emphasis and silence.

Walking on One Leg

The *effect* of such disorientation is appalling. The church is filled with unbalanced Christians. They walk about the world on one leg, and shout that they are healthy. God finds them less useful than they think.

The church is filled with lazy Christians. They are "pressing on the upward way" but within the narrow walls of the limited vision held up as a guide. Dying daily, as Paul taught, becomes less difficult than refusing the extra piece of delicious turkey when we have already been stuffed by Christmas food.

This kind of church hurts the weak of faith. When a particular perspective of the Christian life is held before people, some will find it easy, others difficult. Those who find it easy will frequently hold to their victory with arrogance — "this is the way," or "this is essential," when in fact their lives are filled with distortion and failure at other points. The consequence is troubled Christians who deeply doubt their experience of God. Yet, they may know Him as well as those who appear so confident — they know Him well! — at other points.

Perhaps the most destructive effect is the externalizing of faith into an orthodox creed, a clothing pattern, or an emotional style. Man looks on the outside. That's what happens to faith far too frequently. That is one of the marks of selective sinning.

Are you guilty? Are you guilty of damning liars yet

gossiping yourself, distorting the truth a little to make the story demonstrate the worst? Are you guilty of demanding peace on the university campus or in the Far East, or order on the streets but living and talking in your home and at work, and perhaps in your congregation, like a person wrapped in barbed wire — a barb-wire personality, scratching everyone whom you meet?

Are you guilty of punishing your children for sneaking a quarter from you for their candy treat, but not reporting all your hidden income on your income tax return?


Are you guilty of condemning those who smoke, but you not only eat more than you should, but the wrong kind of food?

Are you guilty of caustically condemning the long-haired youth who refuse to work in a materialistic oriented system yet make economic success and security a fundamental priority for your life?

Are you guilty of demanding orthodox faith, yet talking and relating to people in hostility and without regard for Christ's call to love your neighbor?

Are you guilty of judging spirituality by regular church attendance, and diligent Bible study, but passing by the half-dead men our society leaves lying around our communities — men reduced in manhood by racial arrogance and materialistic insensitivity to spiritual needs?

Are you guilty of being selective of your faithfulness to Jesus by emphasis?

Jesus called such people to repentance. Be a disciple of Jesus. Learn from Him the fullness of life. 

Man

Under the sophisticated veneer,
under the mores and morals of a decadent age,
under even the basic instincts,
there is good in man.

At unguarded moments it wells up . . .
in pity for an amputee,
in tenderness for my wife,
in compassion for all the world's children.

Better than a shot,
a pill,
a fix,
is a cup of cold water in His name.

— Robert Hale

First appeared in *Christian Action*

Human Relations

Getting along with people is one of the most important skills that anyone can develop. Many of our temptations come from within ourselves. James gives us their source in his Epistle, (ch. 3:4, 5; 4:1, 12; envy, jealousy, greed, pride and lust. All these break friendships and families, they breed racial and class strife and war, etc. However, there are spiritual problems that arise from our relation with others. Christianity is a science of living well with others according to Jesus Christ. Our Christian task is to get people to put Christ at the center of their relationships.

Life is made up of adjustments. This is especially true of young people. This is necessary when they get out of school, when they get married, when at work especially at public places, and when in close contact with other people.

There are many important factors to meet this live issue successfully, such as respect for authority. To obey anyone over us gives us peace of mind. One who is not at peace with himself is in an inner tension. We also need knowledge and love. Love needs to be instructed, or it can be crude and rude. We should entreat before we instruct or rebuke. Constant criticism makes people bitter and antagonistic. Love of Christ is the basis of right relationships among God's children. Christian love and concern for our fellowman will temper our attitudes and conduct. Love undergirds all human relations.

We also need to have respect for the convictions of others, although we need not be bound by their convictions. Each person has a right to be respected as a person. There are no two persons exactly alike. Most of us have infirmities that others have to put up with, so we should do the same for others. We need a will and a desire to get along with others. There are many advantages of living in harmony and peace with each other, but it is a difficult achievement. We need to keep in mind group loyalty rather than individual interests, rights, and claims.

Why is there so much strife, disagreement, disunity among even Christian workers? This was true even among the twelve disciples; between Abraham and Lot; Isaac and Ishmael; Joseph and his brethren. Even good friends disagree and fall out sometimes. This is nothing new, but it should not break fellowship among us.

Self is not dead. Each of us has an ego. Most of us have a sense of our own importance. The self-life manifests itself. This is especially true when love is not as deep as it should be. Each has a sense of his own opinions and convictions, which is good if they are based on the Word. We all have a deep need of Christ and each other. — Christian E. Charles

The Jewel Without Price

*What heart is blind
to the search for happiness?
What ear is deaf
to the message of joy?
True happiness is sought after
as a precious jewel without price.
In the midst of turmoil
we seek the source of joy
And we hear God saying
in His gentle way,
"My servants shall sing
for joy of heart"*
And thus we learn
as we listen to His voice
That the only source
of all true happiness,
Immeasurable and inexhaustible,
comes from the eternal Father above.*

— Elsie B. Gainer

*Isaiah 65:14

Wit and Wisdom

A newlywed took her husband's first paycheck to a local bank. The teller looked at the paycheck, then said, "I'm sorry, this check requires an endorsement."

The girl smiled, "I'll have it for you in a moment."

She walked over to a nearby desk and wrote on the back of the check: "My husband is the kindest man in the world."

Parking meter: A device that enables you to do two hours' shopping in one. — *Good Reading.*

Marriage: The peaceful coexistence of two nervous systems. — Emil Krotky in *Sputnik.*

Rare book: One that comes back after you have loaned it out. — *Modern Maturity.*

"Since I have my new car, I don't have to walk to the bank to make my deposits."

"Now you drive over, eh?"

"No, I don't make any deposits!"

Horse sense is that rare quality that restrains horses from betting on the human race.

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The Faithful Church in Today's World

Recently I attended a conference in Chicago on the faithful church. It was called by the Church Welfare Committee who were concerned about our disunity. The costs were paid for out of Fraternal Funds provided by Mennonite Mutual Aid. The meeting dealt with some thirty concerns selected by the pastors and conference and college representatives present. In spite of the problem emphasis the conference served a valuable purpose. It afforded an opportunity for some lonely heroes to share recent blessings and get acquainted.

Emotionally and socially the conference was a howling success. I'm sure a lot of men besides myself went back to work determined to be the faithful church whether anyone understood them or not. My concern and love for my brethren was increased and my confidence in them has also increased. I believe God will continue to work through us all in terms of the following concerns.

Concern one: Why must we know each other well before we can trust each other? We checked each other out and decided the rumors were exaggerated and each brother was near enough to the truth that God could continue to use him too. Perhaps we wanted to see what he looked like by this time.

All Presbyterian or Methodist preachers in a given area share some common trust. Yet they do not know all of their fellow pastors even in the same city. Is it not a mark of immaturity on our part that we must get together periodically at considerable expense to see how far the other brother has drifted and "feel him to see if he is still warm"? This is probably a hangover from when we were small enough to make this feasible. Today this money spent for travel could be used for more urgent causes.

Concern two: Any biblical model of the faithful church will be inclusive of all believers regardless of traditional or cultural background. When will we share occasions such as this, with all brethren, disregarding altogether the Mennonite label? In our better moments we know that our real Christian brethren include many who are not of our tradition. Why not demonstrate this awareness in a visible way? Why not learn from them as they learn from us?

Some of the brothers present in Chicago were horrified at the thought of never being able to meet in this way without being sure that our brown and black brethren were represented. I am equally horrified at the realization that my brethren thought they still could be so privileged without the inconsistency of it being brought to their attention. Racial gripes will not die by their being told "we have heard enough of that." As we were told in one of the devotionals; when Christians believe and act the full truth of our Christian unity there will be no more racist acts. When that day comes there will be no more racial gripes.

Concern three: The faithful church will take the Great Commission seriously. Churchmen have been aptly accused of talking mostly to each other. There is not enough dialogue with the world. There cannot be witness without dialogue. There cannot be healing without involvement and there cannot be servanthood without servants. Once again, in Chicago we were preoccupied with the church. Some day I would like to attend a seminar on "How to Penetrate the World." It would not be hung up on philosophy but simply relate effective ministries of all kinds.

The church has failed the world tragically. Christians, therefore, must bear their share of the blame for the sad state of affairs. We have done little of a preventive nature and there are not enough spiritual doctors to stem the current epidemic of evil. Faithful Christians have honest differences about the most biblical approach; but we must go whether we can agree or not. As we go we can trust the Holy Spirit to lead our brothers just as He will lead us.

We are peculiarly equipped to treat the whole man. Satan doesn't like it and is doing a pretty good job of getting us to dissipate our energy on each other instead of in a unified drive to save the confused, the sick, and the lost.

Concern four: The church must be biblical. At Chicago we found a lot of common agreement on the power and authority of the Word of God. There were honest differences of interpretation. The Bible places unity (a sense of oneness resulting in mutual cooperation) ahead of orthodoxy. To separate (Galatians 2) violates the very essence of the gospel while theological error can be changed and easily forgiven. Theological deviation in most cases other than faith in Christ for salvation should not alter the communion of brethren. Many responsible Christians cooperate with Christians with whom they do not agree though in many cases they would not commune with them. For example, evangelistic campaigns, the peace movement.

The Bible does not always clearly tell us that the verbal witness must be given first. This rule is always suspended in a crisis. For example, no one contends that a starved person must listen to a sermon before being given food. (Though our local rescue mission in Cleveland still follows this practice.) Jesus often healed first and then confirmed the man's salvation afterward. Our trouble is to be able to identify a crisis. I am so sensitive that most every situation I face is a crisis. Some of my brethren would conduct "business as usual" if our hometown were on fire. There is a balance somewhere between these two extremes. We need to be "as wise as serpents and as nonviolent as doves" to know when to touch, when to give, when to build, and when to speak. And even when we speak of accepting Christ if our testimony is not bathed in love and our invitation with understanding, the witness will fall on deaf ears. — Vern Miller.

Is the Ministry Changing?

Paul M. Miller, Goshen, Indiana, is serving quarter time as executive of the Ministerial Committee of Mennonite General Conference. He makes many contacts with Mennonite congregations. He also made extensive studies on congregational life and ministry in Africa. In the following interview with editor Drescher he shares interesting insights of interest to all Mennonites.

D: I take it, Paul, by the name of your committee, that your work concerns congregational leadership. What do you do for the congregations?

M: Yes, John, we seek to serve our congregations by assembling all we can of the new light and leading God is giving us about leadership in our congregations. We serve our district ministerial committees too as they serve congregations. God's Spirit is leading us now toward new patterns of congregational leadership which we hope are still faithful to the biblical assumptions.

D: So you seek to give help to the congregation on the biblical understanding of the minister's work?

M: We do try to help congregations, it is true, but the congregations help us as well. They test out new patterns of leadership and report back how new patterns work out in real life. Light from the Old and New Testament needs also the light from the "Now-Testament."

D: What, in capsule form, would you say is the work of the minister?

M: The ordained minister brings out from the Scriptures things new and old to prepare all of God's people for their work of ministering. He seeks to equip (with God's Word) the entire team of congregational leaders who carry forward the week-by-week work of the congregation. He is a specialist in interpreting the Scriptures, as input for the congregation, while members go on making decisions and applying the Scriptures to life.

D: Do you feel our ministers have a good understanding of this work?

M: I feel that this understanding is growing. We have been much influenced by notions from our own past that an ordained minister decides what it means for people to be good and helps the bishop and deacon to carry out discipline upon those who are bad. More recently we have been influenced by the typically Protestant notion that the ordained minister is hired to "run" the church much as a manager might run a cooperative or country club. Our pastors are just beginning

to reexamine their priorities, time schedules, and training to see whether they really are equipping others for ministering. Are they enabling a ministering people to discern and utilize all of their gifts in their gathered and scattered life? Are they really "giving themselves to the word" as the early apostles did?

D: How about our congregations' understanding of the minister's work?

M: Our congregations slip into the typical Protestant assumptions and expectations as easily as our ministers do. But lay leaders I am meeting with are catching the new vision, long implicit in our theology, but so hard to put into practice.

D: Now, just a little different angle, Paul. Do we have a shortage of ministers?

M: Yes and no, John. We have a shortage of men mighty in the Scriptures and in understanding the human person in his depth. We have a shortage of persons qualified to lead in the recovery of the life-style of a disciple people amidst the idolatries of post-Christian America. We have enough of ordained persons, but not enough who can relate the Scriptures in their transcultural depth to the problems of these apocalyptic days. We need more "men of the Word" who bring out new treasures from the Word to shed light on the new agonies of our age.

D: Do you feel we are in worse shape than other denominations?

M: No, if that is any comfort. We are becoming increasingly critical of the Protestant pattern in which one religious professional runs the church.

D: Why is there a shortage?

M: Too long we have assumed that to serve man's bodies (in medicine) one needed intensive preparation, but to equip a people to minister in spiritual power could be done by any well-meaning brother who relied upon God's Spirit. And so a lot of our finest young men did not feel the call to give their lives to the equipping of a congregation for its ministry, and to the disciplined preparation and study this requires.

D: Why are congregations not providing ministers? Some seem to produce numerous ministers, others none at all.

M: Congregations did not provide ministers because the grandeur and difficulty of the task was lightly esteemed. Our members are only beginning to feel their responsibility to help to discern the gifts and call of one another, and to help their Servant-in-the-Word to prepare for his very

difficult work. Often those congregations which had the greatest missionary concern produced the most ministers for both home and foreign fields.

D: What specifically might congregations do to help in preparing and recruiting ministers?

M: I am suggesting (and a few congregations are beginning to do it) that congregations select a "discernment of gifts committee" who shall be constantly on the alert to discern any "potential Timothy" and to tap him on the shoulder and talk to him about his gifts and call. If the elders had not discerned the gifts of timid Timothy, he might never have volunteered. Congregational leadership in the future will need some of the very finest minds and strongest leaders our church can produce.

D: Do you sense frustration on the part of ministers?

M: Yes, many ministers are frustrated, but quite a few are not. Equipping a ministering congregation by preaching-teaching-counseling is just about the hardest work any man can attempt. But the rewards intrinsic to the work are tremendous too, and some men currently serving in our church institutions are beginning to look longingly toward the pastorate.

D: Maybe we'll need a new breed of ministers in the future. Could it be the congregation is changing so that we'll not need the same kind of ministers in the future?

M: A new breed may be emerging. Right now I have inquiries from three or four men between 30 and 50, men who have already mastered a profession but are ready to turn from its securities and rich financial rewards so as to offer themselves for this most demanding, crucial, and rewarding job — the equipping of God's people for faithful work in His world. As one illustration of the "new breed," over one third of our new students at seminary last year had already served quite a while overseas.

D: What kind of skills and training will be needed?

M: Ministers will need skills in understanding God's two inspired documents in their infinite complexity and depth. I refer to the inspired document of Scriptures and to the divine-image-possessing human person, or the "human document."

D: Sometimes I hear the team ministry referred to. What is meant?

M: Team ministry continues to be stressed and rightly so. The new thing is the varying makeup and shapes of the team. Lay leaders are carrying heavier responsibilities. Women are serving on some teams. Each person serves according to the Holy Spirit's gift he or she has been given and which the congregation has discerned and called into use. Specialties usually include administration, visitation, Christian education, youth ministries, and preaching-teaching.

D: Any predictions regarding our own situation?

M: I predict that teams will vary according to the gifts God has given throughout the congregation and the tasks which need to be done in its gathered and scattered life. I predict that ordination will more and more be reserved for the person who gives himself to the Word in preaching-teaching-

counseling, thus helping to actualize a reverence for the Scriptures and their absolute centrality in the obedience of the church. This will be a way of being honest about the fact that the Scriptures demand more than marginal-time study to yield up their treasures.

D: Coming back to your committee. I understand you are executive secretary. How is the committee made up?

M: General Conference elects the members, representing widely scattered areas of the church and with varied experiences. Currently the members are: Peter B. Wiebe, A. J. Metzler, David Derstine, George Brunk, John R. Martin, Clayton Beyler, and Rufus Jutzi. Howard J. Zehr meets with the committee in his role as executive secretary of Mennonite General Conference.

D: Do you operate autonomously? To whom are you responsible?

M: The committee is my boss, and the committee itself must report back to Mennonite General Conference. General Conference is made up by delegates from the districts and church boards.

D: Is anyone projecting ahead and doing long-range planning for congregational life in these changing times?

M: Our committee has been doing some of this all along, and will hand over these concerns to the about-to-be-formed "Board of Congregational Ministries" which is part of our new plan of churchwide organization. Within the new Board many concerns of congregational life and leadership will be brought together into one focus.

D: Your resources. Do you have all you need?

M: Fortunately the Ministerial Committee has been given Fraternal Funds just now, but in the long pull our committee can't work unless people give liberally to Mennonite General Conference.

D: What would you do first if you had all the money you needed?

M: Well, I wouldn't consent to have this vast job of Executive Secretary of the Ministerial Committee carried forward on a mere one-fourth time as is now the case with me. I would get a full-time man to really promote the work, help set up discernment-of-gifts committees in every congregation, help professional men who want to retrain for pastoral leadership to take theological training, help every existing pastor who has courage to keep facing the new day to take intensive refresher-study and Clinical Pastoral Education, bring congregational teams of leaders together for seminars on congregational leadership, and provide adequate retirement support for all aged ministers who need it. Have you got a half million or so?

D: A final question. How can we back our leaders — both present and future?

M: Help your minister get a refresher course or Clinical Pastoral Education, appoint other men full of the Holy Ghost to look after most of the business, pray for your leaders, sit down and talk things over with them, and stand by them when they are being attacked by criticisms from both right and left.



Whose Land Is PALESTINE?



Frank H. Epp

Mennonite General Conference Supports MCC Peace Section ...

The result of a Peace Section Research
and Study Project



The Peace Section Middle East Study Tour on Crete — June 1969



The Peace Section Washington Office arranges a meeting for the Lancaster Conference Peace Committee and Congressman Edwin D. Eshleman

The total Mennonite brotherhood has profited immensely from the service and ministry of the MCC Peace Section. We need the kind of advance thinking on peace issues, the effective communication of our biblical position to our constituency, and an agency to speak for the brotherhood to government.

J. C. Wenger



A Peace Section Study Conference to discuss the implication of the Vietnam War for the Mennonite and Brethren in Christ churches

- The Committee on Peace and Social Concerns is one of the creators and sponsors.
- Eight persons from the Mennonite General Conference constituency serve on the Peace Section governing board.
- Through the CPSC Mennonite General Conference annually provides a proportion of the annual budget.
- Mennonite General Conference constituents on the Peace Section staff
 - + John A. Lapp, Executive Secretary
 - + Walton Hackman, Associate Executive Secretary (half time)
 - + Carl Beck, Asia Representative (half time)
 - + Marlin Miller, Europe Representative (half time)

MCC Peace Section Supports Mennonite General Conference

- Administers the cooperative Selective Service processing for:
 - + 3 Mission Boards and MCC with over 150 different projects
 - + 25 Schools and Colleges
 - + 50 Hospitals and Nursing Homes
 - + 500 plus young men in Voluntary Service for Alternate Service credit
- Expertise in the Draft and Selective Service
 - + Produce **Draft Manual for Conscientious Objectors**
 - + Resource for draft and service counselors
 - + Link to National Interreligious Service Board for Conscientious Objectors
 - + Counselors for Mennonite youth facing the draft
 - + Available to all persons seeking advice and counsel on conscientious objection
- Resource for Peace Education and Peace Witness
 - + Cooperates with Committee on Peace and Social Concerns and conference peace committees
 - + Relates to peace interests and concerns outside the brotherhood
- Sponsors annual Peace Section Assembly
 - + Studies special problems and provides information on current affairs
 - + Participates in the Council of Mission Board Secretaries
 - + Produces literature and pamphlets for the use of the church including a **Newsletter** and the **Washington Memo**
 - + Link with Intercollegiate Peace Fellowship
 - + Provides an office for observation, education, and facilitating in Washington
 - + Promotes historic Mennonite nonresistant principles and encourages "the support of the things that make for peace"

Seth's Korner

Preechur gave us a powerful surmon back there a piece ago when he wuz speekin on money which is gittin pritty pursonal, and I'm wonderin if he wuz makin eny friends. Sum peepul are a thinkin that they aint nevur told the preechur how to spend his money and theys kinder wonderin if he orter tell them how to spend what is theres.

Corse Im not feelin to bad cause I bin givin a dollur to the church most every Sunday and once evin gave two dollars, that bein when I had sum new ones and they stuck togethur. When I seen what happened, I wuz fare you well fit to be tied. Wuld have snitched one back but peepul was a watchin and the ushur was a standin there like he kuld hardly wait to git the offerin plate. Kant say I preciated him smilin like a kat lickin up kream I spilt.

Use to be that when the preechur talked bout givin ten percenter what you wuz gittin every week, he wuz talkin to loud fer most of us. But our preechur is talkin evin louder and tellin us we orter give the ten percenter and then givin more to boot. I felt like jumpin up when he said that in his surmon and shoutin, "I aint got no more!" Aint evin got the furst amount, the ten cents frum ivery dollur.

I kin recollect when aigs wure 15 cents fer a dozun and my furst store bought suit kost me \$14.95 and it had two pares of pants. Things are kosten a lot more now and Im wonderin if our preechur knows it. He aint preechin like he duz.

Im admittin that Im livin bettur than my folks but so is ivery budy else, 'cept those that dont have no get up and go or them that seem to like to live poorly. Just cause I got two cars in my geerage dusnt mean that Im suppose to give a hole lot more to the church. Aint nothin in the Bible bout that and aint no budy gonna tell me they is cause they didnt evin have cars back then.

Sarah and I bin buyin a few xtra things now that the childruns is partly bin razed and I felt like the preechur wuz grudgin us our new furniture and the chiner set that Sarahs bin wantin fer so long. Seems to me like preechin orter make ye feel good, not like ye jest got ketched steelin sumthin.

Tell you the truth, aint no use talkin to me bout givin that ten per center mount, cause when we git all the bills paid each munth that we got comin in, we aint got ten per center left. Sorta lucky ifn we got 10 cents left fer sody pop. Evn had to borry to git kolor TV, which shows plain that we aint rich with a lot of money to give to the church, evn tho we like our church and are wishin that othurs thats got lotsa money wuld give a heep.

Sum folks are givin more than we but sum of them to are livin por as church mice. Old Seth wonders if the Lord wants us to live so ye gotta scratch around fer yourself cause ye give so much to the church. The Good Book says a man shuld take keer of his own and thats Sarah and me, aint it? Peers to me that there aint nothin rong with havin a new car fer going fancy places and a littel one fer goin off to church and gaddin a round.

Kinder hard to git along without one of them thar ater-matic washirs, one of them stoves that thinks fer ye, and a few pritties like them shaggy rugs and ruckus rooms in the basement, and a feller needs to put in them ther new kolored bathroom cessories or yure place is lookin mighty seedy, and most folks are changin there kitchuns round once in a coons age and tearin up the tile and puttin down that kerpet in the kitchun to soak up the water that the dish-washur splashes out and so the garbige grindur aint soundin to loud in the new sink. Hope our preechur aint ubjectin to things like that which a purson needs to keep body and soul togethur.

I sorta like the Bible story bout the widow lady who gives 2 cents jest once and Jesus said she gives a plenty. I bin givin lots more than that lots more times. And that aint braggin, its jest statin a fack.

Truly yours,

Brother Seth

Brother Seth

IN A WORD

Patriotism

By Turner N. Clinard

J. Irwin Miller, former president of the National Council of Churches and *Esquire's* 1968 nominee for president of the United States, said some months ago, "To the new generation the word 'patriotism' is a bad word. . . . It's a bad word all the way through. Samuel Johnson called it the last refuge of a scoundrel."

But patriotism had an honorable origin. It derived from *pater*, Greek word for father, originally meaning "love of fatherland."

If patriotism has become a bad word, it's because of bad company. Why, for example, should it be tied to war? When it hobnobs with racism, overweening national pride, saber rattling, bicep-flexing, "carrying a big stick" — no wonder a good word gets a bad name!

A patriot loves his country, fulfills his duties to it, pays taxes, supports its improvement. But patriotism doesn't mean "my country right or wrong," rendering to Caesar what belongs to God, or necessarily supporting the party in power. For some revered ancestors, patriotism meant going to jail. Thoreau, in prison for refusing to pay taxes to a government which supported and extended slavery, saw jail as the only place for a patriot in such circumstances. Sometimes *opposition* to the government is the best patriotism going.

Miller praises a definition in Tacitus' *Annals*: "the praiseworthy competition with one's ancestors." Can you define patriotism better?

On to Kitchener-71!

By Paul N. Kraybill

So what is planned for Kitchener?

Item. Delegates from the nineteen conferences of the United States and Canada are invited to Kitchener Monday, August 16 to Thursday, August 19, 1971. Scheduled for the Rockway Mennonite School grounds, this will be an occasion for the brotherhood to take a significant step in planning for the future. The meeting will combine daytime business sessions on Tuesday and Wednesday with evening inspirational sessions Monday through Wednesday. A closing inspirational worship and commissioning service on Thursday morning will climax the week.


Item. Kitchener will be an experience in congregation. Lying at the heart of the new organization to be considered at Kitchener is the centrality of the congregation in the life of the church. It is more than a meeting place, a formal program, or a group of individuals. It is people in relationship sharing, admonishing, confessing, praying, and deciding. The spirit of the congregation can be operative wherever brothers and sisters gather. Kitchener 71 will focus on many significant issues. Decisions will be made. In all of this the delegates will be a congregation interrelating in praise, repentance, counseling, praying, forgiving, and studying the Word, just as any congregation does. A team will lead the group in five worship periods and in spontaneous experiences of congregation whenever the occasion calls for a pause to pray or share or confess or admonish.

Item. The Study Commission on Church Organization is preparing bylaws for the new Mennonite Church structure. A Constitutional Assembly at the beginning of the week at Kitchener will consider these bylaws. The delegates from each of the conferences will vote and if the bylaws are adopted, this will become the basis for what will be called the Mennonite Church. This organization will provide for a new General Assembly, a General Board, and program boards for missions, education, publication, congregational ministries, and mutual aid.

Item. General Conference will meet for its final session. After 74 years of existence a resolution will be presented to change the name of Mennonite General Conference to the Mennonite Church.

Item. Following the final session of General Conference the delegates from the conferences will convene as the first session of the new General Assembly. Items of business will include election of officers, election of a new General Board, program boards, and adoption of budget.

Item. Kitchener 71 symbolizes the fact that form follows function. The structure of the brotherhood is being reshaped to reflect the life of the brotherhood. Kitchener 71 can happen because of what is happening in the congregation. Kitchener 71 symbolizes the brotherhood sharing and planning to carry out its purpose as the people of God.

Item. Watch for further interpretative articles in the *Gospel Herald* in June, July, and August. 

God, are You Real?

*You, out there—
Whoever You are,
Wherever You are—*

*You, within me,
Within the deeps of my being,
Within my deepest self.*

*Speak!
I am listening.
Speak— that I may perceive You.
Speak— that I might know myself.
These longings.
These struggles.*

*My mind gropes for reality—
The reality of all Your creation,
The reality that is love,
The reality that grants meaning to life.*

*I wait in silence,
In quietness and confidence. . . .
My mind expands—
It searches deep within my self;
Within me—
“Created in the image of God,”
A part of the very God Himself.*

*My mind goes on—
It reaches— up and up—
And out beyond.*

*My God!
You are real!*

— Esther Houdeshell

Paul N. Kraybill is Executive Secretary of the Study Commission on Church Organization, representing Mennonite General Conference, the Mission Board, Board of Education, and Publication Board.

A Willing Spirit?

By Jane James

I'm confused. We talk about the "work of the church" or "serving in the church" and I have always felt this to be important, don't you? When has it lost its sanctity? Doesn't a person "serve the Lord" through the church, be it librarian, song leader, superintendent, or other office? Or it could just be filling your pew, too.

When I say "no" to an assignment for minor reasons — well, don't you think I'm hampering the ongoing "work of the church"?

I've heard some lame ones lately. I'm reorganizing for the Sunday school. Someone nominated a brother's name who was not present. Our good deacon brother raised his hand and said, "I have a letter from this brother" and handed it to be read. So he had presumed his name would be nominated and because of other responsibilities wanted his name erased for superintendent. The minister-moderator asked the group if we should accept this, saying he is not aware of the other responsibilities. The deacon answered, "Wife's surgery (which will be a minor ear operation amounting to less than one-month recuperation) and PTA leader for school."

I thought to myself, "But the church can't be of lesser importance than these."

I don't believe in being critical, but if these were his other responsibilities, what about the minister? He has a wife who had three major operations and he couldn't discontinue his Sunday morning preaching or ministry. He is also involved in the Christian school program.

Then at this same reorganization someone's name was mentioned for song leader in junior church. "May I please say something?" Yes, it was the voice of the one whose name was nominated. "I feel because I'm the leader of the Wayfarer Club I need to be in for the morning sermon. I would miss too many."

What about the minister? Where does he go to hear his sermon? He shall serve, serve, serve but he needs refilling, too. Could she get it; where he gets it — by studying the Word, or perhaps by radio or other, and still unselfishly serve? How shall the one who was elected as song leader get her sermon?

The following Saturday I heard a young man say, "No, I'm too tired," when asked to teach a Sunday school class. He has just come home from camp and was tired. He has the afternoon to take a two or three-hour nap and the whole evening to study. He was asked to substitute for the good deacon brother who had to janitor the church building, haul a carload from the community to church, teach the believers' class, substitute for the pastor in the children's message, and who usually taught the adult class. I'm glad to say he did teach after some urging to do so.

Oh, yes! There was to be a poster made to announce the annual Sunday school picnic. The pastor asked a young man who had artistic ability to make it. Saturday morning before the young man left for camp the pastor's wife asked, "Is the poster finished?" "No," he replied, "I tried, but nothing came out right." And off he went to camp.

"Another chore on my list," thought the pastor's wife and so the list could go on.

I know this isn't fair to those ever ready faithful ones serving within the church to say these things. But just how important am I in the "building of the church"? "Now ye are the body of Christ, and members in particular." We are to have the same care one for the other. Do I feel I am busier than my brother? Check his schedule. He may just know which is of lesser importance. Can your pastor ever say on a Sunday morning, "Sorry, but I had guests last night, plus the church bulletin to prepare, and a wife who didn't feel well . . ."? No, you expect him to have a sermon to feed your soul every Sunday even if he didn't get to bed before 2:30 a.m. Sunday morning because of all the demands made on him.

When I think of all the flimsy excuses given for not serving within the church and Sunday school and God looking down seeing those busy ones working faithfully on — *I know* there must be a difference of rewards. I also think of the communists prospering with just such laziness within the church.

The next time your name comes up for nomination, please pray where you are and say, "Yes, Lord, if that's what You want me to do, I'm willing. Help me do the best I can." Then you become one of the builders in the temple of God. ☺

Poor in Spirit

By Robert Weaver

He sat quietly, in fact docility enveloped this 56-year-old "dry alcoholic" (he has not taken a drink in two years) with whom I was to spend the next 30 minutes.

He had mustered an empty smile, delivered a toneless, "Hello, doctor," as he trudged into my office. I long ago ceased reminding him that I am not a doctor. He seemed too weary and heavy laden with life experiences to have to listen to an explanation of the separate functions of a psychiatric social worker and a doctor. He fixed his eyes on the floor until I asked him if it had been difficult to catch a ride to keep his appointment with me.

"No, not at all, sir," he replied, as he dug into his pocket and handed me a slip of paper. "If you need proof that I was in the hospital clinic last week when I was supposed to be here, you can read this." He had failed to keep that appointment with me. I replied that I did not need to read the paper since I would accept his statement as fact, and that I hoped his clinic visit wasn't too serious. He smiled wearily, and said, "Thank you, doctor," and then discussed the heart pains he had experienced.

He seemed tired I thought, as he meticulously described the incident as though misrepresentation of even one small detail would cause criticism. He had followed my referral to the Health Department for a physical examination. Two weeks following his examination, he received a notice that he was to go to his family doctor for a further examination and that the doctor would receive the report so that he would know about the referral. He had gathered a few dollars together and kept the appointment. First he had explained to the nurse that he was referred by the nurse at the Health Department to see the doctor. He had then produced the notice (his proof) and placed it on the nurse's desk. After reading the notice the nurse looked at his chart and told him that nothing on his report was serious enough to see the doctor about. Once again he tried, this time stating that he had money in his pocket (further proof) to pay the doctor.


As he lifted his eyes to mine, the hurt became a barely audible whisper. "She told me," he said, "you cannot see the doctor, you're excused. Leave!" I just picked up my notice and left. There was nothing more to say," he sighed, as he again looked at the floor.

We discussed what alternatives he had to get the examination completed and he vowed his intentions. Yes, he wanted another appointment with me, and "I promise I will be here unless, God forbid, I have to go back to the hospital." And "Thank you so very much, doctor." Both hands shook as he clasped them around mine.

I've had this kind of experience many times and in various forms during my social work practice with Mennonite Central Committee in the Mental Health Center in

Eastern Kentucky. This man was whipped into the attitude that he must at all costs be submissive to those representing authority. This he would attempt to do even to the denial of many of his personal feelings and wishes. In thinking and behaving so, he denied his own selfhood. If, instead, he asserted himself and demanded recognition, he would most certainly invoke further abuse. "You can't trust an alcoholic."

This is a dehumanizing process. Mental health services are available to offer help to people who have "wounds, and bruises [which], have not been closed, neither bound up, neither mollified with ointment" (Prophet Isaiah). I am serving in mental health "in the name of Christ." The gospel makes men whole. It is concerned with "deliverance to the captives." It sets "at liberty them that are bruised" (Doctor Luke).

I am one of those captives freed because of a relationship with Christ. Is it possible, I wonder, to ever form a meaningful relationship with emotionally bruised and wounded people so that they can regain some of their lost dignity? 

Lord, Let Me Shine for You

"Lord, make me a candle for You. Let me illuminate everyone around while I shine for You. Let me have but one goal in life, to burn out for God."

"But a candle is so weak and primitive; its light flickers easily and penetrates but little. Ask for more!"

"Then, Lord, make me a lamp for You. Let my life be a wick that is saturated with the oil of Your love and shine on and on and on."

"But a lamp also speaks of the old and provincial and is not suited to your bustling times. It lacks power and penetration. Ask for more!"

"Well then, Lord, make me an incandescent lamp. Surge into my life with such power that all my filaments will light up with warmth and light and heat. Don't let me be a cool white, Lord, but make me a hot, burning beam of illumination. Is this not the best I can be for You, Jesus? Do You require more?"

"But the times are so urgent that only the best will suffice. Opportunities will be missed and souls lost forever unless you ask for still more."

"O Holy Father, make me a laser beam! Lord, not only do I covet Your illumination within me, but do Thou amplify all my powers so Your love through me can cut through bonds that will yield to no less than Your divine love. O Holy Spirit of Power, let there be healing through me, wisdom above my own, prophecy that penetrates dark secrets, and a witness that saves the hopeless."

"Blessed be thou, child of My love. Now you have reached My ideal for you. I will amplify My power through you to save this perishing world, and you will do greater works in your world than I could do when I walked the roads of need in ancient Judea." — Roy S. Koch

Paul and the Establishment

By Allen H. Erb

"The brothers who are now with me send their greetings to you, and so do all God's people here, particularly those who belong to the imperial establishment" (NEB) "chiefly they that are of Caesar's household" (Phil. 4:21, 22).

Paul was a prisoner in Rome bound under the government of Rome which was ruled by one of the most arbitrary, capricious, wicked rulers of all human history. The conduct of Paul (the church) bound by Nero (the state) may well illustrate the relation of church and state for all ages.

Luke testifies in Acts 28:30, 31 that "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."


The result of Paul's method of testimony was that from among the imperial household some were counted among the fellowship of the church and were considered worthy as saints to send greetings unto the saints at Philippi. Paul proved that though, "I suffer trouble, as an evil doer, even unto bonds . . . the word of God is not bound" (2 Tim. 2:9).

Paul's main thrust was to create a new community, the church, composed of new people who became a totally new creation in Christ Jesus. He knew his direct task was to form a new body, the church, not to correct the establishment, the state.

His attitude toward Nero and his wicked government must have been in full agreement with Peter's commandment, "Fear God, honor the king" (1 Pet. 2:17). Had his efforts been directed against Nero's capricious rule he probably would have curtailed his liberty to teach "those things which concern Jesus Christ." But by his singleness of purpose in his task and also that of the succeeding, suffering early church in Rome and in all the world, there was infused into the character of the people of the state those divine qualities of righteousness which were recognized to be for the common good of all mankind. Eventually in AD 324 Constantine made Christianity the state religion.

In the next 1,000 years the church attempted a program of more or less identification with the state. From this position the church often departed from the major emphasis of

redeeming men out of society to that of redeeming the society. This meant change of emphasis from "teaching those things which concern the Lord Jesus" to that of using the carnal weapon of law to change the society.

Paul's method of using every free opportunity to teach freely about Jesus Christ and thus creating a new body and followed by the church of the first two centuries after Christ may well be the method that will yet produce the greatest common good to all men. We help the state most not by directing how it should be administered but by producing a larger and purer church. 

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

We talk about "facing the issue." But are we? In this case I'm talking about the movies which are tempting our youth. Let us admit the fact that our teenagers are seeing many more than we ever did. I could give many reasons for this such as more spare time, better transportation, more money available, less discipline, better movies. Or is it because the parents go? We may also be viewing things just as bad at home on the TV screens. Oh, but you say it's easier now to pick the good from the bad because they're rated. By what I happen to know about some family rated ones I shudder to think what the X and R rated ones must be.

I have heard the remark that "it hasn't hindered my life" but has it helped it? Also, as long as the public pays to view these films the movie producers can go on filming them. I was pleased to see lately where President Nixon and some other officials have spoken up against some of the highly rated ones.

Parents let us not just stand by. Our youth are being heard in many things, are we? — Mrs. Marlin Wyse, Wayland, Iowa

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602

Habitation of Dragons, by Keith Miller. Word Publishers. 1970. 188 pp.; \$4.95.

One expects a book by Keith Miller to be personal. This one is. In its 42 chapters on problems of the inner Christian experience, he uses the personal pronoun "I" on almost every page. He says the Christian life is often painful for him. The book is intended to help Christians to pray and think about a wide variety of problems. Each chapter, designed to be a day's reading, consists of an experience of Christian living, a quotation or two, a prayer, and finally a Scripture passage. The last pages contain identification of quotations made in the various chapters. The title of the book emerges from a statement in Isaiah 35 where a habitation of dragons is to become a highway of holiness.

This book will give small study or prayer groups excellent material for discussion and spiritual development experiences. For 42 days it would be excellent for a young husband and wife as a meaningful family worship. The chapter titles are intriguing; "Any Old Bush Will Do," "The Hinge is Small," "I Needed My Past." Excellent for church libraries. — Nelson E. Kauffman

The Power of Pure Stewardship, by Carl W. Berner, Sr. Broad Concordia 1970. 125 pp.; \$2.75 paper.

In this book Mr. Berner speaks out of a rich background of experience. For 44 years he served as pastor in the Watts area of Los Angeles beginning in an upstairs room of a ramshackle wooden structure and ending in a half-million-dollar sanctuary and auxiliary structures. His stated purpose in writing the book is "to present convincing proof that pure stewardship has power, while the polluted brand is weak and ineffective." Mr. Berner sees stewardship not as a lever to pry money out of people, not a seasonal spurt, not an irksome duty, but primarily a very personal relationship between the steward and his Lord. He seeks to elevate stewardship to a joyous spiritual experience and states that the faithful steward and the faithful God working together are a winning combination.

Mr. Berner believes that God's plan is to give as God prospers — giving proportionally as He gives to us. This he refers to as the "firstfruits withholding plan," and declares it to be faith-oriented, practical, intelligent, workable, and rewarding.

In the last chapter the author emphasizes that in biblical stewardship, faith is the key — "Unbelief dismisses stewardship

promises. Faith accepts them." Some find it easier to believe the promise, "Believe and be saved" than God's promise, "Give and it shall be given you." This book should be in every church library. — Milo Kauffman.

The New Left and Christian Radicalism, by Arthur G. Gish. Eerdmans, 1970; 158 pp. \$2.45 paper.

The author, Arthur Gish, comes out of the Church of the Brethren background. He has made a diligent study of the "New Left" and is very conversant with the Anabaptist background of the Reformation. He compares the New Radicalism of the twentieth century with the Left wing of the sixteenth-century Reformation.

Frequent quotes are made from "The Port Huron Statement" which was developed with the founding of the SDS. The author says, "Their break with the establishment is not because they are anti-American, but because they think the establishment is."

The whole first chapter is an analysis of the New Left. The title of chapter 2 is "Anabaptism: A Sixteenth-Century Analogy." He quotes freely from the writings of George Williams, H. Franklin Littell, Roland Bainton, John Howard Yoder, Harold S. Bender, Hans Hillerbrand, Clarence Bauman, Paul Peachey, Robert Friedmann, J. Lawrence Burkholder, J. C. Wenger, and others. He concludes this chapter by saying, "Those who today would take the Anabaptist tradition seriously must find ways of combining a forceful witness to the state with the knowledge that the kingdom is not for us to establish."

In an interesting chapter titled "Biblical Faith, Radicalism, and Hope," he says, "To be a Christian is to be a radical." In this chapter he deals with the biblical doctrines which we have preached from the beginnings of our church.

The last chapter is entitled "A Theology for Revolution," a term from which we as nonresistant Christians shrink. He does however say that the Christian way is the one followed by the Anabaptists which was the way of nonresistance, and not the way of nonviolence. He says the American revolution was simply a war of independence. It was by no means a revolution. And he says the central thrust of a revolution is not the tearing down of the old, but a building of the new. He says, "When the church is true to its message, it is not serving as the chaplain for society." He also says that believers' baptism was as much an issue in the sixteenth century as it is for a nonresistant Christian to carry a draft

card in the twentieth century.

This book is worth careful reading; should be marked and underlined for rereading and further study. — John E. Lapp.

Time of Burning, by B. Davie Napier. Pilgrim Press, 1970. 94 pp.; \$2.95 paper.

This is the second book from one who is both skilled in communicating and knowledgeable in Scripture. The result is reading with immediate meaning the biblical literature. The first book was contemporizing interpretations of five Genesis stories in *Come Sweet Death*. This is a quartet from four prophets: Moses, Isaiah, Jeremiah, and Jonah. The four sections are on their lives but also about ours as Napier takes the liberty of putting us into them. These "burnings" were first given as sermons in University Public Worship at Stanford University.

Readers familiar with the writings of Clarence Jordan will detect here a similar gift for confronting the reader or hearer with his Creator in relation to the ambiguities that perplex contemporary man. The language is brilliant and moving. — Leroy Kennel

I Give Up, God by Bryan Jay Cannon. Revell publishers. 1970. 192 pp.; \$4.50.

"I give up, God" is a title that unless said with the awareness of the comma would give the wrong idea about the book. The book is the result of the personal experience of the author, who identifies himself as one of the clergy who was disturbed, frustrated, and impotent. He discovers his answer in genuine commitment. His search parallels many a person who studies about the Bible and God — then seeks to minister to others without a real personal experience.

The author was plagued with such questions as: Is Jesus Christ a myth? What do you mean by soul and heaven? What is the right of a Christian to claim he has a unique faith? Is prayer real?

The author's 16 chapters give challenging and searching reading. All of us can profit from these pages for our perplexities. They give insight for sharing with others in their frustrations.

Bryan has written his book so that it can be used for group study. His last chapter is a list of questions from each of his 16 chapters for use in group discussion. We would recommend it for such use, especially for youth. It is down to earth and meets the common need of questions and doubts that beset this generation. — C. J. Ramer

Items and Comments

The American Association of Evangelical Students endorsed resolutions favoring an end to the draft, abolition of capital punishment, and rehabilitation instead of punishment for drug abuse. The national convention was held at Oral Roberts University.

Delegates elected a woman president, Miriam Helfrick, a sophomore at Messiah College, Grantham, Pa., and urged the Christian community to "demonstrate Christ's love by selling unneeded luxuries and giving the money to Christian charities."

Affirming that the "activities of modern war and the offensive militaristic policies of both national and international powers are un-Christlike," 200 students from 35 colleges suggested that evangelicals "prayerfully seek creative ways of withdrawing their support from offensive militaristic policies if it is in their conviction to do so."

The resolution asking for reform of Selective Service said "the present system may force upon draftees participation in immoral war efforts which are contrary to principles of Christian love." It also urged that all forms of the draft be ended by July 1, 1973.

Delegates approved a mandate endorsing the adoption of a "negative income tax" which would guarantee each family of four an income of \$3,330 annually.

Yale University's Battel Chapel became a symbolic "sanctuary" for draft resisters and deserters when three members of Vietnam Veterans Against the War interrupted a crowded Palm Sunday Service to ask for use of the chapel during Holy Week.

Jack Smith of West Hartford, a former Marine Corps sergeant, said, "We who have seen thousands of people mindlessly slaughtered in the name of their freedom ask sanctuary for those who will no longer lend themselves to a conflict which perverts the principles of their beloved nation."

William Sloane Coffin, Jr., university chaplain, said that the "sanctuary" would be symbolic because there would be no resistance if federal marshals enter the chapel to arrest deserters or draft resisters.

"It is particularly appropriate that this take place on Palm Sunday and during Holy Week," said Mr. Coffin. "Remember, Jesus was guilty as charged."

"The conviction of Lt. William Calley may well become the great American morality drama of our time," says Rabbi Marc H. Tannenbaum, director in interreligious affairs for the American Jewish Committee.

Through the conviction the nation may "finally be brought to face the moment of

truth and accountability for its conduct of the war in South Vietnam," he said.

He concluded that "what we need as a people is a long, sober, and if need be, agonizing national inquiry into our country's general conduct of the war.

"By our practice of unrestricted bombing and shelling directed at civilian populations in rural areas of the southeastern Asian countries under occupation, our nation has caused vast death and suffering that some now describe as war crimes," the rabbi continued.

He said that the "moral crisis" could be a "supreme moment for ethical self-understanding and for learning very important lessons for the future."

"The Amish are a social fossil in technological America: they have refused to give up their devotion to life, they have refused to surrender to technology. In the view of the Amish the greatest proof that life has meaning is people worth imitating" said Franklin Littell to a group of about 200 editors of Protestant magazines and newspapers in Philadelphia, April 15.

"In contrast, modern education faces a crisis because it has trained technicians who are willing to serve any regime, any purpose. We have mistaken trained monkeys for Socrates," said Littell. "We have produced people who will go to the highest bidder." Littell went on to say that no government can function without the support of technicians and educated men, but we have trained technicians who fit into the system rather than wise men.

He compared this crisis with Germany 25 years ago, where "The technically trained barbarian" who was well-educated but had lost hold of life's meaning was denounced at the Nürnberg War Trials. If the professors and PhDs in this country went on strike, the machine that wages war, snoops into and polices its citizens' lives would stop working. "Is the Christian college training its citizens any differently?" asked Littell. "If I had to choose between a college educated man and the Amish, I would choose the Amish because they're safer to live with."

He added that the new breed of college students are more morally acute, but they are also growing up ignorant of the past and traditional hymns and folk songs.

Littell scored the church for part of this moral cancer. "Whenever the laity is not formed, under temptation and pressure they go bad. The most terrible crimes in Czarist Russia and Hitler's Third Reich

were done in the name of and by baptized Christians, both Catholics and Protestants. If people do not grow in grace they will go bad." He mentioned the Calley Trial in this context. The worst enemies of the church are not those outside of it, but those within. Dietrich Bonhoeffer in 1934 pleaded for a new definition of heresy and protested "cheap grace."

An 18 percent increase in giving to the general mission of the United Presbyterian Church was reported for the first quarter of 1971.

According to the denomination's Council on Church Support, first quarter receipts totaled \$5,361,487, an increase of \$836,432 over the amount received during the first three months of 1970.

Mission giving includes all contributions to the church's work beyond the local level.

Income at the local level also increased with synod funds showing a 24 percent rise and presbytery receipts running about 50 percent above those for the same time period in 1970.

The evangelical forces of the United States and Canada are "tooling up" for a massive evangelistic thrust upon the North American continent in 1973.

Dr. Theodore Raedeke, Executive Director of the movement among major Protestant denominations and other Christian groups, unfolded initial plans before delegates at the National Association of Evangelicals' convention at the International Hotel in Los Angeles.

Raedeke, who is a former director of evangelism for the Lutheran Church-Missouri Synod, envisions:

The distribution of a Bible or portion thereof to every home in America.

Hundreds of thousands of prayer and home Bible study groups coordinated by nationwide telecasts.

A New Year's Eve "kickoff" telecast that would involve national religious figures and possibly even the president himself.

The number of therapeutic abortions in 1970 at Vancouver General Hospital increased by 800 percent over 1969, trustee chairman Ralph Baker said.

Mr. Baker told the board's annual meeting that the hospital is "fed up" with its role as the city's therapeutic abortion center. Last year the total was 1,008.

Sterilizations increased more than 200 percent in the same period, he said.

CHURCH NEWS

Summer Seminars for Youth Leaders Planned

"Leaders of congregational youth groups are encouraged to attend one of six 3- to 5-day seminars which are in the works for June to August," announces Art Smoker, Churchwide Youth Secretary.

The seminars are designed especially for adults who work with youth in the local congregation and officers of MYF groups. "MYF sponsors are continually asking how they can relate more effectively to their young people and what they can do to inject more life into their youth program," says Smoker.

The Churchwide Youth Office and district conference youth ministries are planning seminars in the following locations for youth leaders from the conferences indicated:

1. Pacific Coast and Alberta-Saskatchewan conferences, June 24-27, at Drift Creek Camp, Lincoln City, Ore. Make reservation with Emerson R. Smoker, 3212 Tudor Way, Albany, Ore. 97321.

2. Indiana-Michigan and Illinois conferences, July 22-25, at Camp Menno Haven, Tiskilwa, Ill. Contact Delbert Culp, 3003

Benham Ave., Elkhart, Ind. 46514, for further details.

3. South Central, Rocky Mountain, and Southwest conferences, July 22-25, at Rocky Mountain Mennonite Camp, Divide, Colo. Contact Richard Miller, 302 Walter, S.E., Albuquerque, N.M. 87102, for more details.

4. Franconia, Lancaster, and Washington-Franklin conferences, August 6-8, at Spruce Lake Retreat, Canadensis, Pa. Contact Jerry Meck, Youth Service Office, Salunga, Pa. 17538, for details.

5. Virginia Conference and churches in the Southeastern states, August 16-21, at Toccoa Falls Bible Institute, Toccoa Falls, Ga. Contact Elton Nussbaum, 1151 Grey-stone St., Harrisonburg, Va. 22801, for details.

6. Allegheny, Ohio, Ontario, and Western Ontario conferences, August 19-22, at Brock University, St. Catharines, Ont. Contact Lester Kehl, R. 2, Baden, Ont., for details.

Each seminar is planned with the following purposes in mind:

1. To help youth leaders to discover each other and develop the gifts each has to offer.

2. To help youth leaders discover what God is saying today and what following Jesus Christ is all about.

3. To help youth leaders experience worship and communication fellowship, being the church to one another in a supportive way.

4. To help youth leaders to live and deal with tension and conflict.

5. To help each youth leader work on the unique role he needs to develop as he lives and works with youth.

6. To help youth leaders face realistically the important issues young people face.

7. To help youth leaders find ways to help youth share Christian faith in their local communities.

Congregations are urged to send a team of at least two adults and two youth to their closest seminar. These training programs are designed to strengthen congregational life and its youth program. In a day when tensions between the generations are increasing, it is important for persons working with those tensions to gain new perspective for their ministry.

"I sincerely hope that every congregation in the Mennonite Church across North

America will take this program seriously enough to offer financial assistance to adult sponsors and MYF officers so they can attend one of the seminars," Art Smoker reflects. "I believe that the Lord can give us new life and strength as we come together this summer asking how we can share the love of Jesus Christ more fully with young people and adults in our congregations."

Those congregational youth groups sending persons to one of the seminars are encouraged to select officers and sponsors for the 1971-72 year in time to make this an opportunity for helping them prepare for their task.

Watch for more specific articles related to each seminar to appear in future issues of *Gospel Herald*.

Committee Commends President Nixon

The Committee on Peace and Social Concerns meeting in Elmira, Ont., Apr. 16, 17, sent a letter to President Nixon commending him for taking steps toward improving relations with mainland China. The letter went on to encourage the Administration for their efforts in bringing peace to the Middle East. The following is the text of the letter:

Dear Mr. President:

The Committee on Peace and Social Concerns of the Mennonite Church wishes to commend you for the steps taken to improve relations between the people of the United States and the people of Mainland China. We also express appreciation and support for the efforts of your Administration toward bringing peace in the Middle East.

We continue to be concerned over the American involvement in Indochina. We urge you to increase your efforts toward disengagement through negotiations and ask that you end the war at an early date. We would also encourage your Administration to make every effort to limit strategic arms and end the arms race lest the whole world suffer an indescribable nuclear holocaust.

Mr. President, in these difficult times, as always, each of us is responsible ultimately to God, and we continue to pray that you may be God's servant in the achievement of His purposes.

Sincerely,

The committee which was meeting in Canada was also cognizant of the ground-work in diplomatic relations with mainland China which was laid by the Canadian government in reestablishing diplomatic and trade relations with Peking. — Walton Hackman.

Aid Sent to Refugees

In the midst of the civil war raging in East Pakistan, Vernon Reimer, Mennonite Central Committee director in India, described as "pitiable" the condition of the refugees crossing the border into the neighboring West Bengal province of India. *The Wall Street Journal* said that estimates range as high as one million people uprooted and fleeing. With the prospects of continued military action, economic disorder and future famine following the flood disaster of last November in East Pakistan, many more refugees are expected over the next year.

Reimer cabled a request to MCC, Akron, Pa., from the Bengal Relief Minister for help with the refugees. MCC is making available \$20,000 of the constituency contributions designated for relief efforts among the East Pakistani people. These funds will be used to buy blankets and clothing for the refugees from East Pakistan, many of whom arrived in India with very little.

MCC will be following developments in East Pakistan to determine what further assistance can be offered to the victims of events there.

Program Guide Topics Planned

The increasing variety of programs and goals of congregations of the Mennonite Church is making program planning for the Sunday evening service more difficult. Some congregations are calling for more Bible studies, others for topics such as demons, or homosexuality. Fewer congregations are meeting on Sunday evenings; about 30 percent do not meet at all on Sunday evenings. Some congregations want topics and others want small-group discussions.

The Sunday Evening Service Counsel and Reference Committee met at Laurelville Church Center on Apr. 27 and 28, 1971, to try to determine what is happening on Sunday evenings and how *Program Guide* might be planned to better serve as a tool for that service. Paul M. Lederach's survey of last year indicated that many are interested in a greater Bible content in programs. As a result Bible content has been increased in the 1972 *Program Guide*. He also received a long list of topics in which people were interested.

The group also studied a research paper by Orie Roth, a seminary student at Fresno, Calif. Roth did a study of the Sunday evening service in the Mennonite Church.

Roth's study revealed that:

- a. Thirty percent of the congregations (he surveyed) do not have a Sunday evening service.
- b. Most congregations have Sunday evening services in less than six Sundays out of nine.
- c. The stated objectives of these services were: (1) fellowship, (2) nurture, and (3) worship.

Out-Spokin' Offers Year-Round Program

"Out-Spokin' is adventure and excitement. It is riding bike until you wish no such thing had ever been invented. It is finding out what your Christian life means in the context of adventure and rugged self-discipline. It is battling the elements and studying the Scriptures. It is living with few of the props we usually lean on.

"Out-Spokin' is talking to God and to fellow riders about hopes, fears, doubts. It is meeting a lot of interesting and interested persons along the way. It is a chance to see from the seat of a bike an abundance of natural splendors at their best—and worst." — From an Out-Spokin' brochure.

The Out-Spokin' bicycling program, a non-profit operation sponsored by the Relief and Service Division of Mennonite Board of Missions, has entered its fifth year of operation. Begun in 1967 with 15 riders traveling 1,000 miles, the program has more recently expanded to offer a year-round hiking schedule.

d. Services usually reflect an interest in Bible study or some topic that is based on scriptural references.

e. The Sunday evening service is geared largely to older people. (This is interesting because for many years the Sunday evening service was called "Young People's Meeting."

f. Many small congregations do not have books and periodicals available as resources, therefore *Program Guide* materials should be self-sustaining units.

In view of the changing nature of the Sunday evening service, it was decided that *Program Guide* should become more than a Sunday evening service guide. A new format should be developed whereby it will also be adaptable to small-group discussions in home gatherings or even in Sunday school classes.

Harold Weaver of the Mennonite Board of Missions and Charities shared how programs could also include audiovisual materials. Future program will suggest greater use of audiovisuals.

It is hoped that *Program Guide* will continue to be a useful tool. However, changes will be needed. Among them are:

1. *Program Guide* needs to do more than present content—it needs to help persons learn how to study together and come to understanding and consensus.
2. Future program needs greater flexibility in pattern.
3. Care must be exercised to keep program from using a scholarly vocabulary and approach.
4. The programs should lead to discussion among the brethren across generations as a step toward discerning a Christian position.



Four participants in the Florida hike (l. to r.): Tim Yutzi; Jesse Glick, discussion leader; Larry Helmuth; and John Sauder, Jr. Photo by John A. Sauder.

can be a valid experience in Christian growth as participants receive increased understanding of Jesus Christ in the context of honest adventure.

Persons wanting to receive more information on the operating philosophy of Out-Spokin' or to reserve available equipment and schedule a cycling tour should write to Jerry Miller, Box 370, Elkhart, Ind. 46514. — Jim Bishop.

Consultation Held

"*The Faithful Church Today*" was the theme around which 41 brethren met in Chicago, Mar. 22-24. This was the *Third Brotherhood Consultation* planned by the Church Welfare Committee and made possible by MMA Fraternal Funds. The spirit of the meeting was real openness and a willingness to listen to and affirm other brothers even though they may be at a different position or have a different understanding of the role of the church in their community. One pastor wrote, "One of the things that stands out most for me is the benefit that I reaped by our being brought together from such a diversity of situations and left to decide our own agenda. Such opportunities for pastors to engage in such a pursuit are rare indeed! Certainly neither a ministers' retreat nor the annual sessions of a conference are comparable to this. . . . MMA is to be commended for their foresight in providing funds to make such a spiritual encounter possible in a day when the dangers are mounting that communication will break down and positions and emphases harden."

For further insight into this meeting and for the perspective of one who is serving in an urban setting, read the editorial in this issue on "The Faithful Church in Today's World."

GC's Haiti SST-ers Go to Guadeloupe

To avoid taking unnecessary chances in Haiti where there may be a power struggle after dictator Duvalier's death, Goshen College used its contingency plan and diverted Haiti SST-ers to Guadeloupe for the spring.

College officials have mapped out contingency plans for every country which hosts students in the Study-Service Trimester abroad. Faculty leaders observe developments closely in each country. If the U.S. State Department via the U.S. Embassy of the country recommends that dependents and families of U.S. citizens leave, the college is ready to evacuate its students to another location.

Although no U.S. State Department recommendation was issued in Haiti, the college decided that because of the death of Duvalier and because the students were not yet in the country, the contingency plan would be followed.

Return from Visit

Arlin Hunsberger, coordinator of Goshen College's Study-Service Programs, returned from a week's visit in the West Indies on Apr. 29 and reported that Haiti is "business as usual, and calm and quiet."

Hunsberger said, "Even if there is a struggle for power, the college does not expect any serious problem for foreigners in the country. Most likely the political unrest will be confined to the palace level. But the contingency plan is our insurance policy for our program."

He added, "Needless to say, with all the news coverage of developments, the parents of students were concerned about the welfare of their sons and daughters destined for Haiti."

The reason for his trip was to inquire about the safety of Haiti for the 19-student contingent which had left at 8:00 a.m., Apr. 22, from Elkhart, only a couple hours before international news reports said that 62-year-old "Papa Doc" Duvalier, Haiti's dictator since Oct. 22, 1957, had died.

Because the students bound for Haiti and other Caribbean and Central American nations travel by chartered bus to Miami and then fly to their destinations, Hunsberger was able to leave after the students and arrive by plane in Haiti a couple days ahead to confer with the faculty leaders, Mr. and Mrs. Paton Yoder, government officials, and friends of the program.

The Haitian families who would have hosted the students, and the language instructors, lecturers, and guides, who were contracted to teach them and show them around the country, were "most understanding about the college's decision," Hunsberger said. "They were kind to us and said they will welcome the return of our SST unit at a later date."

Visited Puerto Rico

After leaving Miami, the students spent three days in Puerto Rico, became acquainted with Mennonite mission efforts, visited historical points and spots of interest in and near San Juan, and then flew to Pointe-a-Pitre, Guadeloupe, Apr. 27.

Arthur A. Smucker, Study-Service Trimester leader in Guadeloupe, September 1968 through August 1969, and SST leader Yoder preceded the students to the new location by a couple days to find homes and arrange for the first lecturers.

Guadeloupe is about 800 miles east of Haiti in the east West Indies and is a department of France much like Hawaii is a state of the United States. Like Haiti, the language of the business and controlling class is French.

Students in the other spring units arrived at their destinations safely and uneventfully. Nineteen are in Costa Rica, 22 in Nicaragua, 19 in Jamaica, 26 in West Germany, and 25 in South Korea.

Hunsberger said plans for the location of French-language units for 1971-72 are not definite at this time.

Lehman Honored for 50 Years of Service

The faculty of Eastern Mennonite College honored two of their veteran colleagues during their annual banquet Saturday night (Apr. 17). Chester K. Lehman, dean emeritus and professor of theology, received a certificate for 50 years of service at EMC.

Ernest G. Gehman, professor of German, is retiring from full-time teaching after 46 years on the EMC faculty.

Both men have been instrumental in the development of EMC from a Bible academy founded in 1917 to a complex of high school, college, and seminary.

Reared in Millersville, Pa., Lehman joined the EMC faculty in 1921 after taking his ThB from Princeton (N.J.) Theological Seminary and his MA from Franklin and Marshall College. He previously had graduated from Millersville State Normal School and won his BA from Hesston (Kan.) College. He also had taught in a Pennsylvania public high school and at Hesston.

In 1921 the young scholar became the first dean in EMC's short history and held that position until 1956. During his tenure the state of Virginia recognized EMC as a

junior college (1930) and approved the granting of bachelor's degrees in 1947.

Lehman interrupted his responsibilities as dean twice to study for advanced degrees at Union Theological Seminary (Richmond). There he received the ThM in 1935 and the ThD five years later from Princeton.

Currently writing a book entitled *Theology of the New Testament*, the theology scholar has authored and coauthored numerous books, pamphlets, and articles. Last year his *Theology of the Old Testament* was published. His other major works are *The Inadequacy of Evolution as a World View* and *The Holy Spirit and the Holy Life*.

An avid musician, Lehman helped compile the *Church Hymnal*, *Life Songs*, *Songs of the Church*, and *The Mennonite Hymnal*—all widely used in Mennonite congregations throughout North America.

Ira E. Miller, successor to Lehman as dean, noted "his fairness of conviction, his theological search, and his devotion to duty. The correspondence between his belief and behavior have yielded for him a vital Christian testimony."

The dean emeritus admitted that "a generation gap continues" in this country. He attributed this to "a larger number of ethical problems than existed a generation ago. Youth need to learn that growth in ethical insights belongs to one's attainment of maturity," he said, "but we who are older need to recall our own youthful days."

Currently teaching one course at Eastern Mennonite Seminary, Lehman manages to keep writing as "God gives grace and strength." He is planning to write a book on Christian ethics after completing his New Testament study.

He and his wife, the former Myra Kendig, are the parents of four children, three of whom serve on the EMC faculty, so grandchildren often visit too.

After receiving his certificate, Lehman presented his longtime colleague Ernest Gehman with gifts on behalf of the EMC faculty for his 46 years of service. His retirement had been announced earlier.

Gehman, professor of German and head of the department, joined the EMC faculty in 1924. He will teach on a limited basis next year.

Myron Augsburg, EMC's president, recognized five other faculty members during the banquet.

Receiving 25-year certificates were Margaret M. Gehman, professor of physical education, and Hubert R. Pellman, professor of English and head of the department. Mrs. Gehman is the wife of Gehman who is retiring.

Recognized for 15 years of service were Jay B. Landis, associate professor of English; Elsie E. Lehman, associate professor of education; and Esther H. Wenger, librarian at Eastern Mennonite High School.



Chester K. Lehman

Spruce Lake Retreat Program, 1971

Memorial Day Weekend, May 29-31
Weekend Conference, June 5, 6
Single Women's Retreat, June 12, 13
Young People's Weekend, June 19, 20
Ministers' Retreat, June 25-27
First Family Week, July 3-8
Businessmen's Retreat, July 10-14
Young Adults' Retreat, July 17, 18
Older Adults' Retreat, July 24-29
Music Week, July 31 — Aug. 3
Young Leadership Seminar, Aug. 6-8
Retreat for Handicaps, Aug. 9-13
Second Family Week, Aug. 14-19
Growing Up to Live, Aug. 21-26
Older Adults' Retreat, Aug. 28 — Sept. 2
Labor Day Weekend, Sept. 4-6
WMSA Retreat, Sept. 10-12
Wilderness Camps

Camp Chipmunk (9- and 10-yr.-olds),
June 26 — July 3

Camp Bear Paw (10 and 11), July 3-10

Camp Fallen Timber (12-14), July 10-17

Camp Huckleberry (11 and 12), July 17-24

Camp Dusty Trail (15-19), July 31 — Aug. 7

Camp Running Deer (12 and 13), Aug. 7-14

Camp Arrow Head (13 and 14), Aug. 14-21

Camp Rustic (14-16, coed; five-day backpack camp), July 26-30

Camp Hike-A-Mile (14-16, coed; five-day backpack camp); Aug. 2-6

For more information write to Spruce Lake Retreat, Canadensis, Pa. 18325. Phone: 717 595-7505.

J. C. Wengers to Visit India

J. C. and Ruth Wenger have been appointed by Mennonite Board of Missions, Elkhart, Ind., for a special assignment as visiting professor at Union Biblical Seminary, Yeotmal, India, for the first term of the 1971-72 school year. Wenger is professor of historical theology at Associated Mennonite Biblical Seminaries, Elkhart, Ind. The second half of their sabbatical leave will be spent teaching at Eastern Mennonite Seminary, Harrisonburg, Va. According to present plans the Wengers will leave for India on June 14 and return to the United States on Nov. 16.

"We are looking forward to this assignment with great eagerness," said J. C. recently. "This will be our first opportunity to serve in the 'Third World.' We expect to learn a lot and hope in turn to be a blessing there."

In addition to teaching courses in theology and church history at UBS, the Wengers have also been designated fraternal delegates from the Mennonite Church in North



J. C. Wenger and his wife, Ruth, begin a special teaching-preaching ministry in India on June 14.

America to the Mennonite churches in India. They plan to be present for the first Asian Mennonite Conference to be convened at Dhamtari October 12-18, 1971, and then visit the churches in Madhya Pradesh and Bihar.

The Wengers have also been requested to spend ten days in Japan en route home in November speaking to a variety of groups in Hokkaido.

Revival Hits High School

A week's emphasis on the power of the Holy Spirit was held at Christopher Dock Mennonite High School, Lansdale, Pa., Apr. 26-30, with John I. Smucker, pastor, Mennonite House of Friendship, New York City, as guest speaker. The evidence of the Spirit's working was dramatically seen and heard. Students and faculty found a meaningful experience in sensing the presence of the Spirit among them. A two-hour spontaneous chapel service on Friday morning gave evidence of God's power. Brother Smucker said, "I have not seen anything like this in the fourteen years of my ministry."

That which was realized on the campus touched area churches on Sunday, May 2. A student and faculty member participated in the semiannual session of the Franconia Conference to testify what has happened on the campus.

The Christopher Dock Campus Senate has launched a \$12,000 workday drive goal to develop baseball-softball fields on the campus. A committee of the senate, led by senate president, Tim Ehst, is coordinating the efforts, including seeking jobs, a pancake field day, car wash and wax, and bake sales. A groundbreaking was held on Thursday, May 6, to begin construction of the fields.

The Christopher Dock Board of Trustees has adopted a campus master plan which

shows future developments for the forty-acre campus as enrollment and program expansions require. The plan shows facilities for a student enrollment possibility of 500 students.

New student registration for 1971-72 has been set for June 21-25 from 9:00-4:00 daily in the school administration building. Christopher Dock is now in its seventeenth year offering a full curriculum choice of academic, business, general, and vocational areas in grades nine to twelve.

Village Chief Requests Congregation

Abraham Kwesi, secretary of the Ghana Mennonite Evangelism Committee and Emmanuel Adueni, chairman of the Committee, and a student at Ghana Christian College, were among six Ghanaian Mennonite church leaders and missionary pastor, Laurence Horst, who recently followed up an invitation from the chief and elders of a village some distance from Accra, capital of Ghana, to come and discuss establishing a congregation.

Upon arrival in the semi-secluded community the visiting group was feted to a Ghanaian welcome which included handshakes, a rest, and cool drinks. A worship service in the mud-wattle school, with a message by Horst, preceded a discussion of the purpose for the group's visit.

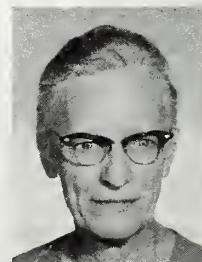
After two hours of discussion, the village leaders unanimously invited the Ghana Mennonite Church to open a work in their village. The area has no other church. The village elected their secretary to act as leader in developing the congregation.

Evangelistic meetings are planned for the community. The new congregation also sent representatives to the Ghana Mennonite Holy Week services at Otswebediahua. "It seemed clear that the Spirit of God was leading and an 'effectual door' was opening where the Gospel has not been preached," said Horst in a recent letter to Mennonite Board of Missions, Elkhart, Ind.

GC Nursing Director to Retire in 1972

In regular session on Saturday (May 1) the Goshen College Board of Overseers accepted with regret the resignation and 1972 retirement plans of Miss Orpah B. Mosemann, director of the division of nursing since its beginning in 1950.

The Board cited Miss Mosemann for her instrumental leadership and many accom-



Orpah Mosemann

plishments. She set up and managed the first collegiate program for preparing professional nurses in the Mennonite Church. It was also the first nationally accredited nursing program at a liberal arts college in Indiana. Today, Goshen is one of only 49 liberal arts colleges in the country with a nationally accredited division of nursing.

Details of Miss Mosemann's retirement plans are indefinite. She will continue at the post of director until the close of the 1971-72 school year and then be on a sabbatical leave. Her service after the sabbatical is not yet clear.

Miss Mosemann is a native of Lancaster, Pa., and received her nursing diploma from Lancaster General Hospital in 1938. She was graduated from Case Western Reserve University with the BS in Nursing degree in 1950 and from University of Minnesota with the MEd degree in 1956. She took post-master's work in nursing education at Indiana University and the University of Maine.

Before joining the Goshen College faculty, she held first staff, then supervisory and administrative positions at Lancaster General Hospital. During World War II she was Civilian Public Service camp nurse under Mennonite Central Committee assignment at Galax, Va., and Three Rivers, Calif. She was also acting director of La Junta (Colo.) Mennonite Hospital for a brief period.

Pastors/Church Leaders Meet in Hokkaido

A pastors'-congregational leaders' meeting held Mar. 28, 29 in Obihiro was of crucial importance in the life of the Mennonite brotherhood in Hokkaido. Japanese pastors, lay leaders, and missionaries came together to share convictions, hopes, and dreams, and to hear what the Spirit is saying through these first 20 years of the Hokkaido Mennonite Church's pilgrimage. Together we wanted to discern the Spirit's mind for the decade of the Seventies.

We talked about nurture in the local congregation which would encourage a more thorough discipleship. We reflected on the objectives and function of Eastern Hokkaido Bible School in the life of the church. We saw the need for continuing a flexible, decentralized, person-centered training program to meet the needs of the people on the job. We agreed that clarity of thinking and conviction regarding the true nature of the church and the discovery and nurture of gifts the Spirit is giving are of primary concern.

We recognized that in the fast-changing society of Japan we must be alert to new ways of communicating the gospel while operating on the conviction that the centrality of the church is Christ's basic method of giving persons and families to Himself.

We looked ahead to see where and how

the church should be expanding, and should be utilizing opportunities for mobility and church planting afforded by the movement of members and seekers to other towns and cities by employment transfer. We considered implications of starting home meetings in nearby towns where believers live, with a vision of establishing new church centers. We also need to locate trained persons in the main centers who will help small groups in a larger area.

Speaking the truth together in love, we were warned of the danger of a narrow denominational perspective, corrected only by keeping our focus clear on Christ, the Lord of the church.

We were grateful for the observations shared by Wilbert Shenk, secretary for overseas missions at Mennonite Board of Missions, who noted the struggles and victories of the church in India. He challenged us to beware of thinking, "Now we are the

church with a 20-year history." He reaffirmed the undergirding, supplementary role of the missionary in evangelizing and equipping ministries and the readiness of the church in North America to continue to be involved in this way. This gave us encouragement.

For me three convictions were deepened through this study-fellowship meeting. First, the realization that ordinary persons are the Holy Spirit's extraordinary gifts to the church. Second, that the Japan Mennonite Church is part of the Spirit's gift to the world for the sake of the gospel. Third, that the Spirit is working in this part of His church too in order to bring fresh understanding and discernment of Christ's gifts, His mission and the church's role in glad response and obedience. — Ralph Buckwalter, a missionary in Asahigawa, Hokkaido, Japan, with Mennonite Board of Missions, Elkhart, Ind.

FIELD NOTES

"Festival of Mennonite Writers," Dutch Family Festival, Lancaster, Pa., June 29, 7:00 p.m.

Myron Augsburg, President of Eastern Mennonite College and Seminary, will serve as commencement speaker at Associated Mennonite Biblical Seminaries, Elkhart, Ind., May 28. Augsburg is a graduate of Goshen Biblical Seminary and has been president of Eastern Mennonite College since 1965.

CPS Reunion of Galax, Va., No. 39, and Three Rivers, Calif., No. 107, to be held at Troyer's Hollow off R. 557 close to Charm and Berlin, Ohio, July 17. All former members and families are invited. Bring basket dinner and table service. Contact Vincent A. Hostetler, 7955 Columbus Rd., N.E., Louisville, Ohio 44641.

Some 20,000 persons have attended the Eastern Mennonite College Science Center planetarium programs since their beginning three years ago, announced director Joseph W. Mast, assistant professor of physics. Mr. Mast released this figure as he introduced the May program, "Sun, Stars, and Seasons," which will run each Saturday and Sunday at 2:30 p.m.

J. J. Hostetler, Scottdale, Pa., will be at the North Goshen Mennonite Church, Goshen, Ind., June 6, 7, for a Christian education stewardship emphasis.

Stewardship Council will meet at Goshen College, May 21, afternoon and evening, and May 22 in connection with the Ethical

Criteria for Investment Seminar.

J. J. Hostetler and Arnold Cressman, Scottdale, Pa., will meet with ministers, Sunday school superintendents, and congregational leaders of the Washington-Franklin Conference to share Christian education concerns and new curriculum materials at the Marion, Pa., congregation, May 18.

The 63rd Bible Meeting will be held at Manchester, York Co., Pa., on May 23. Speakers will be Richard Herr, Gettysburg, Pa., and Daniel Sensenig, New Holland, Pa.

Dutch Family Festival has announced the appointment of Donald Kraybill and Ernest Hess to the position of Head Guides at this summer's annual attraction in Lancaster, Pa. The festival is attended by many thousands of visitors to the Pennsylvania Dutch country each year. This year's festival will open on June 25 and run through Aug. 28.

The festival uses live casts and multiple screens to tell the story of the local area. There are also extensive exhibits, demonstrations, and craftsmen at work. Mr. Kraybill and Mr. Hess will be supervising the aspects of the festival especially related to the Mennonite-Amish way of life and the story of farm life in general.

Single Women's Retreat at Spruce Lake Retreat, June 12, 13. Esther Detweiler will be the retreat leader. Send reservations to Spruce Lake Retreat, Canadensis, Pa. 18325.

Penn View Christian School, 420 Cow-

path Rd., Souderton, Pa., plans to sponsor its tenth annual country auction on May 22, 9:00-5:00. Over 70 quilts will be auctioned, as well as many new and used items donated by local merchants. Baked goods, a chicken barbecue, homemade doughnuts, and needlework will also be sold. Each home-owner has planned a special sales project.

Penn View Christian School is a patron-sponsored school operating classes from nursery school through grade eight. The 1971-72 enrollment is expected to exceed 250.

For the second consecutive year, the Eastern Mennonite College student newspaper has received an "All-American" rating from the Associated Collegiate Press. EMC's *Weather Vane* received marks of distinction in all five rating categories to qualify for ACP's highest honor. Only 5 to 15 percent of the newspapers competing in a given classification merit this award.

Judges criticized the college newspapers in the areas of coverage and content, editorial leadership, writing and editing, physical appearance, and photography.

The EMC bimonthly, with a circulation of 1,500 has been edited this year by senior history major, John Otto, from Arcola, Ill. The EMC newspaper has won the All-American rating four other times, all since 1965.

Special meetings: Fred Augsburger fam-

Calendar

Ontario Conference Annual Sessions, Rockway Mennonite High School, June 4-6.
North Central Conference Annual Session and Mission Board, Bloomfield, Mont., June 10-13.
Pacific Coast Conference Annual Sessions, Western Mennonite School, June 11-13.
Western Ontario Conference Annual Sessions, Wellesley, Ont., June 11-13.
La Junta Mennonite School of Nursing Homecoming, La Junta, Colo., June 25-27.
Mission '71, Eureka College Campus, Eureka, Ill., June 28-July 4.
Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.
Alberta-Saskatchewan Conference Annual Sessions, Kalispell, Mont., July 15-18.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
South Central Conference Annual Sessions, July 23-25.
Indiana-Michigan Conference annual sessions, July 29-Aug. 1.
Conservative Mennonite Conference Annual Sessions, Wellman, Iowa, Aug. 3-5.
Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.
Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.
Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.: Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18; Mennonite General Assembly, Aug. 18, 19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Allegheny Mission Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

ily, Youngstown, Ohio, at Mechanic Grove, Quarryville, Pa., June 18-21.

New members by baptism: six at Birch Grove, Port Allegany, Pa.; eight at Elizabethtown, Pa.; two at Diller, Newville, Pa.; nine at Slate Hill, Mechanicsburg, Pa.; three at Stony Brook, York, Pa.; three at Mt. Clinton, Harrisonburg, Va.; thirteen at Lakeview, Wolford, N.D.

Eastern Mennonite College will hold its 53rd annual commencement, May 21-23, honoring 199 graduates of the seminary, college, and two-year programs.

The total of 199 represents a slight drop from last year's record graduating class of 208 persons. A breakdown shows six seminary degree candidates, 161 college graduates in May, 25 college graduates in August, and seven candidates for two-year diplomas.

Daniel Yutzy, the dean-elect of EMC, will deliver the commencement address on May 23. Currently associate professor of sociology at the State University of New York at Buffalo, he will become the third academic dean in EMC's history in 1972.

The Canada Council recently gave a grant of \$4,800 toward the critical edition of the works of Pilgram Marpeck under the direction of the Institute of Mennonite Studies. Walter Klaassen, Conrad Grebel College, and William Klassen, Religion Department, University of Manitoba, have been preparing a critical edition of the works of Marpeck in English. The grant will provide graduate student assistants and secretarial service.

Tim Brenneman, deputation coordinator at Mennonite Board of Missions, Elkhart, was released from the hospital on May 3 and returned to his office work on May 11.

Mr. and Mrs. Edwin Weaver, Tema, Ghana, report: "The Good News Bible Classes, which started as a lone project in the Nima Temple of the Church of the Lord Aladura over a year ago, have now spread to ten different Centres in the city of Accra. . . . A few days ago in the Nazarene Healing Church we met a few very enthusiastic people who are attending a Bible class taught by one of the students of the very first Bible class."

Mr. and Mrs. Earl Schwartzentruber, Bragado, Argentina, write: "We are convinced that we have to get out of the churches and into the homes of the people in order to reach them with the gospel. Homes of nonchurch members are being selected for the purpose of sharing a 'family worship experience' led by 3 to 4 church members. We hope and pray that this will do two things: bring about spiritual maturity to the church members, and reach many new people with the gospel."

Isabel Wambold, in the London Mennonite Centre Quarterly, reports: "At least once a week we receive communication from someone in England who wonders about the

doctrines of the Mennonites or Anabaptists. One Sunday morning we had a special Bible study and discussion on Anabaptist-Mennonite history and beliefs."

Readers Say

Submissions to Readers Say column should comment on printed articles.

We surely were thrilled to read Brother Drescher's editorial, "Bootstrap Religion," in the Apr. 20 *Gospel Herald*.

Trying to improve themselves and the world seems to be the religion of the majority of "church" people today. We too tried to pull ourselves up by the bootstraps until we literally wore ourselves out spiritually and emotionally. Then the Spirit showed us the Light, the Truth, the Way—Christ Himself, and in Him is power and victory!

We read the *Gospel Herald* every week and were encouraged to find this article that really emphasizes being born from above. We can't believe anyone really finds satisfaction in bootstrap religion. But unless they're pointed to the true Way, they will go on struggling toward worthless righteousness and a Christless eternity. Thank you and God for this editorial. — Thomas and Faith Peachey, Three Hills, Alta.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Boettger, Derril and Wanda (Good), Tofield, Alta., first child, Bruce Dean, Apr. 11, 1971.

Buckwalter, J. Clair and Marjory (Kauffman), Washington, D.C., first child, Kimberly Jo, Jan. 10, 1971.

De Leon, Lupe, Jr., and Seferina (Garcia), Corpus Christi, Texas, third child, second daughter, Yvette Michelle, Apr. 2, 1971.

Frank, Richard H. and Naomi (Burkholder), Elizabethtown, Pa., fifth child, third daughter, Beth Ann, Apr. 15, 1971.

Hartman, Lloyd S. and Judylee (Thompson), Medway, Ohio, fourth child, second son, Stephen Douglas, Apr. 22, 1971.

Horst, Donald and Fay Etta (Weaver), Lansing, Mich., third child, second son, Philip Mark, Apr. 25, 1971.

Jantzi, John and Naomi (Swartz), Pigeon, Mich., second son, Darren Lavon, Apr. 1, 1971.

Kanode, Charles and Janice (Ebersole), Roaring Spring, Pa., first child, Hahns Arthur, Mar. 25, 1971.

Klassen, Dwane and Arlene (Schmidt), Altoona, Pa., second daughter, Katherine Lou Ann, Jan. 23, 1971.

Martin, Phares and Eileen (Metzger), Elmira, Ont., second child, first daughter, Pauline Rose, Apr. 18, 1971.

Miller, Allen Floyd and Linda (Troyer), Grantsville, Md., second child, first daughter, Brenda Sue, Apr. 7, 1971.

Moberly, Robert L. and Dorothea (Zook), Kalona, Iowa, second child, first daughter, Lisa Renee, Apr. 14, 1971.

Pletcher, Keith and Carol (Cross), Elkhart, Ind., second child, first daughter, Angela Carol, Feb. 28, 1971.

Salinas, Lupe and Ninfa (Cutierrez), Corpus Christi, Texas, fourth child, second son, Aaron, Jan. 25, 1971.

Shafer, David and Joyce (Springer), Normal, Ill., first child, Douglas Neil, Mar. 31, 1971.

Yantzi, Wayne and Ruth (Zehr), Shakespear, Ont., third child, second son, Timothy Darryl, Apr. 17, 1971.

Zeager, Charles and Janet (Clemmer), Elizabethtown, Pa., first child, Douglas Scott, Apr. 22, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bontrager — Cross. — Larry Allen Bontrager and Sharon Rose Cross, both from Salen cong., New Paris, Ind., by Harold D. Myers, Apr. 24, 1971

Frey — Showalter. — Gary L. Frey, Chambersburg, Pa., Chambersburg cong., and Cheryl E. Showalter, Hagerstown, Md., Salem Ridge cong., by Mahlon D. Eshleman, Apr. 10, 1971.

Leichty — Schmucker. — Philip Dean Leichty, Rensselaer, Ind., Burr Oak cong., and Virginia Maxine Schmucker, New Paris, Ind., Benton cong., by Irvin Nussbaum, Apr. 25, 1971.

Martin — Martin. — Eldon E. Martin, Shippenburg, Pa., Rowe cong., and Sheryllyn K. Martin, Chambersburg, Pa., Salem Ridge cong., by Mahlon D. Eshleman, Apr. 11, 1971.

Mast — Schrock. — Stuart A. Mast and Delores June Schrock, both of Greenwood, Del., Greenwood cong., by John F. Mishler, Apr. 10, 1971.

Miller — Hochstetler. — Kenneth Miller, Hutchinson, Kan., Plainview cong., and Marietta Hochstetler, Mountain View, Ark., Richwoods cong., by Jonas P. Yoder, Apr. 10, 1971.

Sommers — Kurtz. — Clell E. Sommers, Louisville, Ohio, Stoner Heights cong., and Pearl Kurtz, Smithville, Ohio, Crown Hill cong., by Wilmer Hartman and Elvin Sommers (father of the groom), Apr. 24, 1971.

Stoltzfus — Kennel. — C. Ivan Stoltzfus, Honey Brook, Pa., Ridge View cong., and Marie Elizabeth Kennel, Parkesburg, Pa., Parkesburg cong., by Elmer D. Leaman, Apr. 3, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bachman, Arthur R., son of Peter and Elizabeth (Dellenbach) Bachman, was born at Cazenovia, Ill., Apr. 27, 1892; died of arterial cirrhosis at Washington Nursing Center, Apr. 22, 1971; aged 78 y. 11 m. 25 d. On June 7, 1914, he was married to Ida Sutter, who survives. Also surviving are 2 sons (Earl and Louis), 5 daughters (Verna — Mrs. Wilson Gingerich, Violet — Mrs. Donald Davis, Sr., Dorothy — Mrs. Clarence Sims, Betty — Mrs. George Miller, and Ethel — Mrs. Elmer Litwiler), and 2 sisters (Mrs. Lena Fenton and Mrs. Pearl Jackson). Three brothers and one sister preceded him in death. He was a member of the Metamora Mennonite Church, where funeral services were held Apr. 25, in charge of Milo Kauffman and J. W. Davis; interment in Harmony Cemetery.

Bishop, Ida, daughter of Henry and Kathryn (Hartzel) Hess, was born at Hilltown, Pa., May 27, 1886; died of cardiac failure at Telford, Pa., Apr. 26, 1971; aged 84 y. 10 m. 30 d. On Jan. 26, 1907, she was married to Warren A. Bishop, who preceded her in death, Apr. 30, 1951. Surviving are 3 daughters (Marion — Mrs. Henry Gross, Luella, and Ruth), 4 sons (Jacob, Gilbert, Darwin, and Webster), 11 grandchildren and 4 great-grandchildren. One son (Willard) died in infancy. She was a member of the Blooming Glen Mennonite Church, where funeral services were held Apr. 29, in charge of David F. Derstine, Jr.; interment in the church cemetery.

Erb, Clarence, son of Mr. and Mrs. Christian L. Erb, was born at Cassel, Ont., Nov. 1, 1905;

died at Stratford, Ont., Apr. 26, 1971; aged 65 y. 5 m. 25 d. On Sept. 29, 1931, he was married to Leah Luella Boshart, who survives. Also surviving are one son (James), 3 daughters (Shirley — Mrs. Russell Marlow, Norma — Mrs. Keith Cardiff, and Diane — Mrs. Allan Fuller), 9 grandchildren, 3 brothers (Curtis, Elton, and Lloyd), and 2 sisters (Lavina — Mrs. Peter Bender, and Violet — Mrs. Elgin Roth). He was preceded in death by two sisters. He was a member of the Tavistock Mennonite Church, where funeral services were held Apr. 29, in charge of Wilmer Martin and Henry Yantzi. Interment in East Zorra Mennonite Cemetery.

Grove, Jacob A., son of John and Elizabeth (Shank) Grove, was born at Greencastle, Pa., July 17, 1884; died of a heart condition at Clearview Nursing Home, Hagerstown, Md., Apr. 25, 1971; aged 86 y. 9 m. 8 d. On Nov. 20, 1906, he was married to Florence Strite, who preceded him in death, May 10, 1963. Surviving are 2 sons (Harold C. and Roy A.), 3 daughters (Ella E. Baer, Mary C. Ebersole, and Mildred Sollenberger), 18 grandchildren, 27 great-grandchildren, and 3 brothers (John F., Luther, and Ross). One son, Irvin, preceded him in death. He was a member of the Cedar Grove Mennonite Church,

where funeral services were held Apr. 27, in charge of Nelson L. Martin, Harold A. Lehman, and J. Ralph Wenger; interment in the church cemetery.

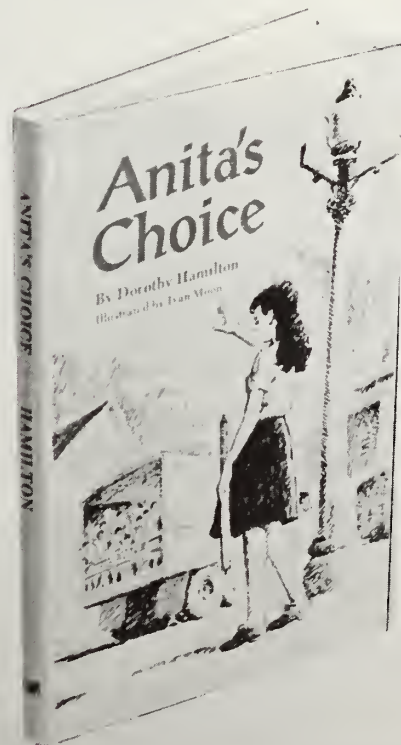
Kline, Mason Walter, son of Mr. and Mrs. Noah Kline, was born at Wardensville, W. Va., Mar. 31, 1884; died at Harrisonburg, Va., Apr. 25, 1971; aged 87 y. 25 d. In 1907 he was married to Lydia Heishman, who preceded him in death, Mar. 18, 1968. Surviving are 3 sons (H. Stanley, Virgil T., and N. Winfred). He was a member of the Crest Hill Mennonite Church. Funeral services were held at the Chicago Avenue Mennonite Church, Apr. 28, in charge of Samuel Janzen and J. Ward Shank; interment in Woodbine Cemetery.

Leed, Jacob M., son of Jacob S. and Elizabeth (McHugh) Leed, was born May 30, 1890; died Apr. 12, 1971; aged 80 y. 10 m. 12 d. On Nov. 6, 1913, he was married to Ada M. Leaman, who survives. Also surviving are 2 daughters (Helen — Mrs. T. J. Fritchey and Betty — Mrs. M. R. Cannon), 2 sons (Jacob R. and Richard), 14 grandchildren, and one sister (Winona Leed). He was a charter member of the Lititz Mennonite Church, where funeral services were held Apr. 15, in charge of Elam B. Stauffer, Lester


Anita's Choice

by Dorothy Hamilton
Illustrated by Ivan Moon

This is the story of 14-year-old Anita Hernandez, a Mexican-American who lived in Indiana. The reader glimpses some of the problems a migrant family faces when moving into a new community. Housing, work, acceptance by the community, a willingness to fit into the community, and the prejudices of both groups all are a part of the story.



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B. Wenger, and Melvin H. Lauver; interment in Hess Cemetery, Lititz, Pa.

Plank, Oscar V., son of John J. and Elizabeth (Greenawalt) Plank, was born at Topeka, Ind., Aug. 23, 1886; died of pneumonia at Fountain View Place, Elkhart, Ind., Apr. 24, 1971; aged 84 y. 8 m. 1 d. On Aug. 20, 1910, he was married to Alice Beck, who preceded him in death July 4, 1963. Surviving are 3 daughters (Eba—Mrs. Roy Phillips, Irene—Mrs. Orville Blosser, and Florence—Mrs. Franklin Mishler), 2 sons (Kenneth and John), 14 grandchildren, and 28 great-grandchildren. He was a member of the First Mennonite Church, Middlebury, Ind., where funeral services were held Apr. 27, in charge of Samuel J. Troyer; interment in the Maple Grove Cemetery, Topeka, Ind.

Schlabach, Lorenzo F., son of Shem and Sarah (Swartzentruber) Schlabach, was born in Koskioski Co., Ind., Mar. 17, 1890; died at Greenwood, Del., Apr. 13, 1971; aged 81 y. 27 d. On Oct. 30, 1913, he was married to Polly A. Miller, who survives. Also surviving are 10 children (Walter E., Loyd, Paul, Mary—Mrs. Clayton Bender, Martha—Mrs. Gerald Tucker, Frederick, Timothy, Titus, Evangel Schlabach, and Pollyanna—Mrs. John Eby), 40 grandchildren, 9 great-grandchildren, and 2 brothers (Elias and Ezra). He was a member of the Greenwood Mennonite Church, where funeral services were held in charge of John Mishler and David Miller; interment in the Greenwood Church Cemetery.

Walls, Minnie, daughter of Ezra and Emma (Lenhart) Neff, was born in Sugarcreek, Ohio, Aug. 27, 1892; died at Ravenna Memorial Hospital, Mar. 27, 1971; aged 78 y. 7 m. On Sept. 6, 1919, she was married to Joseph Walls, who survives. Also surviving is one brother (Mahlon Neff). They shared their home with 3 foster children. Six sisters and 2 brothers preceded her in death. She was a member of the Plainview Mennonite Church, Aurora, Ohio, where funeral services were held, with David Miller and Eugene Yoder in charge; interment in the adjoining cemetery.

Schrock, Serenus, son of Daniel and Ida (Aeschliman) Schrock, was born at Middlebury, Ind., Feb. 12, 1901; died following a brief illness, Apr. 13, 1971; aged 70 y. 2 m. 1 d. On June 12, 1924, he was married to Melinda Ropp, who died Mar. 16, 1959. On Jan. 23, 1960, he was married to Mabel Mast, who died Nov. 11, 1964. On July 29, 1968, he was married to Dora Nofziger, who survives. Also surviving are 5 daughters (Gladys—Mrs. Wayne Nofziger, Ilva—Mrs. Maurice Stuckey, Verda—Mrs. Donald Rupp, Annabelle—Mrs. LeRoy Rupp, and Mary Lou), one son (Donald), 28 grandchildren, 5 great-grandchildren, 4 brothers (Cletus, Elmer, Waldo, and Glen) and 3 sisters (Leona—Mrs. Henry Shetler, Mabel—Mrs. Harvey Swartzendruber, and Pricilla Shetler). Two grandchildren preceded him in death. He was a member of the Pine Grove Mennonite Church. Funeral services were held at the Central Mennonite Church, Apr. 17, in charge of D. Wyse Graber, Roy Sauder and Dale Wyse.

Weldy, Arthur W., son of Jacob I. and Rhoda (Landis) Weldy, was born at Wakarusa, Ind., June 26, 1896; died at the Goshen (Ind.) General Hospital, Apr. 18, 1971; aged 74 y. 9 m. 22 d. On Apr. 14, 1917, he was married to Martha Holdeman, who survives. Also surviving are 3 daughters (Lois—Mrs. Lowell Marks, Vivian—Mrs. Chester Shrock, and Verna—Mrs. George Cross), 2 sons (Mearl and Max Weldy), 17 grandchildren, 9 great-grandchildren, 3 brothers (Eldon J., Myron D., and Dwight E. Weldy), and one sister (Bertha—Mrs. Lee Harter). Funeral services were held at the Pleasant View Mennonite Church, Apr. 21, in charge of John Steiner and Harold Myers; interment in the Pleasant View Cemetery.

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Coming Next Week

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Edam, a town in the Waterland region north of Amsterdam. The entire Waterland was once predominantly Mennonite and gave its name to the Waterlander Mennonite Conference. The Waterlanders were among the first of the Dutch Mennonites to have a confession of faith of twenty-five articles, published in 1577. The peaceful Waterlanders, while more liberal than the Frisians, the Flemish, or High German Mennonites, were known as peacemakers between the groups, interested in bridging the differences. In the town of Edam the Frisians and Waterlanders united in 1742 to form one congregation. Cover photo by Jan Gleysteen.

JOHN M. DRESCHER, Editor
Boyd Nelson, Contributing Editor
J. C. Wenger, Ellrose D. Zook, Consulting Editors

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GOSPEL HERALD

Tuesday, May 25, 1971

Volume LXIV, Number 21



Being Trained in Evangelism

By Paul M. Miller

"I'm going to be praying for you if you go into that program, lest you be led astray!" So said a concerned Mennonite pastor as I and other Mennonites went to attend the Kennedy Evangelism Clinic at Ft. Lauderdale, Florida, February 20-24, 1971. We were seven of 200 church leaders who allowed themselves to be taught in evangelism by the laymen and women of the Coral Ridge Presbyterian Church.

By their fruits ye shall know them! The qualities of the lives of the converts who are now busy in evangelism subdues one's criticisms to near silence. Following are some of the things I liked about the program.

1. **Their ordained leader is really their equipper**, their trainer with the Word of God, as Ephesians 4 says pastors should be.

2. **Converts do show social concern.** The personnel administrator in whose home I lived is trying to live for Christ all day long with the same dedication of his gift to Christ as when he goes out one night each week in evangelistic calling. Cars and motorboats (which all his neighbors strut) have no priority at all aside of the joy of conversing about the interests of Christ's kingdom. His homelife with his wife and four children rings true all the way through. He and his wife teamed up with blacks, Jews, Puerto Rican parents to start an integrated day school where their children learn to love persons who are different from themselves. He is trying to get blacks into their share of the top-level jobs in the large corporation he serves.

One lay evangelist was a teacher of seventh-grade social studies in a ghetto school. He goes out in evangelistic calling in the evenings and also has courage to teach integration in his daytime classes. He is deeply concerned to see textbooks become less narrowly American-patriotism oriented. He literally pours out his daily life in love for the poor. He finds it possible to speak to men about their readiness to face God and the final day, and he spends his days in the here-and-now social concerns.

One convert of the local congregational program very soon moved out in bi-racial evangelism. He holds evening Bible studies for hippies in his home and here blacks and whites mingle freely.

In no case did their converts try to impress me with their concern for the whole man. They just lived it without bragging. I found this true in case after case.

One convert I talked to was offering leadership in a cooperative housing project so that the poor may not be exploited. After he had talked enthusiastically a long while about the difference Christ makes in his heart and home, he was able also to converse learnedly about investment programs which do not penalize the aged and retired. He cared about the poor and the helpless.

3. **The Holy Spirit sets them free from bondage to memorized cliches.** In the lives of converts even a narrow and wooden terminology which appears too often in the book, *Evangelism Explosion* comes alive as the convert is trained for and recruited into active evangelism. Rather trite phrases which are memorized in training classes soon give way to living paraphrases as lay men and women explain the gospel to others. Three different trainers took me, as a trainee, along out in visitation evangelism so I could observe their methods. Deep beneath the methods and the words moved an unmistakable reality; they had learned to know Jesus personally, he was Lord of their lives, they had a central meaning in existence which flooded their every moment, they seemed to be filled with joy and enthusiasm in their witness. Although every lay evangelist has been through a fourteen-week training program and has learned many Bible passages, they do not display their Bibles.

These lay evangelists freely admitted that they are the "being saved ones." They admitted that they live only by the grace of God. Their testimonies were not limited to the usual phrases about "saved," or "born again," or to memorized verses quoted in the King James Version. They have mastered the message until they paraphrase with ease.

4. **Laymen's gifts are discerned, developed, and relied upon.** It felt good to be trained by a layman, to have them set the example and show me how they do it, and to see their varied gifts being used of God's Spirit in evangelism.

5. **The program is anchored in the congregation.** Every person goes from the bosom of the congregation and reports back there. All follow-up is centered in the congregation. It is financed by the congregation, and is closely knit with congregational nurture, Christian education, youth ministries, and worship.

6. **Ordered worship is given great importance.** Most of

the evangelistic calling is among the hundreds of visitors drawn to the church by the powerful expository preaching and the God-honoring celebrations of the great congregation. The massive choir sings the great hymns of the church, in all three of the Sunday morning worship services. Testimonies are a part of the evening worship.

7. **The program stresses evangelical faith.** The Deity of Christ, His atoning death, His resurrection, His lordship over all a believer's life, and His sure return are stressed, the need for holy living, sacrificial stewardship, and reverence for the Lord's day are emphasized. The creed is recited and catechism taught. Hospitality is warm and genuine.

8. The gospel presentation has a good sequence. It begins with God's deeds rather than man's need, stresses God's grace more than Satan's power, and brings death and eternity into sharp focus. Much of the "gospel presentation" outlined in the following paragraphs is well in line with a believers' church theology.

As I observed the lay evangelists in action (and was trained by them) I observed that they begin their presentation of the gospel with a statement of their own church experience. (This fits a believers' church theology very well. Only as one can bear testimony that one is a part of the community of forgiving love and discipleship which Christ is leading can one's gospel have integrity and meaning.) These lay evangelists are not only inviting persons to accept an abstract Christ, or a Christ present 2,000 years ago. They invited converts into their congregation and to the Christ in their midst.

Then personal evangelists ask the ultimate questions which call for decision, avoid the secondary ones which lead to argument. "Are you certain of eternal life if you should meet God tonight?" "What are the grounds of your assurance?" "Why should God let you into heaven?" They make Christ's call and claim a life-and-death matter.

Evangelists are trained to stress first the amazing grace of God, who not only plans an eternity of love-in-community in heaven, but begins to offer it now by the Spirit's power in the church fellowship of forgiveness. The unearned and unmerited grace of God is the first point of the gospel. It is the sheer goodness of God which should lead man to repentance. Although God can not in all fairness force His saving grace upon a rebellious person, yet it is not the "gospel" if God's grace is not set central.

Man's tendency to frustrate community, his self-centeredness and sin which flees away from God's covenant love, his terrible alienation from God and neighbor—these are the next emphasis in the gospel story. Often the lay evangelists tell of the loneliness, the futility, and the hostility toward God and man which blighted their own lives before they joined the Jesus movement. As they told of man's sin they were tender and loving.

Jesus Christ Himself as the God-man, who came with all of heaven's love, to absorb man's hatred of God and neighbor, is introduced next as one would introduce a dear friend. Lay witnesses are constantly reminded that their daily life must bear evidence that they are walking

in the resurrection before they can joyfully assert that God's saving love is indeed stronger than all of our self-centeredness and sin. It was stressed that He who raised Jesus continues to raise us up to new life in the love community.

None of the lay witnesses who helped to train me in evangelism attempted to tell all that Jesus means to them. They stressed His great love shown in the giving of His life. They stressed His gift of pardon and peace. They mentioned His call which gives new meaning to all of life.

Next comes the call to decision.

Lay evangelists invited their friends to act upon any saving faith they may really feel. Lay workers graciously invited their friends to trust, to let their whole weight down upon Christ's promise to receive them. The lay men and women who took me with them relied strongly upon Holy Spirit leading and power. They avoided foolish arguments.

Personal workers are trained to pause and to ask honestly—does this make sense to you? Only an act of the seeker's free will can do any good. The seeker must cast his whole life of hopelessness upon Christ and commit himself to the working of Christ's Spirit among the Jesus people. For the moment, and until the church fellowship of which the lay evangelist is a part can affirm the seeker's commitment, the personal worker and the seeker became the two or three among whom the living Christ has promised to show His power.

For the seeker to step-across-the-line into the love-and-faith community, the lay evangelist does not "run for a preacher." He or she invites his friend to make a commitment to Jesus then and there. He helps his friend to transfer his trust—from this world, or from good works, or any other idol—to the saving activity of the living Christ who works in and through His forgiving people. He joins in a prayer of commitment, in a vow to Christ's saving and lordship.

The lay evangelist often volunteers to serve in the "Under-Shepherds" and follow-up program so that the new believer may be helped to grow in grace. Congregational fellowship groups and instruction classes assist in follow-up.

In my opinion, the strongest thing about the program is the intensive training. Persons never will learn to present the gospel with tact and truthfulness just by hearing lectures about it. On-the-job training is a way to transform timid and tongue-tied church members into persons who tell the gospel with joy, with confidence, and with contagious enthusiasm. Feedback and brotherly counsel which goes with the training are a vital part of believers' church life.

In this report I have tried to do as Barnabas, just to see the grace of God and be glad. Naturally, I saw some things which gave me concern and some emphases with which I could not agree. I have omitted these. Should anyone feel that he needs to know what these were, he can write to me personally. I have tried only to describe those aspects which are a challenge to us, and those practices which could well be utilized in our congregations. ☞

Meditations on Stubbed Toes

By Philip R. Byler

Spring days, refreshing days, ripening into summer days — but most important, they were barefooted days. Their arrival after winter was never early enough, especially when Mom couldn't seem to recognize them for a week or two. Barefoot days were our friends, the kind we never got tired of being with.

We liked barefoot days because they left us free — free to feel the prick of freshly cut grass on tender spots between the toes and on the instep, free to enjoy the cool moist earth in the oak shade after running through hot sand, free to walk through mud and water without worrying about dirty shoes.

Toe-fitting, tree-climbing niches in rough bark assured us that nature hadn't planned for shoes. The fun of ball games, hide-and-seek, marbles, and hopscotch was always intensified by bare feet. But sometimes stubbed toes reminded us that bare feet are readily vulnerable. Stubbed toes weren't much fun. They stopped ball games and hopscotch. They took time and pain to heal.


Our neighbors never stubbed their toes. They wore shoes. Their mother loved them too much to let them stub their toes. After wading with us in the creek they had to carefully clean all telltale evidence from their feet before putting their shoes back on. Their clean, tender feet looked scared with the mud puppies and minnows. The trees they climbed had to have branches for shoe support. Although hampered in running and playing and enjoying daily life as much as we, at least they didn't stub their toes.

But then they missed a few stubbed-toe blessings too. They missed hopping back to the house with a supporting brother on either side. They missed a mother's sympathy as she cleaned off the dusty blood, wrapping the toe in a clean bandage. They missed the glow we felt inside long after the toe quit hurting.

Christianity was meant to be barefoot. Jesus came to set men free — free to live life to the fullest, free to feel the prick of love and concern on a heart made tender by His love, free to know the beauty of a refreshing relationship with God after a hot-sand experience, free to live in a dirty world without having to worry about a dirty soul, free to live about the law. But with this freedom come some problems, some stubbed toes. Some Christians take advantage of their freedom to trip over their own desires.

Christians with stubbed toes aren't much fun. They stop church programs and effective witnessing. They cause pain to the body and take time and love and effort to heal.

Our church doesn't have any stub-toed Christians. We

have rules, loving rules, that keep our members from getting stubbed. It's too risky to allow members to go barefoot. We've found it easier to legislate wearing shoes than to give brotherly healing support to a stubbed-toe victim. Of course, he doesn't experience the glow of a trusting, supporting, healing brotherhood nor enjoy the beauty of living a free life in Christ, but at least he doesn't stub his toes. 

**Save me, O God,
From that kind of existence
Which lives life as
Preparation for retirement.
Amen.**

IN A WORD

Sarcasm

By Turner N. Clinard

Sarcasm would be less prevalent if we studied its meanings and implications. In deliberately illiterate speech we say someone is "sourcastic." What we mean is that his disposition is sour and he vents his spleen on others by caustic remarks.

It is not smart to be sarcastic. It manifests inferiority, not superiority: you feel inferior, so you prove yourself superior by hurting someone else. Sarcasm exposes basic insecurity. It's the big noise of the little person, an attempt to hide one's own limitations and inadequacies by calling attention to those of others.

Sarcasm must not be confused with irony. Sarcasm is brutal, inhumane; it is the tiger in you clawing out to lacerate bystanders. But irony can be gentle, kindly, even deeply sympathetic.

Literally, sarcasm means "tearing the flesh." *Sarx* is Greek for flesh; *sarkazein* means "to rend the flesh." Be honest! isn't that your intention when you make a "cutting" remark? People *can* be hurt by words; the sensitive can be crushed.

So think before you speak; think about what you say and its effect on others. How much better to have it said of you, as of Job: "Your words have kept men on their feet and have nerved the weak."

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In the Huddle Too Long

Tom Skinner recently wrote words which describe the church's work. "In football we have what is called the huddle. We have only 25 seconds in the huddle; if you stay longer than 25 seconds, you are penalized five yards for delay of game, because they want you to spend more time playing the game than in the huddle. And the only responsibility of the huddle is to call the next play; the huddle is where strategy is made. And then you go out and hit the line. The majority of the time is spent playing the game.

"You see all God intended the church service to be is the huddle, the place where His people come together for worship, to be built up in the faith, and to plan the strategy as to how to tackle the world. We come together for the purpose of going out and hitting the line. Our problem is that we are spending all our time in the huddle!"

Church work is to be done outside in the world. The benediction at the close of worship was originally intended to be the blessing pronounced upon Christians sent into the world on kingdom business. We've taken it too often as a mere sign of dismissal. It is really a benediction of blessing, grace, mercy, and peace to be upon the worshipers who now venture forth as witnesses.

So it is true the sermon begins after the worship is over. The preaching begins after the people leave the church. The real test of true worship is not so much what happens inside the church building but rather what happens outside. And the world will only be attracted to what happens inside the church building when what happens outside is so startling and supernatural it knows something special is going on inside.

Just recently I heard of a Mennonite house church which has attracted even the authorities of the city. Strangers come to see what happens in the meetings of this small group. Even the mayor of the city came to look and listen.

Why all this interest in the worship of these few? Why is the house filled with people who want to know what is going on? The answer is that the members of this small group have been so stirred and inspired by their study of the Scripture together that they go out discussing and even debating with the world. They approach authorities of the town telling them what God has to say about issues.

Read again the story of the Acts. The disciples gathered. In their midst were unbelievers as well as believers. One of the chief parts also of early Anabaptist worship services was the debating which went on with unbelievers. And unbelievers came because the believers left their meetings fearless and faithful in proclaiming this faith.

All of us would soon tire of watching a football game in which 90 percent of the time was spent in the huddle. No wonder the world doesn't take a second look at the church.

It consumes its time and plans too often almost totally on itself. The huddle, which is to be short, in comparison to the time spent on the front line, is all too often not for strategy in the world but to decide the team's own needs and wants and how to keep playing the game together in unity. And pity the football team which isn't dedicated enough to the game and to each other to at least play the game together through thick and thin.

Perhaps if the church really got serious about trying to carry out its strategy the huddle would become more meaningful and people of all groups and kinds would see real need for the huddle and real accomplishment in the world. Also the huddle would have more unity. — D.

The Postal Problem

Even though no other department or agency of government is required or expected to break even or to make a profit suddenly the Post Office is supposed to support itself. And it will be to the hurt of religious nonprofit mail users such as religious publishers.

Why should the Post Office, which is the outstanding service agency of the federal government, serving every citizen, be made to pay its way? Imagine the war department being asked to pay its way! Even the truck industry, shipping, aviation, and railroads are subsidized by general taxation. When all other agencies, some very exclusive, are paid by taxes it seems ridiculous that a service agency for all should be made self-supporting.

Richard L. Tobin in *Saturday Review* writes,

"We do not believe that Congress ever intended the new postal reform bill to put out of business most of the national magazines now published in the United States. Yet this is precisely what will happen in the next few years if the federal government insists on raising postal rates for magazines by 100 percent or more, as is now officially forecast. The burden will be especially heavy on magazines that reach most of their readers through the mails instead of the newsstands. Since most magazines are struggling to break even during this time of recession, let alone to make a decent profit, there is no way for them to remain solvent unless traditional second-class privilege rates are maintained."

At a recent meeting of the Board of the Associated Church Press it was pointed out that one of the primary concerns of any magazine, which intends to survive, is the postage problem. And for many magazines the survival problem is immediate. — D.

Interview with Leonard Gross



What really is the importance of the Historical and Research Committee, editor Drescher wants to know from its executive secretary Leonard Gross.

Leonard Gross, Goshen, Ind., is Archivist of the Mennonite Church. He serves the church as executive secretary of the Historical and Research Committee, a committee under Mennonite General Conference. Editor Drescher interviews Gross regarding an important but often little-known work of the church.

D.: Leonard, you came recently to work with the Historical and Research Committee. What were you doing before? Give a little of your background.

G.: In many aspects the ways I spent my years were typical of a Franconia boy who went to Goshen College in the '50s. I attended college during the "Bender days," and along with many others, became fascinated with history: God's history. However, after five years at Goshen College, and Goshen College Biblical Seminary, I felt a change was in order. I attended the University of Chicago and the Mennonite Biblical Seminary in Chicago for a term, then entered the services of MCC.

While in youth work among North German Mennonites I picked up some new perspectives of life, and I came to appreciate European intellectualism. After thirty months as *Jugendwart* I attended the University of Hamburg. But the ubiquitous H. S. Bender stopped over for a day and a night in Hamburg to encourage me to complete my seminary studies at Goshen, which I then did. I enjoyed a summer pastorate at Pigeon, Michigan, and then taught at Bethany Christian High School for a few years.

But I had always wanted to continue in the area of history. I became a Fulbright Scholar in 1964 at Basel, Switzerland, finishing my work in 1968. The late Dr. Robert Friedmann had approached me during this time about working with him for a few years on some publica-

tions of Anabaptist source materials. From 1968 to 1970 we worked together, a time which I consider as "post-doctoral" studies, for I learned much from this great scholar, who died last July. I also taught history at Western Michigan University during these two years. This past July, I became executive secretary of the Historical and Research Committee, and Archivist of the Mennonite Church.

D.: What does this mean to be executive secretary of the Historical and Research Committee, and Archivist of the Mennonite Church?

G.: The work of the Historical and Research Committee is in part determined by the Mennonite mood of the times. I, as executive secretary of this committee, do have certain "given" duties, such as directing the Archives, but the research work itself is in large part determined by the needs and interests of the times. Historical research today takes on overtones which are quite different from, say, even five or seven years ago.

My work, however, revolves largely around the rich source materials found in the Archives of the Mennonite Church. Most of our million or so documents are unpublished: letters, manuscripts, diaries, deeds, etc. We are the official repository for many of the Mennonite Church committees, among others, the Mennonite Central Committee, Mennonite General Conference, the Mennonite Board of Missions and Charities, the Board of Education. Some of these materials have already become significant in the minds of scholars, and are being researched diligently. It is my task to make sure they are accessible to those who wish to research these documents. These documents guide us in our present decision making and grant us keen insight into our present realities. It is not without significance that the better decisions made in our church were made in the

awareness of our own brotherhood heritage, out of a knowledge of our own history — again, part of God's history, if you please.

D.: What attracted you to this work?

G.: While researching my dissertation topic I found out that 90 percent of my sources were way off somewhere, not in books, but only in their raw state of the sixteenth-century pen. I trekked to such places as Czechoslovakia, Austria, Germany, Switzerland, and slowly gathered my 5,000 pages which became the basis for my dissertation. It was a genuine thrill to step into an archives in Bratislava, Czechoslovakia, for example, and be perhaps the first scholar to blow off the thick dust of a handwritten codex written 400 years earlier, to decipher the contents, and to find significant gems never before known to scholarship. Well, after working for four years in such circumstances, it becomes a part of one. Once I found out the richness of our own Archives and the breadth of interest of the committee members who comprise the Historical and Research Committee (J. C. Wenger is chairman), I had no difficulty in saying yes to the work.

D.: You must think history is important.

G.: I should think so!

D.: Why?

G.: History is God's history. And the history of God's people is God's special history — just look at the great tradition of the Old Testament, the Jesus Christ event, and the resounding twenty centuries of life among those who have been calling upon God. God did not stop writing history at the end of the New Testament era.

But then by looking at other situations which in part parallel ours today — the Reformation is one of the best close parallels — we too latch onto historical situations which also attempted to cope with the "world" from a biblical standpoint. This is also of great help for us, to see which options led to which consequences. The spread of options during the Reformation times is especially helpful for us today, for we see the results of the Lutheran answer, the Calvinist, the Anabaptist, the Polish Brethren, etc. This is an important clue for us today, that is, for those of us who still take the Bible seriously, and who believe God to be Lord of history.

D.: This background is helpful. It serves to help one understand the various aspects of your program. Could we look at some of these, for example, I understand you sponsor history essay contests.

G.: Yes, the annual John Horsch Mennonite History Essay Contest acts as a stimulus to students in high school, college, and graduate school to consider Anabaptist-Mennonite themes for course projects where this would be appropriate. Some students write such papers on their own, not for credit, and find it enlightening. Of course, there are prizes for the various categories.

D.: How do you assist the local congregation?

G.: We do have a surprising amount of material on conferences and local congregations. Not only do we gather bulletins from hundreds of congregations, we also have church-record books, diaries, personal collections of old

letters, etc., all of which can be extremely helpful for centennials, special historical programs, etc. Something is lost, by the way, when congregations minimize their own traditions. For a brotherhood without knowledge of its past finds it difficult to unite in meaningful ways in the present time.

Of course, this means viewing our past with a somewhat critical eye. Just because it was our great-grandparents who did this or that does not mean it must be the pattern we now are to follow. Our times are different; so too, the demands God is making upon us. Yet *some* things about our past allow us to fit into the present in a special manner, that is, if we are aware of them

D.: You are in charge of the Archives of the Mennonite Church. Do you add things continually?

G.: We add things every day. Hundreds of churches send in their church bulletins. We encourage this, and hope that many congregations might see the value in this and do the same.

Some of our most valuable collections are those sent in by individuals. Grandparents pass away, leaving behind a few letters and miscellaneous materials which are thoughtlessly tossed into the fire. Much of this ought to be sent to us.

A few individuals do remember, who do send us letters, diaries, photos, etc. We sort these materials, and keep most items which come in, discarding only those things which we feel are not worthwhile for our purposes, and this, only where there is mutual agreement between the donor and the Archives. Some materials are placed on restriction.

D.: What did you add of interest in recent months?

G.: What do you consider interesting? A solid set of materials on sixteenth-century Anabaptism has been added recently, namely, the papers of the late Dr. Robert Friedmann. This is an extremely rich collection. The Vesta (Zook) Slagel collection provides in-depth coverage of the MCC work at Constantinople during the early 1920s. We have some solid materials from the Henry B. Brenneman collection, recently added.

D.: What sort of other things does the Archives have?

G.: Perhaps our most interesting division is the "Historical Manuscript" division. We have over 400 personal collections containing such items as letters, papers, diaries, journals, sermons, photos, etc. These are as varied as human beings themselves. These go back several centuries in some cases. Other collections are from living people, some, quite young as a matter of fact. The largest collection is that of the late Dean H. S. Bender, and includes close to 300 boxes of materials. Other collections may be contained in one small folder.

D.: Anything you are interested in receiving from the church?

G.: We are the official repository of most church agencies. We are grateful for these materials, and welcome more. But individual congregations and district conferences, wherever they are, ought also to be aware of their responsibility in keeping good records, sending us their church bulletins, being aware of materials of historical value for the Mennonite Church. Often letters, and other

types of papers say more about our past than do the official records — the importance of official records to be sure not to be minimized. Photos, taped recordings, maps, charts, alms records, records of baptisms, etc., all become part of our valuable storehouse of records, without which we would be the poorer. We are grateful to the many individuals who remember us with anything from one letter to a whole carton or two or ten.

D.: Who uses such things?

G.: During the past two weeks there have been twenty-two signatures entered into our "Research Scholars" book. A scholar signs in each day he carries on research.

D.: Who are these scholars?

G.: J. D. Graber is presently researching the Prairie Street Congregation history. Various students are working on their senior seminar theses. Of course, each researcher works under the restrictions imposed upon the various types of documents at hand.

D.: May anyone in the church use these?

G.: Anyone who shows a serious interest in research, even if it is only to check through a grandfather's collection to see what is there, is most welcome. Of course, where restrictions have been imposed by the donor, these we follow through on, without exception. Some documents are still confidential, others may be used, for example, only with the permission of the Mennonite Central Committee.

D.: I understand you have tape recordings also?

G.: Yes. We have a few valuable ones on the theme of conscientious objectors during World War I. We have an interview with the late Dr. Robert Friedmann. We have tapes of the late Walter Yoder, Dean H. S. Bender. Here, as with written documents, we are attempting to get a coverage of Mennonitism in its change and development. We welcome tapes which are sent in with this in mind.

D.: You put out a Mennonite Historical Bulletin. What is the purpose of this?

G.: The *Mennonite Historical Bulletin* is a modest quarterly of eight pages which serves in a small manner to help maintain the historical dimension to our Mennonite life out of which we operate, either consciously or otherwise. To be conscious of our past, as I have already noted, allows us to spot change, and respond to it accordingly. The historical dimension also helps us implement the right kind of change. We otherwise might not be aware of the spectrum of options before us out of which to choose.

Therefore, we include from time to time aspects of our history which go all the way back to the beginnings of the Anabaptist-Mennonite movement as well as such things as the influences of the Sunday school movement and the Mennonite Church and the historic Fundamentalist movement or Neo-Orthodoxy.

D.: Who subscribes to the Mennonite Historical Bulletin?

G.: Of course, the main libraries subscribe to the *Mennonite Historical Bulletin*. But we see it more as part of the teaching arm of the Mennonite Church — the teaching of our traditions, and this for any and all who take to

history as being important. The Mennonite Historical Association includes some 300 members — outside of the institutions and libraries — who by virtue of their membership receive the *Bulletin*. Membership dues are two dollars per year, although many contributing members give five, and sustaining members, twenty-five dollars or more per year, to help underwrite the total work of the Historical and Research Committee.

D.: Your Committee includes the word "research" as part of its title. What does this mean?

G.: It means at least two things. Hundreds of letters arrive each year which must be answered. Some types of information we cannot take care of, due to a limited budget. But we always provide some type of helpful information. A girl from Oregon asks for information on the Amish, and how one might join that church. Another student from Chicago is writing a paper on the Mennonites and wants some information, etc. We do have a small pamphlet which we send out gratis, wherein we underline pertinent information, including certain reference and biographical listings. But other types of requests merit hours of research.

We also carry on other projects. For example, Melvin Gingerich, my predecessor and present colleague, has just published his *Mennonite Attire Through Four Centuries*, a solid work which took years to complete. Our Committee initiated, supervised, and approved this volume for publication. It underscores our traditional simplicity in attire. Yet it shows that a specifically required Mennonite garb did not develop, significantly enough, until that moment in the late nineteenth century where we were not so sure of ourselves as to where we had come from nor where we thought God was leading us.

But research also means producing the *Bulletin*, working with the *Mennonite Quarterly Review*, and from time to time, working on special projects of an historic nature which the church believes ought to be carried through. For example, I am presently working on two books of Anabaptist source materials, one in German, and one in English.

D.: What about the Anabaptist Heritage project?

G.: This is indeed a project that has the wholehearted support of our Committee. The efforts of Jan Gleysteen in visualizing Anabaptist Mennonite history through film and drama are avant-garde but certainly well placed, and a form of communication full of genuine Anabaptist meaning. It is amazing how eager the Mennonite Church has become to find out more about its distant past, and how well Gleysteen is being accepted by scholar and layman alike. We are happy to serve as umbrella organization for Gleysteen's Anabaptist Heritage project.

D.: Is there anything available in way of pamphlets to congregations and interested persons?

G.: We do have some special pamphlets both for the district conferences and the local congregations. *The Duties of the Conference Historian*, by Nelson Springer, and *The Work of the Local Church Historian*, by Melvin Gingerich are two

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"BROTHER HENRY" B. BRENNEMAN (THIRD FROM LEFT, FRONT ROW), 1886, MENNONITE SUNDAY SCHOOL PIONEER

It is difficult to imagine the Mennonite way of life without Sunday school. Yet the whole *raison d'être* of Sunday school is being called into question, as are most other facets of the organized church. The 1894 letter of "Aunt Lina" of *Words of Cheer* fame speaks for itself to the fact that times have changed. But so has the Sunday school idea itself. Are there bits and pieces to be gleaned from "Aunt Lina," or for that matter from the spirit of John F. Funk, that ought not to be cast aside in these "times that are a-movin' on?"

Gerald L. Mumaw, in a pertinent lead article, reflects upon new evidence which points to a rather direct influence of one Dr. Sedwick upon Mennonite worship practices and thought. Henry B. Brenneman became both object of, and channel for, this influence; at first in Ohio, and later in a more universal manner at Elkhart, Indiana, where he worked with John F. Funk and the Mennonite Publishing Co. (The photo above has as caption: "Employees of the Mennonite Publishing Co., Elkhart, Ind., 1886.") Mumaw, a seminary student at the Associated Mennonite Biblical Seminaries, is from Wooster, Ohio. He is a lineal descendant of Heinrich Brenneman, the father of Henry B. Brenneman. (L. G.)

The Significance of the Sedwick Letters

GERALD MUMAW

I

Nothing ever happens in a vacuum. The Christian church has never been able to move independent of outside, worldly forces. Likewise, no group within the church has been free of influence from other groups. Nineteenth century Mennonites are no exception, a thesis which this paper attempts to substantiate for Ohio Mennonitism, in light of evidence found in a set of documents we choose to call the "Sedwick letters."

The W. S. Sedwick letters are a set of thirteen letters¹ which give evidence of pietistic revivalism having a direct influence upon a Mennonite family and in turn, by the nature of the case, upon the Menno-

nite Church after 1857.² The letters are (except for one letter of reference) addressed to H. B. Brenneman, better known in Mennonite history as "Brother Henry."³ The letters'

² The first letter was written July 9, 1857. The others in chronological order were: December 10, 1857; January 27, [1858]; April 6, 1858; May 19, 1858; June 29, 1858; September 4, 1858; May 23, 1860; July 22, 1860; June 14, 1861; March 14, 1862; March 31, 1862; September 5, 1862.

³ John Umble, *Ohio Mennonite Sunday Schools* (Goshen, Indiana: The Mennonite Historical Society, 1941), 216. Reference is also made to an unusual envelope in the "Brenneman Box" addressed to "Brother Henry, Elkhart, Indiana." The letter reached its intended destination.

¹ The W. S. Sedwick letters are part of a larger "Brenneman collection" which includes tax records, family letters, and business journals and letters of the Heinrich (from his own handwriting) Brenneman (1791-1866) family. They are kept in the "Brenneman Box" which has been handed down through the Mumaw side of the family. Some of the more important materials have been xeroxed and placed in the Archives of the Mennonite Church, Goshen, Indiana.

(Continued on Next Page)

SEDWICK LETTERS

(Continued from Page 1)

significance is most plainly seen in light of an understanding of the man who wrote them, their content, and the man who received them.

W. S. Sedwick was a dentist by profession. His date of conversion to Christianity is not known, but after becoming a dentist, he studied for the ministry at Denison University from 1857-1861. He was more than an academic, however, taking part as Sunday school superintendent at two schools, for example, and being a teacher in a third. The following paragraph written on January 27, 1858, grants a keen insight into the nature of Sedwick's thought and faith:

... it seems God really directed me to come to Granville to get an education (which of course is the duty of those expecting to study God's word and explain it to others) for the reason I am making enough every Saturday to pay my way the rest of the week—And you know a layman can do more good, leading prayer meetings and such things, if it is done just as well, as a young preacher—so with me. I believe I am doing more good here being considered "Dr. Sedwick" than if I were telling everybody I am preparing for the ministry.

Several things stand out in Sedwick's thinking. First, ministers should get an education. Second, they could be self supporting. Third, laymen should be active.

Sedwick demonstrated his activism in several different ways. He showed interest in Sunday schools, prayer meetings, revivals, selling books, and distributing tracts. All his letters reveal some type of religious activity and at one point in 1861 he said: "I believe I sin in working too hard." His activism, however, was only one of concern for the soul. A dualistic struggle between the forces of good and the forces of evil was evident in several letters (December 10, 1857; September 4, 1858; March 14, 1862). Another religious emphasis was a regarding of heaven as the primary end and goal of Christianity. It was the place where all Christian brothers would again ultimately gather. At one place he comes out strongly for substitutionary atonement.

Sedwick can not be classified as a Fundamentalist, for he lived previous to the time of that movement. Furthermore Sedwick quoted more sentimental religious poetry in his letters than he did authoritative scriptural proof texts, so dear to the Fundamentalists.⁴

To be seen throughout Sedwick's letters is a type of ecumenism. Whether at Denison University or at Howard Mission and Home for Little Wanderers in New York City, Sedwick never emphasized denominationalism; nor did he recognize the Mennonitism of the Brennemens as having any special import. His activity was in organizations such as the non-denominational American Sunday School Union. Yet he could consider the total Brenneman family as "brothers" and "sisters." He never addressed Henry without first adding the prefix "Brother."

II

H. B. Brenneman, to whom the Sedwick letters are addressed, was a member of the distinguished Brenneman family which produced many strong leaders for the Mennonite Church during the latter half of the Nineteenth Century. H. B. was the son and namesake of Heinrich Brenneman, an 1816 settler in Fairfield County, Ohio.⁵ Heinrich was one of the few non-farming Mennonites of that community.⁶ In addition, his four sons who grew to manhood were all ordained into the Mennonite Church—two of them as bishops.⁷

The leadership ability of the Brenneman sons was probably the product of several factors. First, as a successful gristmill operator, Heinrich had to be flexible—both on the interpersonal level and the business-operational level. Second, he was an exceptionally good reader for his time, and was known to read the Bible to his children.⁸ Third, he loved the church of his father and

donated land on his farm for the Pleasant Hill meetinghouse.⁹

H. B. Brenneman was noted primarily for his Sunday school promotion after he moved to Elkhart in 1867.¹⁰ He became closely connected with John F. Funk. Henry was the second youngest son and last to be ordained (he was ordained a deacon).¹¹ However, he was already 34 years old by that time and had at least 15 years of adult activity in the church. By 1857, "Brother Henry" was a book seller. He also was a writer of verse and possibly even music.¹²

Somehow Sedwick and H. B. Brenneman became friends the summer of 1857. Sedwick was in Fairfield County two months promoting the Sunday school and a month later he wrote to Henry desiring communication. Sedwick's stay in Fairfield County closely connected him to the Brenneman family. Henry is always "Brother," and more than once Sedwick inquired about the health of the Heinrich and Daniel Brenneman families. Even in that first of six letters written during the first year of their acquaintance in 1858, he expressed keen anticipation about meeting again. He reminisced about previous long talks and anticipated similar future happenings. Thus there was a strong feeling of Christian brotherhood between the two men.

For three years Sedwick wrote to Henry and told him about the religious activities in and around Denison University. He enumerated the latest converts, and told about happenings in Sunday schools and prayer meetings. He spoke of the piety on campus and about his wonderful feelings of security in Jesus.

The letters give little indication of Henry's response. However, Sedwick did continue to ask for prayer, and he continued (neither defensively nor apologetically) to detail all his latest activities. Evidently

⁴ Inerrancy of the Scriptures is one of the "Five Fundamentals" outlined in Stewart C. Cole, *History of Fundamentalism* (New York: Richard R. Smith, Inc., 1931), 34.

⁵ Albert Gerberich, *The Brenneman History* (Scottsdale, Pennsylvania: Mennonite Publishing House, 1938), 534.

⁶ John Umble, "The Fairfield County, Ohio, Background of the Allen County, Ohio Mennonite Settlement 1799-1860," *Mennonite Quarterly Review* (January 1932), 22.

⁷ Umble, *Ohio Mennonite Sunday Schools*, 160.

⁸ Gerberich, *op. cit.*

⁹ Umble, "The Fairfield County . . .," 23.

¹⁰ Gerberich, *op. cit.*, 552.

¹¹ Umble, "The Fairfield County . . .," 25.

¹² See the letter of June 29, 1858. Another letter in the "Brenneman Box" is from Singers Glen, Virginia—Joseph Funks Sons which refers to a previous offer in connection with the "in-process" edition of *Harmonia Sacra*. Also, the "Brenneman Box" contains three or four scraps of paper with melodies written on them. These also may be from H. B. Brenneman.

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IN GOD IS OUR TRUST

Independent Union Sabbath School

The Independent Union Sabbath School was organized at SNYDER'S CHAPEL, April 9th, 1871, and was the First Sabbath School ever held at said Chapel.

The following were the First Officers, Teachers and Scholars.

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EDDIE EDMANSON	PAUL HARGER	* MARY MILLER	ADDISON E. McILREE	EFFIE SNYDER	MARY THOMPSON
SARAH FENCETMAKER	ELI HARGER	* HESTER MILLER	FRED NIFFENEGGER	OLLIE SNYDER	PHEBE THOMPSON
ELIZ. FENCETMAKER	JOHN HARGER	MATILDA MANATT	ANDREW J. ROGERS	SOPHIA SMITH	KATIE THOMAS
FRED. FELDMAN	ELIAS HARGER	MAGGIE MYERS	J. W. ROGERS	CARRIE STEWARD	EMMA WOOD
JOHN GARVER	HENRIKA HARGER	NELLIE MEYERS	WM NEWTON ROGERS	ELIZABETH STARR	* HENRY YODER
* JOS. GINGERICH	LYDIA HARGER	MATTIE MYERS	MAHLON V. ROGERS	JOHN SNYDER	* DAVID YODER
* JNO. GINGERICH	LUCINDA HARGER	* DAVID MILLER	L. LeROY ROGERS	ISRAEL SNYDER	* J. K. YODER
* JERE. GINGERICH	* ABSALOM HERSHBERGER	* J. MILLER	ALBERT H. ROGERS	GEORGE SNYDER	* KATIE J. YODER
* J. C. GINGERICH	* DANIEL HERSHBERGER	* JOEL MILLER	WM. F. ROGERS	WM. SNYDER	* CATHERINE YODER

ONE-HUNDRED YEARS OF SUNDAY SCHOOL AT KALONA, IOWA, 1871-1971

In the second half of the nineteenth century, communities often organized "Union Sunday Schools," on an interdenominational or non-denominational basis. In 1870 this type of Sunday school was organized in Washington Township, Johnson County, Iowa, attended by fifty Amish Mennonite and other children. The organizers were Amish bishop Joseph J. Schwartzendruber and David Jackson, a member of the Campbellite church. In the next year the Independent Union Sabbath School was organized in the adjoining Sharon Township, at Snyder's Chapel, one and one-half miles north, and forty rods west of Kalona, Iowa. An old cemetery still marks the location of the chapel. The above reproduction of the brochure lists the officers, teachers and scholars. Of the 151 scholars, at least 51 were Amish Mennonite children, as well as several teachers. M.G.

Henry was supportive of Sedwick in these activities. A real break-through came for Sedwick in 1860 when he wrote a letter of jubilation in response to an obvious announcement that Henry was involved in the opening of a Sunday school. Sedwick gave Henry the address of a friend in Cincinnati, Ohio, to which he could write for Sunday school materials. He also sent a letter of recommendation to introduce Henry when he ordered the material. That this letter is still among the Sedwick letters points to the possibility that Henry never did send for American Sunday School Union material but used materials on hand, or perhaps only the Bible as the text. Sedwick's constant exuberance and push probably played a major role in starting the Sunday school in Fairfield County, Ohio. This letter of 1860 does prove beyond a doubt that

Henry Brenneman did start a Sunday school that same year.¹³

In 1862 Sedwick again jumped in jubilation in response to Henry's announcement of starting a second Sunday school. Sedwick, sold on the Sunday School movement, expressed that it was the "true hope of the church." He could even portray Jesus as having been a Sunday school superintendent. Brenneman finally seemed to be catching some of Sedwick's activism, though he transformed it into his own brand.¹⁴

¹³ Umble, *Ohio Mennonite Sunday Schools*, 159: "Tradition states that the Pleasant Hill Sunday School was organized in the year 1860, but this date is almost certainly too early." Because the Pleasant Hill Church was the larger and more progressive of the two Mennonite Churches in Fairfield County, it probably was the first to have the Sunday School.

¹⁴ The second venture was probably in the Turkey Run Meetinghouse. Umble lists the Sunday School as starting in "1860 (?)" (*Op. cit.*, 104).

Also in 1862, Sedwick (now at Howard Mission in New York City) recognized a donation of H. B. Brenneman and "Brother Kaegy" [sic], most likely Michael Kagey,¹⁵ brother-in-law of Daniel Brenneman, who left Fairfield County with Daniel in 1864 to work with John F. Funk. In 1862 at Howard Mission, Sedwick involved himself in a bit of the "social gospel." He showed interest in the needs of the children's home. Yet the spiritual motif remained his main concern. However one gets the feeling that the children were not regarded as the complex human beings which they indeed are; rather, more as simply "objects" to be converted to Jesus. The monetary support of Brenneman and Kagey at

¹⁵ Michael Kagey was a brother-in-law of Daniel Brenneman and left with Daniel in 1864 to work for John F. Funk. Umble, "The Fairfield County . . .," 25.

SEDWICK LETTERS

(Continued from Page 3)

this point again points out Sedwick's introduction of new ideas to which the progressive Mennonite family responded.

III

These several incidents of Brenneman's response to outside influence may seem insignificant. When viewed, however, in light of the total Mennonite activities of that time, it takes on substantial import.

The idea of Sunday schools was not welcomed into Mennonite circles until after the 1870's when H. B. ers became itinerant "pushers" of Brenneman along with several others.¹⁶

In fact, any type of social concern beyond the brotherhood seems to be largely nil to Mennonites of this time. The social concern of Howard Mission was not the same as, for example, Mennonite social concern since the turn of the century; however, it was quite a move for that day. It seems to have been a big step for Mennonites to have supported something beyond their brotherhood. That the Brenneman family was closely aligned with Sedwick, a dentist and college-educated minister, also indicates a new readiness to accept higher education which did not generally filter down into Mennonitism until the late '80s and early '90s.¹⁷ That Heinrich was a good friend of Sedwick indicates the open atmosphere in which his family had been raised.

These incidents become important to the Mennonite Church because of feats and achievements by members of the Heinrich Brenneman family. Eldest brother, Bishop John M. was away from home by the time these letters were written. But the openness Heinrich had with Sedwick is important background to understand how John's openness (to go to school with his children after being ordained)¹⁸ came from home. Yet in spite of openness he also acquired some of the real basics of the Anabaptist heritage, especially nonresistance. He wrote a pamphlet on "Christianity and War" in 1863 because he was concerned that nonresistance remain strong.¹⁹

Brother Bishop George Brenneman was a strong Ohio Mennonite Con-

ference leader who was respected and had a large bishopric oversight.²⁰

Brother Preacher Daniel Brenneman was active in the Pleasant Hill congregation for several trying years—leaving in 1864 for Elkhart.²¹ He was well liked, could preach in English or German, and had much love for the activity of the church. In 1874 he split from the (Old) Mennonites because they were not active enough.²² He advocated revival and prayer meetings as well as Sunday schools—looking very much like an advocate of the kind of religious activity in which Sedwick was involved. By 1857 Sedwick and Daniel had become good friends. How much influence Sedwick exerted is hard to measure but some influence can be assumed.

Henry's connection with Sunday schools in the larger Mennonite Church can be seen above. Finally, sister Catherine was a strong Christian who taught the Bible to her husband (George Mumaw)²³ who had not been well acquainted with it. This may have been a major factor in helping to save that branch of Mumaws for the Mennonite Church, which includes such leaders of the church as Dr. H. A. Mumaw, Levi Mumaw, and Dr. John R. Mumaw. It is at least noteworthy that George's brothers who lived in the same community (Longenecker Mennonite Church) all left the Mennonite Church.

The Heinrich Brenneman family demonstrated both a strong Christian home spirit and a love for the Mennonite faith. Yet they also were seemingly open to innovative expressions such as the Sunday school that would not basically alter their faith. The members of the family were strong in the faith and in leadership ability yet were regarded as the "progressives" who helped keep a deep vitality in the Pleasant Hill congregation.²⁴

In conclusion, the Sedwick episode of the Brenneman family throws out an interesting question in light of Anabaptist history. The Mennonite Church in America had lost much of the original Anabaptist vitality and mission-mindedness. The Sedwick energy generated out of a revivalistic-pietistic movement either gen-

erated a spark, or perhaps kindled a spark already started, in this influential Mennonite family. Sedwick's constant excitement about his "work in the Lord" undoubtedly showed the Brennemens that activity in religion did not necessarily need to be for "pride." The Sedwick energy, therefore, helped to re-infuse some of the original Anabaptist vitality.

W. S. Sedwick and H. B. Brenneman were both colporteurs. So was the sixteenth-century Anabaptist, Hans Hut.²⁵ The parallelism may be carried a bit further in that besides being book sellers, these men were also missionary minded—each in his own particular manner.

In spite of being colporteur and activist, Sedwick does not represent a Christianity as interpreted by the Anabaptists. The theology he imported contained negative aspects that often went along with the activism and religious concern of the latter nineteenth century. A certain dualism which lifted up a primary concern for "soul-salvation," and emphasis on heaven, to the detriment of a fulfilling community here and now was evidenced throughout the letters. How much of this the Brennemens picked up from Sedwick is difficult to determine. It is in this instance harder to measure the transferral of theological ideas than it is Christian activism although Daniel's schism in 1874 ultimately included many of the same elements of both Sedwick-type theology and activism. Mainline Mennonitism too took on many of these aspects by the early 1900s. Later, however, Brenneman was to have stated at an (Old) Mennonite conference: "If the church had been like this twenty years ago I never would have had to leave."²⁶ How much the Brenneman schism had to do with activism and how much with theology is another study, but even here the probability of Sedwick's influence should not be discounted.

The development of American Mennonite social and religious life from the time of the Civil War to the present has not yet been carefully researched from the standpoint of the history of ideas. The Sedwick letters provide a clue to one link in this history, at least for one prominent and influential Mennonite family in light of their interaction with non-Mennonite ideas. To study one example of possibly many similar incidences is at the least a helpful clue towards understanding the intricate story of the historical development of the Mennonite Church in America.

²⁵ "Hans Hut," *Mennonite Encyclopedia*, Vol II, 846-850.

²⁶ Adam H. Mumaw, letter to author, November 23, 1970.

¹⁶ Umble, *Ohio Mennonite Sunday Schools*, 101-104.

¹⁷ Umble, *Ohio Mennonite Sunday Schools*, 182.

¹⁸ Gerberich, *op. cit.*, 535.

¹⁹ J. C. Wenger, *The Mennonite Church in America* (Scottsdale, Pennsylvania: Herald Press, 1966), 100.

²⁰ Gerberich, *op. cit.*, 546.

²¹ Umble, "The Fairfield County . . ." 24. 25. Umble states that for the few years after 1858 "the settlement prospered, but the progressive policies of the young minister, Daniel Brenneman, wide-awake, and alive to the advantages of English preaching and Sunday School work as he was . . ."

²² Wenger, *op. cit.*, 109.

²³ Adam H. Mumaw, letter to author, November 23, 1970.

²⁴ Umble, "The Fairfield County . . ." 26. Wenger, *op. cit.*, 98-99.

Readers Respond

While some may refer to the "fog" which surrounds the story of the Swiss Brethren, I rather think the fog (or smog) is created by lesser lights than the Swiss Brethren of 1525.

We of today who are (in our foggy thinking) the modern Anabaptists, and are largely Protestantized, hardly understand the impact of the 1) Free Church, 2) Believers' Baptism, or 3) Separation from Evil, as each was emphasized by the Swiss Brethren.

We hear much about the Word, but the Swiss Brethren and the early Dutch Mennonites were men of the Word. As far as the record goes, their desire to recapture the spirit of the Christ-centered church, where every member was a committed disciple, was not heresy to the Word, then or now! Their insistence that the "act" of being a Christian correspond to complete obedience to the spirit of the Word, would hardly be called blind enthusiasm.

The mark of the New Testament disciple was (and is) not careless submission to error, even though this error carries the approval of properly credited "authorities." The New Testament does not speak of the Christian as being Anabaptist; neither did the Swiss Brethren, for they were people of the Book!

If there is or has been fog beclouding the witness of the Swiss Brethren or their descendants today, it is probably because we have not allowed the warmth of Calvary love, the brightness of Christ's person, the brilliance of His atonement or the Glory of His presence to be fulfilled in us. These were the aims and goals of the Swiss Brethren. We dare follow them only where they followed Christ. This is why they did not follow Luther or Zwingli, that is, Christ was not evident in their (Luther's and Zwingli's) witness.—I Cor. 3:11.

Duane F. Tucker
Hagerstown, Md.

The eleventh Hayama Missionary Seminar devoted its 1970 session to "The Christian's Responsibility in Political Affairs in Japan." The proceedings were edited by Carl C. Beck, from whom copies may be ordered. His address is 1-17 Honan 2 Chome, Sugunami Ku, Tokyo, Japan. Dr. Robert L. Ramseyer, a Mennonite missionary in Japan, was a participant in the program of the conference.

Trip to York, Around 1909

Among the materials that belonged to Preacher Henry K. Wismer (1823-1910) and his son, Deacon Benj. C. Wismer (1856-1934) both ordained for the Skippack congregation, is found an account of a trip to York County, Penna. What makes this account unusual is the description of the foods served during the trip. Undoubtedly this diary was written by Deacon Benj.'s wife, "De olt Hettie" as she was affectionately called. The account is transcribed exactly as it has been found in the original. One has the impression that "we were pleased with our trip" because the food was so delightful!—WILMER REINFORD.

We got to Nerristown about 9 oclock, to Philadelphia at 10 oclock Got to dillers at four had for supper sausage Went to a sick sister Had meeting Her name was Albert Bactle Saturday morning at Diller's We had for breakfast something good "ovester puding" and pork "sakes" Saturday morning left Diller's went to brother Levy Wisler and two old mades by the name of Bair and visited an old aged sister 83 years by the name of Fry, and her son-in-law that waited on her by the name of Fry Left there and for supper we went to "Saul Fony" deacon Had meeting in Hanover on Sat. eve

Sunday morning for breakfast at Peter Shank Had for breakfast scraple and fried mush The name of this little town is New Batimore This morning we will leave this place and have meeting at Hostettler This is Sunday dinner and their name is Martin Fried Oh, we had good dinner We had chicken For Sunday eve supper we were at the same place where we had dinner On Sunday we had meeting in Hanover Went to Flickerings in Hanover Left there in the morning at 9 oclock Took the trolley and arrived at Bair station Reuben Bair met us there and took us with him for dinner A very pleasant place Had sausage and cold beef for dinner Well this is supper and still we are at the same place at Reuben Bair's Monday evening we were over night at Mathias Rudy Had meeting on Monday evening in Little York This morning, Tuesday, we took train for Franklin County Arrived at Chambersburg at about 10 oclock Brother Daniel Landis met us there and took us home for dinner We visited a sick sister by the name of Matty Long, aged 76 years This place is called North Chamberlain Were for dinner at Joe Horst and stopped at two other places, by John Lands and Daniel Koons, and for supper we were at Ale Fries This morning is Wednesday We were at Daniel Lands over night Will have meetings in the forenoon in the Row meeting house Had

sausage and pork ribs and hot mince pie and some layer cake before we left Daniel Lands We went to other sisters by the name of Sarah and Susie Leman Wednesday dinner we were at Joseph Martins They had a lime kiln on their farm and we went to see it and to their place what was called the Roe Spring, then from that place we went to George Bitners and large hills that they call Klarks Nob. They are hills called Blue Ridge They look like mountains George Bittner is a very pleasant man This evening we will have meeting at Upper Strassburg

Thursday morning we had breakfast at Samuel Horst Had for breakfast fried mush and scrapple and fried pork steak This morning we will leave this place and be for dinner at John Berkholder, and had meeting in the afternoon at Chambersburg church Thursday evening for supper we were at Joseph Leaman From there we went to Levi Horst over night From there it was Friday morning then we started for home We were pleased with our trip

News and Notes

LEONARD GROSS

J. John Friesen, Butterfield, Minnesota, has written a small pamphlet, *Who - Are - We? Our People, Our Church, Our Family; A Brief Historical Record.* (1970). 17 pp. Friesen, in his own laconic manner, pieces together ethnic, religious, and genealogical materials in such a way that the reader is taken almost by surprise by the myriad of ideas which are contained on a short score of pages. Would that all genealogists might set their own family record within the solid context of a veritable confession of an historic faith, as Friesen chose to do!

The Ziegler Family and Related Families in Pennsylvania, by Gertrude Mohn Ziegler, published by the author, 1970, 464 pp., \$10.00 plus mailing charges of 24¢, and state tax for Pennsylvania residents. (P. O. Box 127, Zelenople, Pennsylvania 16063). The first ninety pages contain a solid account of the meaning behind a "family history," both for the compiler/historian and for the reader. Gertrude M. Ziegler understands the intricacies of the genealogical business and communicates well, also proving her mettle as an historian. Pictures, charts and maps contribute to the worth of the volume. At the present time there are less than seventy copies left for sale.

(Continued on Page 6)

NEWS AND NOTES

(Continued from Page 5)

James E. Landing has written a five page article: "Amish Settlement in North America: A Geographic Brief," printed in the *Bulletin* of the Illinois Geographical Society (Vol. 12, No. 3, 65-69).

The latest in a series of directories is: the *Indiana Amish Directory, Elkhart and Lagrange Counties*, by Eli E. Gingerich and Harold E. Cross (Baltimore, Division of Medical Genetics, Department of Medicine, Johns Hopkins University School of Medicine, 1970, 250 pp.) It includes township maps with locations of homes and complete family directory information, including birth, death, and marriage dates.

James Virgil Miller has written a 72 page History of the Miller Family with a complete Record of the Descendants of Daniel B. Miller (Bluffton, Ohio, 1970).

Peter G. Klassen's *A History of Mennonite Education in Canada, 1786-1960*, a doctoral dissertation for the University of Toronto, was completed in 1970.

The J. Y. and Gertrude (Yoder) Hooley Family History . . . (Kouts, Indiana, 1970, 62 pp.) has been written by John F. Murray and others.

Marlin E. Miller's doctoral dissertation, *Der Uebergang: Schleiermachers Theologie des Reiches Gottes im Zusammenhang seines Gesamtdenkens* has been published by the Gütersloher Verlagshaus. (Gütersloh, Germany), 1970, 247 pp.

Pennsylvania German Fraktur and Color Drawings (Penna. Farm Museum of Landis Valley, 1969), introduced and interpreted by Don Yoder, Vernon S. Gunnion and Carroll J. Hopf, includes eighty plates of Ephrata, Schwenkfelder, Mennonite (20 plates), and other Fraktur prints. It is a beautiful edition.

The Winter 1968-1969 edition of *Pennsylvania Folklife* (Vol. 18, No. 2, ed., Don Yoder) includes the following articles of interest to MHB readers: "Trance-Preaching in the United States" by Don Yoder; "The Sleeping Preachers: An Historical Study of the Role of Charisma in Amish Society" by Harry H. Hiller; and "The German Journalist and the Dunker Love-Feast" by Donald F. Durnbaugh.

Travel, October 1970 (Vol. 134, No. 4) includes an article by Bill Thomas: "Amishville, U.S.A."

The Lancaster Mennonite Conference Historical Society planned a "Study of the Mennonites" for the Tuesday and Thursday evenings, March 30-April 29, 1971. The study was designed to help laymen, students, and teachers, etc., "appreciate

their heritage and better understand various Anabaptist groups of the present day." The teacher for the series was Myron S. Dietz. Guest speakers included: Ira D. Landis, Martin Ressler, Grant Stoltzfus, Amos Weaver, Howard Eastland, Isaac Clarence Kolp, Peter Dick, Clarence Fretz, Laben Breckbill, Floyd Stoltzfus, John Ruth.

The book, *Mennonite Attire Through Four Centuries*, by Melvin Gingerich, was released by the Pennsylvania German Society, on December 15, 1970. It was sponsored and approved by the Mennonite Historical and Research Committee.

The AMS Press, Inc., 56 East 13th St., New York, N. Y., 10003 has reprinted the first forty-two volumes of the *Mennonite Quarterly Review*, covering the years 1927-1968. The full-size reprint edition in library binding may be purchased for \$890.00. The bound per volume price is \$21.50.

Irvin E. Burkhardt has published a limited multilithed edition (1970) of *Reminiscences and Records of the Family of Enoch and Hannah (Eby) Burkhardt*, who were residents of Wellington County, Ontario. A copy has been deposited in the Goshen College Mennonite Historical Library.

Dr. Frank Epp, Ottawa, Canada, who has been commissioned by the Mennonites of Canada to write a history of the Mennonites in Canada, plans to spend half time on the project in 1971 and 1972. Publication of the book is scheduled for 1974, marking the 100th anniversary of the large migration of Mennonites from Russia to Canada in 1874. To date Dr. Epp and his assistants have collected eight file-cabinet drawers of materials in their basic research. These records are contained in 500 manila folders.

Marge Alexander published a feature article on the restoration of the Hans Herr House in Lancaster, Pennsylvania, in the *Pennsylvania Farmer*, June 27, 1970. The title of the article was "An Old Landmark Is Saved! Hans Herr House Being Restored."

The Mennonite Historical Library, Goshen, Indiana, and the Mennonite Historical Society Library and Archives, Lancaster, Pa., have sets of the Sugar Creek, Ohio, *Budget* on microfilm from the earliest issue of May 15, 1890, through August 1950. The issues since that date are available in the libraries in their original form. Libraries may order positive microfilm copies of these early issues of the *Budget* from Micro Photo Division, Bell and Howell, Wooster, Ohio 44691.

The National Committee for Amish Religious Freedom, of which the Reverend William C. Lindholm, Grace Lutheran Church, East Tawas, Michigan, is chairman, issued its news letter of September 23, 1967, featuring the U. S. Supreme Court Case in which the LeRoy Garber vs. The State of Kansas was featured. Enclosed with the letter was the brief prepared by Leo Pfeffer "in support of jurisdiction of National Committee for Amish Religious Freedom." It was listed as case no. 393 in which an appeal was made to upset the decision of the Supreme Court of the State of Kansas. Pfeffer's address is 15 E. 84th St., New York, New York, 10028.

Mennonite History for Juniors

HELEN ALDERFER

I have been working on a formula for *On The Line*, a paper for 9 to 14 year olds which has taken the place of *Words of Cheer* and *Junior Messenger*.

One hope I have is to include Mennonite Church history. I would like to see our writers dig deep for the experiences and faith of our forefathers. The day is past when our children can hear a person tell actual experiences from those who knew the early pioneers. Now it will need to be recorded for them. Hopefully, the written account will be able to put flesh and blood onto some of the dry bones of Mennonite history.

My vision is for articles about 800 words in length, written with the 12-year-old in mind. I am planning to include photos to accompany the articles. If the writers have photos which could be considered I would be happy to consider them. If photos cannot be found, then I will commission art to accompany them.

Such an article will depend on whatever research is available. For example, historical accounts already written, usually on the adult level, and family history and stories handed down verbally.

In many communities there have been outstanding bygone heroes of the faith. Once they were young. How did they feel about life when they were growing up? What sort of young persons were they? Are any of their experiences known? What did they make out of them?

I see as the chief goal for such an article, making people real by their life experiences. Their story told in a readable manner could inspire interest in and love of the church and its people. That is a high goal and a worthy one.

Letter from "Aunt Lind"

(From the Perry Yoder collection)

Sterling, Ohio
August 28, 1894

Miss Anna Yoder
Weilersville, O.

My Dear Anna,

May the sunshine of God's love be with you, may you fully realize and appreciate the loving favor of your heavenly Father, and may your life be an anthem of praise and devotion to Him who hath loved us and hath given himself for us. I can send you no better birthday wish than this.

You perhaps wonder why I write to you when I have an opportunity of meeting you and talking to you in Sunday School. But the S. S. hour is hardly ever long enough for me to tell my dear girls all I want to; and besides it is not all on the lesson subject. I wish you knew how I enjoy the privilege of meeting with my class. It is one of the sweetest enjoyments of the summer and we are having such grand lessons, the sweet old story about Jesus. Oh, that our lives were a continual witnessing for Him. After all His blessings and His loving favor, how can we help but rejoice in Him, and live and work for Him.

It seems to me every day brings to us so many new reasons for joy, thankfulness and consecrated living, that we can not be careful enough, and strive hard enough to *live* to the fullest extent of our powers. You know it is not always the long life that is the most successful:

We live in deeds, not years
In thoughts, not breaths
In feelings,
Not in figures on a dial.
He lives most, who thinks most,
Feels the noblest,
Acts the best.

And the time for this true thinking, noble acting, etc. is *now*: that golden moment, upon which depends so much of not only our own life, but the lives of those who are near and dear to us.

We need to be always on our guard so that we may be able to meet the tempter when he comes to us, for he will come. But I am so glad that we have such a dear Savior's example to guide us in times of trial. And I am so glad that He has provided us with so effectual a sword (the Bible) to fight Satan with. Let us always be ready to use that sword.

You know everything that we do, as the days go by, is done for eternity. Oh, let us live carefully, and let us live so close to Jesus that we

will feel like talking to Him every time we undertake any work. Let us ask His counsel in little things, for He delights to have the full confidence of His children. And He will help in the little trials and perplexities as well as the great ones. And it is so sweet to know that so loving and true a Friend as Jesus is constantly with us.

May I yet mention the necessity of having true, pure, associates. Nothing except God so ennobles our character and helps us in the Christian life as good true Christian companions. I believe God intends us to be sociable; I believe he wants us to be friendly and to have friends; but I believe we owe it to God and to ourselves to try to have noble Christians for our own trusted friends. Do not understand me to say that we must shun the erring and those who are not Christians. We can be friendly to them and try to lift them to a nobler life. But remember, by God's grace we must try to *lift them*, and not allow our Christian character to be lowered by associating with such.

The best associate, and the best guide in society however is the word of God. Let that be our constant companion, and let us follow its directions. I think no day should pass but what we should make use of some Bible passage. We may be very busy, but we are seldom so busy that we can not read one verse. And that may furnish us food for thought while at our work.

Then prayer, the "key to heaven", oh use it often. It moves the Hand that rules the world, and it helps us so much. I might give you of my experience here, but my letter is growing too long, will only say that I know God answers prayers, and even in little things as well as great ones. Of course I believe that you have experienced this for yourself.

I do not write this because I think I can bring you something new. It is only what you have perhaps often read and heard. But I thought perhaps I could in this way remind you anew of the responsibility of our lives, and the importance of living close to God. And perhaps some time in the future when I am no more near you, you may look over this letter and gain therefrom new courage, and new love for and in the Christian life.

May such be the case, and may your life be useful to the fullest extent, not only to those around you, but to God. And it *will* be if you live for God, no matter what your work may be. We sometimes long for an opportunity of doing more for the Master. I believe that He gives

us the best of opportunities just where He places us. No matter what we do, if we do it "heartily as unto the Lord" it will be approved by Him.

I must close. May this imperfectly written missive go on its intended mission in Jesus' name. Will you pray for your loving S. S. teacher.

May God bless you.

Lina Zook

In Appreciation of Herbert Hoover

(The document below, written by Alvin J. Miller, sometime Director of the American Mennonite Relief in Soviet Russia, is taken from the May 1965, *ARA Association Review*, p. 17. L.G.)

My first meeting with the late Herbert Hoover was in his Paris office in 1919 when our American Mennonites' committee conferred with him concerning European areas of needy war-sufferers.

Our Mennonite relief organization had been cooperating with the Near East Relief in Asia Minor and, on a larger scale, in the war-devastated regions of France, with the Society of Friends, in conjunction with the American Red Cross. (But) it was then decided by our young men to explore the possibility of relief activities to be conducted by the American Mennonites themselves.

Above all others, Herbert Hoover was considered best fitted by experience, temperament and religious background to advise this Mennonite committee in France on the crucial problems to be encountered in relief work. . . .

Mr. Hoover's sage advice to the Mennonite committee, including Bishop S. E. Allgyer, Roy Allgyer, J. C. Meyer and Alvin J. Miller was of utmost importance. This became very evident when the cooperation of the American Mennonite Relief with the American Relief Administration tremendously increased the effectiveness of the Mennonites in Soviet Russia during the famine there.

Affiliated with the A.R.A., the American Mennonite Relief distributed food and clothing to the neediest in its chosen areas, regardless of race or religion. To help in rebuilding the local economy the organization brought horses from Siberia, and imported from America fifty tractors and plows to enable the farmers to produce food locally.

Book Reviews

Mennonite Attire Through Four Centuries. By Melvin Gingerich. Breinigsville, Pa.: The Pennsylvania German Society. 1970. 192 pp. \$10.00. Trade Distributor: Herald Press, Scottsdale, Pa.

This book provides the first comprehensive study of the history of Mennonite costume by a competent scholar. It is a beautifully executed book, handsomely printed on a glossy white paper, bound in a polka-dotted off-white coarse linen, and generously illustrated with sixty-four black-and-white pictures plus two full-page, full-color frontispiece reproductions of an Anabaptist man and woman of about 1750. This book will be a revelation to most present-day Mennonites, upsetting many a firm impression, and is a rich storehouse of information and description for the historian, anthropologist, social science teacher and other related areas of professional interest.

As a fellow member with the author on the Historical and Research Committee of the Mennonite Church, it was my privilege to read a preliminary draft of this book seven years ago. Already then I was impatient to see it published because of its pertinence to an emphasis still prominent in many sectors of the church. But it is an evidence both of Dr. Gingerich's brotherliness and thoroughness in researching his subject that he postponed publication until he was able to receive wider counsel of the brotherhood. The facts do not bear out the views held by some major sections of the American Mennonite Church. The most diligent research simply will not provide the data for an interpretation different than the one summarized so masterfully in the author's concluding chapter.

Gingerich's approach is primarily historical although, as he says, his study also surveys psychological and social factors which helped establish the Mennonite mores in America. The work is not a theological treatise on the biblical teachings concerning simplicity, though the book does present sympathetically the Mennonite rationale for nonconformity to those dress patterns which to them represented or fostered non-Christian values and witness.

The discovery made, as costume practices and standards are meticulously examined, returns again and again almost like a refrain: namely, that Mennonites from their beginning and until about one hundred years ago believed and taught that the principles of simplicity could be

preserved without uniformity and without legalistic approaches of any kind. Then between 1865 and 1950 no less than 230 resolutions were passed in the district and general conferences concerning nonconformity in dress. Many of these called for the wearing of a specifically fashioned garb. It should be said in all fairness that this reaction was in response to the irreversible loss of both the German language and of geographical isolation.

An enlightening analysis is made of the anti-necktie movement which includes a vigorous statement made by John F. Funk, the editor of the unofficial church organ, *The Herald of Truth*. This analysis brought to this reviewer's memory the time in Ohio in 1947 when he was asked by the trio of bishops that ordained him (O. N. Johns, E. B. Frey, and A. J. Steiner) to agree not to wear a necktie and to wear the plain coat. He did not broach a review of this request until ten years later when he raised the question with his bishop at that time, D. D. Miller of Berlin, Ohio, whether he might be given the liberty to wear a lapel suit while attending the Mennonite World Conference in Karlsruhe, Germany. Permission was somewhat reluctantly granted.

Throughout this discussion of Mennonite costume, the historical facts testify not to uniformity but rather to an unmistakable emphasis on simplicity while wearing the prevailing garments of general society. This is the Mennonite costume history in a nutshell except in a few conferences and only for the past century.

By the time this reviewer reached page 140 and the discussion of hosiery and footwear it occurred to him that what is said about anklets, namely, "With the growing popularity of anklets, the Lancaster Conference ruled against them in 1943", could have been said about several different conferences about a variety of article of dress. The Mennonite Church seems to have been on the run from worldliness and for its own identity. It appears in retrospect that we differed at times from the world, not out of concern for modesty and simplicity, but out of a penchant to be different. In fact when it was the style in the late forties for women's dresses to be longer, one Ohio Bishop counseled his congregations not to lengthen their dresses since this would be to follow the worldly fashion!

In connection with the discussion of Mennonites and jewelry, this reviewer also recalled vividly his own mother's deciding at the time of his

ordination in 1947 to no longer wear her wedding band. She had worn it ever since her marriage more than twenty years before and had been a member in good standing in the Oak Grove Church near Smithville, Ohio all the while. In several instances Gingerich cites this same congregation as one responding to change in ways that manifested the more brotherly approach of patience and tolerance. It was in this same congregation that the widely known and beloved deacon C. Z. Yoder served and wore a goatee until his death in 1939.

The 34 pages of appendices provide a significant amount of additional material on such matters as the clothing regulations of certain European nations: costume in the Palatinate, Mennonite costume in South America, and costume practices among the Hutterites. The Index is excellent; however, there is no bibliography. The publisher is to be commended for printing the footnotes at the bottom of the same page on which the reference is made.

The evolution of the Mennonites from an aggressive, evangelical people to a quiet and somewhat fearful people is an instructive story of what a group is likely to do in response to an impending loss of identity in a new world as the earlier barriers of isolation and language are gradually lost. Dress then becomes a final stronghold against absorption by the surrounding society and the sanctions enforced become even more critical and numerous.

—Gerald C. Studer

Faith in Ferment. By Samuel Floyd Pannabecker. Newton, Kansas. Faith and Life Press. 1968. 385 pp. \$6.50.

This history of the Central District Conference of the General Conference is a model for the writing of the history of other districts both in its clarity and in its meticulousness of detail without being tedious. It tells a story of many unions—certainly an appropriate emphasis for this day of mergers and ecumenical spirit. It is astonishing however to learn in an early chapter that Swiss Amish and Mennonites refused to travel to America in the same boats! It becomes clear in this account that the churches that eventually formed the General Conference entertained many views and practices about thirty years ahead of the (Old) Mennonite Conferences. The book contains many helpful charts and illustrations.

—Gerald C. Studer

pamphlets stocked alongside *The Mennonites, a Brief Guide to Information*, by Melvin Gingerich and Cornelius Krahn.


D.: Is there anything pushing to be done?

G.: Right now we are sending the last volumes of the Robert Friedmann library to Japan where a public Anabaptist-Mennonite library is being set up by Dr. Gan Sakakibara, a Japanese scholar and professor. But we never quite get caught up with accessioning. Drawers upon drawers of materials stack up. But I've not talked to an archivist yet who was caught up. We are in fact happy that so many materials come in. It is a sign of health — although it is true, we could use far more secretarial help in the processing of these documents.

D.: Do you have funds for this?

G.: This year we are a bit limited. As you well know, General Conference has been affected by the national financial squeeze. But we are grateful that for over fifty years the Mennonite Church through its General Conference has seen the importance of the historical perspective of life and has funded a realistic budget for the Archives and the historical research connected with it. We are also grateful for continued support from members of the Mennonite Historical Association who continue strong with support.

D.: What do you like best about your work?

G.: I like it that my work takes me into the lives, hopes, and death of many Christians who were attempting to be true to life under God, many who did not live in vain. We should still be listening to them. 

Seeds, Fruit, and Life-Giving Water

By Alice Sieber

Signs of spring appear on every hand in the Black River Valley of Argentina. After standing dry through winter months, the canals again mirror the tiny new leaves of bordering willows and poplars. Several weeks ago the floodgates were opened, permitting the life-giving stream to flow into the big canals and from there to the smaller ones, on and on past the fruit farms. The farmer depends on these canals to irrigate what would otherwise be semiarid fruitless land.

As summer approaches the eighteen-mile long island across the bridge from Choele-Choel will offer a beautiful spectacle to travelers weary of mile after mile of sagebrush country. Roads converge on this frontier town from Bahia Blanca (an Atlantic port), Videma (province capital), and from Bariloche (the Switzerland of South America).

Yes, spring is on the wing. The soil is being prepared for sowing. In special patches thousands of tomato seedlings are thrust into the good earth to supply plants for a growing industry. We too are sowing — sowing the seed of truth. Patience sometimes wears thin as it's so human to expect the seed to take root, shoot up, and bear fruit overnight. We do praise the Lord for evidences that the seed of truth has taken root, for small signs of growth appearing where the seed has fallen into good ground.

Nely lived just up the street from us when we first arrived in Choele-Choel. One Sunday evening she invited me to drink mate with her, which marked the beginning of our friendship. Very clearly she needed a listener. As confidence grew, her story unfolded to reveal bitterness, frustration, and rancor. Six years ago she left her husband and moved from a nearby town to Choele with her two boys and a girl, determined to make

it on her own. Every Wednesday her husband, a railroad engineer, came to see the children, but not a word was spoken between parents. The rent money was the only support the father provided.

Nely is a go-getter, ambitious, and proud in the sense that she wouldn't ask her husband for additional money even if she really needed it — which was too often the case. She took a hairdresser course, set up her shop, and took on any additional work she could find. The story of "Paradise Lost" went on and on, and her voice reached a high pitch as she verbally lashed out at the culprit — her husband, of course. One day she said: "It's as though a tightrope is strung



Mrs. Floyd Sieber (left) fellowships with friends in Choele-Choel over mate, a South American tea.


Alice (Mrs. Floyd) Sieber is a missionary in Choele-Choel, an agricultural frontier community in the Rio Negro Valley of Argentina, with Mennonite Board of Missions, Elkhart, Ind.

between my husband and me, and the ones balancing on that rope are the children."

Nely first attended our services about a year ago. She continued somewhat irregularly until one day during a study on the life of Jesus she heard enough of His love, pardon, and beautiful example that the message touched her heart. "Oh, I believe," she said, "that the narrow way is the only way, but it's too difficult. Six years is a long time, and there's too much to pardon. No, no, Alicia, I can't take him back, and the more I read this New Testament the worse I feel."

One day Nely moved, and since she had no one to transport the heavier furniture, we offered to take it in our pickup several blocks toward the center of town. Her husband was there, and in the course of excited chatter about moving, she asked a question and he answered, triggering

the miracle that the Lord brought about in spite of my doubts. They have again assumed the responsibilities of home as husband and wife and as parents. She and the youngest child attend services regularly and have been an encouragement to us. The father professes to be an atheist and the boys say their belief in God is sufficient. We continue to sow.

We have found Choele-Choel and surrounding communities suffering deep spiritual drought. "You kill my dog, I'll kill your cat" might summarize the pervading philosophy here. We've learned to know a dozen German families but have yet to find one whose members are all on good terms. This is common in other groups too. So as the water—permitted to flow from the river into the thirsty desert—changes gray desolation into fruitful green, we pray that God will use us to point the way to Jesus, the life-giving One. 

Items and Comments

Evangelist Billy Graham said he takes a favorable view of the Jesus People movement among the nation's youth. He differed with those who think it might be a fad.

"It doesn't bother me that it might be a fad. If it is a fad, I welcome it as a fad. At least it is a positive fad. It's a lot better fad than tearing down a city and burning buildings the way they were doing a couple of years ago," he said.

"I'm for anything that promotes the gospel of Jesus Christ. The movement is not just limited to California—it's sweeping the country. I think young people have found that drugs and permissive sex haven't given them the values they wanted."

Three denominations have joined in sponsoring a 60-second television spot aimed at reconciling fathers and sons who may have different views on the role of the military.

The sponsors are the Church of the Brethren and the Mennonite Church, two historic peace denominations, and the United Methodist Church.

The "spot," narrated by actor Greg Morris of TV's *Mission Impossible* and produced by the United Methodist film agency in Nashville, has been scheduled on more than 300 stations.

"If your son, like God's Son, takes another way to peace, will you understand?" the spot asks. The message is designed to bridge the gap between sons who may have chosen nonmilitary approaches to peace and fathers who may have grown up through two world wars, Korea, and Vietnam.

The text of the "spot" says: "A father went to war leaving son, daughters, wife and gave his life for his country. When his son became a man, he too went to war and gave his life for his country. God had a Son. When He became a man, He chose another way. He didn't go to war, but gave His

life for peace. If your son, like God's Son, takes another way to peace: will you understand?"

• • •

According to AMA Update a recent report of the National Center for Health Statistics says today's kids are 10 percent taller, on the average, than their great-grandparents were at the same ages, back in 1875—and they're 15 to 30 percent heftier, too. A typical 10-year-old boy, for example, is likely to be a half-inch taller than his counterpart, a decade ago.

In fact, says the report, American children, both of white and Negro ancestry, are among the tallest in the world.

Pews are "out" and church structures enhancing community are "in," if reverberations from a Christian liturgical workshop in Detroit are any indication.

Leading experts on worship participating in a "shapes and substance" seminar on the practical environment of worship, said places of ritual in the 1970s should be "flexible, temporary, secular, as well as sacred in appearance" and should be patterned after the home as much as possible.

Father Joseph M. Connolly of Baltimore, president of the National Liturgical Conference, which sponsored the four-day workshop, made it clear that churches could do very well without pews in the future.

The Roman Catholic pastor said his own church had ripped out all the pews and sold them. "We have to allow people to be people, and they are not people if they are all locked into one position," he added. The congregation uses folding chairs for resting.

Another liturgical expert, Father Robert Hovda, of Washington, D.C., said a "church that looks like a church is inevitably a failure."

• • •

The three-million member National Association of Evangelicals declared abortion to be "morally wrong" except to safeguard the mother's health or in the cases of pregnancies resulting from rape or incest, during its annual convention in Los Angeles, Calif., April 20-22.

The resolution represented one of the first collective statements by a conservative Protestant body on abortion in recent years. The only major Protestant churches speaking out on the issue have been liberally led denominations that have favored liberalization or repeal of abortion restrictions. The Roman Catholic Church has remained opposed to abortion for any reason.

Whatever American Protestantism is—or isn't—can largely be attributed to the Sunday school, conclude the authors of *The Big Little School* (Harper & Row), a history of the Sunday school movement in American churches. Authors Robert Lynn and Elliott Wright assert that the Sunday school is "American Protestantism's training ground . . . the big school in matters religious . . . and an important little school in the rearing of the whole nation."

It remains so despite attempts to discredit or disregard it and despite the fact that enrollments have declined so sharply that "some denominations are not far from throwing in the towel."

The authors of *The Big Little School* contend that although important changes have taken place in the huge Sunday school enterprise, the classroom scene in thousands of churches around the country remains essentially unchanged. It is often the same as it was 50 years ago, although the professionals on denominational staffs have tried to make it mirror everything modern about education, according to Mr. Lynn and Mr. Wright.

CHURCH NEWS

Peace Spots Stress Personal Responsibility

Personal responsibility for peacemaking in individual and social conflicts is the theme of two television spots that were offered to stations in late April and May by four Protestant denominations.

Peacemaking isn't something restricted to negotiators at a peace table, according to Kenneth J. Weaver, producer of the spots and executive director of Mennonite Broadcasts, Inc., Harrisonburg, Va. "Peacemaking is something everyone has to work at—on the job, in the home, between opposing groups of people, or in making a decision whether to serve in the military," Weaver stated.

One spot shows average persons relieving tensions between polarized groups. Visuals include a student and national guard confrontation, minority workers on a construction site, and the generation gap. A contemporary sound track sings out, "Let's all make peace and pass it on—it's the Jesus way." This spot is presented by the Mennonite churches and the Church of the Brethren.

The second spot attempts to bring together sons who have chosen nonmilitary approaches to peace and fathers who have grown up through two world wars, Korea, and Vietnam. The spot asks fathers and—by implication—others in the viewing audience: "If your son, like God's Son, takes another way to peace, will you understand?" Actor Greg Morris narrates the spot, which is presented by the United Methodist Church and the Mennonite and Brethren churches. As of mid-April, the spots have been scheduled on 321 stations on public service time.

"In a time when the nation is confronted with the atrocities of war and what war does to the violent, as well as to the destroyed or maimed enemy, it is time to consider the alternatives to violence and war—not only as national policy, but also in our individual, everyday lives," stated Nelson Price, director of broadcasting for the Television, Radio, and Film Division of the United Methodist Church.

"The two TV spots present the possibility that there are alternatives to violence and war," Price said. "If the individual is responsible for his actions, then the individual can be a peacemaker in his own neighborhood and community, in the nation, and the world," he added.

Can television spot commercials begin to change attitudes and actions? The United

Methodist, Mennonite, and Church of the Brethren communicators believe so. Television, sometimes characterized as a violent medium, can also present the alternatives to violence and war, according to Ronald E. Keener, news director of the Church of the Brethren, Elgin, Ill.

"Obviously the Army thinks so, too," Keener commented. "They are spending over \$10,000,000 in radio and television spot messages aimed at recruitment. We need also to present nonmilitary options for peace. The spots suggest that our national and individual need is that of reconciliation and healing, of new options, of humanizing relationships."

Two Mennonite bodies are sponsoring the spots—Faith and Life Radio and TV of the General Conference Mennonite Church and Mennonite Broadcasts for the Mennonite Church.

Laurelville New Building Dedicated

Laurelville Mennonite Church Center dedicated its new building, a twenty-unit condominium, on the afternoon of May 22, 1971. The program leader was Maynard Shetler of Scottsdale, Pa., and the dedication prayer was led by Elvin Byler, Lancaster, Pa. Others serving on the program were Phares Rutt, New Holland, Pa.; Harold Cullar, North Lima, Ohio, and A. J. Metzler of Laurelville. Mr. and Mrs. Phares Rutt and Mr. and Mrs. Nelson Brunk presented paintings, originals by Jan Gleysteen, to be hung in the new building.

The new, two-story building consists of twenty modern lodging units with electric heat and air conditioning. The attractive cathedral lobby will serve for evening re-

laxation or small-group fireside discussions.

The ownership plan gives each of the twenty owners legal title to their vacation room. The agreement between Laurelville and the owners allows them up to thirty days of free use. For the remaining days Laurelville will rent, for a broker's fee, to other persons and groups. The income realized will be returned to the owners. This sharing concept frees Laurelville of the burden of capital investment and financing, and yet provides a modern facility for its guests attending the year-round programs.

Two more buildings to be completed in a few weeks are a conference building with a large meeting room and two smaller rooms, for up to 300 persons, and a five-room office building.

With the completion of the building program Laurelville will have the capacity to host 175 guests during the winter and more than 300 summer guests, with a built-in flexibility of running two or three programs simultaneously.

West Coast Leaders to Train

A three-day training experience for congregational youth leaders is planned for June 24 to 27 at Drift Creek Camp, Lincoln City, Ore. The weekend will begin with registration at 6:00 p.m., Thursday evening, and conclude with lunch on Sunday, June 27.

The basic resource person for the weekend is Art Smoker, churchwide youth worker from Scottsdale, Pa. Other leaders are yet to be confirmed.

The weekend is designed to help leaders:

- think through their roles as leaders
- become more conversant with issues youth face
- gain new youth program ideas
- learn to work supportively with other youth leaders
- discover new implications for following Jesus today

Each congregation in Oregon, Idaho, Montana, Alberta, and Saskatchewan is encouraged to select a team of at least four persons—two adults and two youth—to attend the training seminar. Teams should include those who will be leading



youth group life during the coming year.

The program will move between input; small-group interaction, discussion, and decision; Bible study and worship. Opportunity will be provided for each congregational team to share together and begin creating a youth program specifically related to congregational needs. There will also be opportunity for personal interaction with resource persons.

Cost for the weekend is \$18 per person. Congregations are encouraged to help underwrite the expenses of their representatives.

Persons desiring to register for the seminar should call or write to Emerson R. Smoker, Youth Leaders' Weekend Coordinator, 3212 Tudor Way, Albany, Ore. 97321; phone: (503) 926-7228. A \$5 deposit should

be included with the registration.

The West Coast Youth Leaders' Seminar is part of a churchwide effort to provide help for congregational youth leaders during the summer of 1971. Other seminars are planned for:

Camp Menno Haven, Tiskilwa, Ill. — July 22-25

Rocky Mountain Mennonite Camp, Divide, Colo. — July 22-25

Spruce Lake Retreat, Canadensis, Pa. — Aug. 6-8

Toccoa Falls Institute, Toccoa, Ga. — Aug. 16-21

Brock University, St. Catharines, Ont. — Aug. 19-22

The seminars are a joint effort of district conference youth ministries and the churchwide Youth Office in Scottdale, Pa.

New VS Unit to Open in New Hampshire

In June 1971 the Voluntary Service program of Mennonite Board of Missions will enter a new phase of involvement with the opening of a unit at Hampshire Country School in Rindge, N.H.

Hampshire Country School (HCS) caters to 85 emotionally disturbed but exceptionally gifted youth between the ages of nine and 18 having IQs of 115 or more. The fully accredited institution has an 80-member staff, including two consulting psychologists, one psychiatrist, a full-time clinical psychologist, and a dean of studies trained in special education.

HCS students live in eight-member units with a single person or couple serving as houseparents. Unit houses are scattered over an 1,800-acre farm amid pine trees and lakes. Students and staff eat meals in a central dining area.

"VS personnel going to HCS must prepare themselves for intensive involvement with the program and students," Leonard Garber, VS administrator, pointed out. "Relationships are a very important part of the overall therapy. Staff members have great flexibility in relating to students. This should be an excellent opportunity to demonstrate the Christian life among youth with problems but having great potential."

Merle and Rosie Mullet, Goshen, Ind., have already been accepted at HCS and will begin a two-year assignment as program directors following the June 7-16 orientation school at Elkhart. Mullet will teach in the secondary education program while Mrs. Mullet serves as secretary to Henry Patey, HCS administrator.

Ray Yoder, Belleville, Pa., and Paul Hartman, Syracuse, Ind., will also begin assignments at HCS in June. Several additional applicants are currently being considered. Personnel openings cover a wide area, including houseparents, farmers, teachers, kitchen helpers, nurse aides, secretaries, and maintenance men.

HCS operates an extensive summer camping/recreation program June 15 to August 20 right on the campus. Short-term volunteers may be sent to assist in this program in the future.

"VS coming to Rindge presents another challenge," Garber said. "Rindge, like Claremont, has no Mennonite Church in the area. There are several other denominations represented with many opportunities for involvement."

In Claremont, N.H., where a unit serves the Sullivan County Home, VS-ers are identifying with a local Baptist church. Garber believes this is helping unit members to rediscover their Mennonite identity and to receive a fresh appreciation for their home congregations.

With the establishment of a six- to eight-

16 Commissioned for Voluntary Service

Sixteen young adults began one- or two-year assignments at ten different locations across the United States following participation in the May 3-11 Voluntary Service orientation school at Mennonite Board of Missions, Elkhart.

First row: Donald Miller, Middlebury, Ind., orderly and maintenance worker for two years at Maple Lawn Homes, Eureka, Ill.; Rita Miller, Shipshewana, Ind., and Nancy Miller, Lagrange, Ind., nurse aides at Sullivan County Home, Claremont, N.H., for one year; Colleen Murray, Lockport, N.Y., one year as a community service and hospital worker at Good Samaritan Hospital, Portland, Ore.; Leora Miller, Middlebury, Ind., unit hostess with the Colorado Springs, Colo., VS unit for one year; and Paul Maust, Montgomery, Ind., two years as a child care worker at Frontier Boys Village, Colorado Springs.

Second row: Kelly and Anne Miller (and son Benjie), Caldwell, Idaho, program directors for two years with the Wichita, Kan., VS unit; Sandra Kurtz, Sarasota, Fla., child

care worker at Frontier Boys Village for one year; Margaret Derstine, Lansdale, Pa., community service worker for one year with the Ary, Ky., VS unit; Alfred and Doris Williams, Ft. Wayne, Ind., community service workers at Camp Rehoboth, St. Anne, Ill., for two years.

Third row: Larry Brown, Osceola, Ind., program director at the Kansas City (Mo.) Teen Center for two years; Timothy Cassel, Souderton, Pa., community service worker for two years at Camp Rehoboth; Norman Pederson, St. Petersburg, Fla., operating-room attendant at Baptist Hospital, Winston-Salem, N.C., for one year; and Karen Kurtz, Jefferson, N.C., day care worker for one year at the Durham, N.C., Community Center.

To date 20 persons are expected to attend the next orientation school slated for June 7-17. Currently 346 persons 18 years of age through senior adult are serving with Mennonite Board of Missions at 56 locations across North America, Mexico, and Puerto Rico.



May VS Orientation Group

member unit at Rindge in June, Mennonite Board of Missions will be operating VS units at 57 locations across North America, Mexico, and Puerto Rico.

Landis Becomes New President

At its May annual meeting the Pennsylvania German Society elected its first Mennonite president, Ira D. Landis, historian of Lancaster Mennonite Conference. He will preside over the 24-member board of directors, on which he has served for the past five years.



Ira D. Landis

The Pennsylvania German Society is a 1,200-member professional organization concerned with research and study on the history, life, and thought of the Pennsylvania Dutch. Its headquarters are located at Breinigsville near Allentown, Pennsylvania.

Commenting on his new assignment, Landis said that considerable groundwork for the publications program has already been laid by the previous administration.

A minister at the Landis Valley Mennonite Church, he serves as secretary of the Lancaster Mennonite Conference Historical Society and of the Eastern Mennonite Associated Libraries and Archives. He is currently engaged in research and writing for a new history of Lancaster Mennonite Conference.

In addition to active membership in other local historical associations, he is also vice-president of the Lancaster Community Historians. He has possessed a lifelong interest in history and genealogy.

MDS Responds to Tornadoes in Kentucky

Mennonite Disaster Service is operating in Kentucky following a series of three devastating tornadoes on Tuesday, Apr. 27. MDS Region II Director Chris Graber, Eureka, Ill., sent Nelson Hostetter, West Liberty, Ohio, and Rudy Troyer, Goshen, Ind., to survey the damage and set up the program.

MDS workers in Columbia and Russell Springs, Ky., enjoy the leadership of two local Brethren in Christ pastors, Harold Wolgemuth and Atlee Herschberger. Several carloads of MDS-ers drove to Kentucky from Pennsylvania and Ohio over the weekend of May 3, and are now seeking out families who need help in rehabilitation. The Indiana MDS unit has responsibility for destroyed and damaged homes in the Bowling Green area.

The Brethren in Christ Church is particularly eager to help in the first two areas because all members of their four nearby congregations came through the storms completely unharmed. The communities of Russell Springs and Columbia provided many local volunteers for cleaning up the debris and helping the victims in the days following the storm. Out of their thanksgiving for having been spared and their concern for those who will need help beyond the immediate assistance offered by neighbors, the Kentucky MDS constituency will continue their ministry for several weeks.

GC Names Two Merit Scholars

Goshen College is sponsoring two four-year Merit Scholars in its program of special recognition of National Merit finalists.

Awarded the scholarships are Miss Rebecca Lynn Peterson, daughter of Mr. and Mrs. Maynard Peterson, of R. 1, Albion, Ind., and Miss Norma Elizabeth Wyse, daughter of Mr. and Mrs. Harold Wyse, of R. 3, Archbold, Ohio.

The two scholars are among eight National Merit finalists who have chosen Goshen College and have been admitted for the 1971-72 school year.

National Merit finalists are chosen on the basis of performance on examinations, personal references, record of extracurricular activities, special achievements, interests, and academic and other honors.

High School Choruses Sing at Christopher Dock

Nearly 350 high school students from the United States and Canada participated in the Ninth Annual Mennonite High School Music Festival held on Sunday, Apr. 18,

Holy Week Observances Held in Ghana

Sixty visitors registered for the Apr. 8-12 Holy Week observance of the Ghana Mennonite Conference, hosted by the congregation at Otswebediadua, according to Laurence Horst, missionary pastor in Ghana with Mennonite Board of Missions, Elkhart, Ind. The conference has 14 congregations with a membership exceeding 300.

The four-day observance began at 5:00 a.m. on Good Friday with a prayer service in preparation for the Easter Sunday communion service. The Friday worship included a reading of "The Seven Last Words," in three languages, and messages in seven tongues.

A 4:30 a.m. Easter Sunday prayer service was preceded by a march to the cemetery in symbolic gesture to see the empty tomb. Samuel Tetteh, evangelist in the Ghana Church, preached the Sunday morning sermon. The service included dedication of children, baptism of 12 persons, and acceptance of one person on confession of faith. The wife of the village chief was among those baptized. Ninety-three persons shared in the communion service. On Sunday evening 15 young adults, including a 24-year-old Muslim and a daughter of the chief, requested baptism and church membership.

On Monday a group of 50 persons, singing and dancing to the beat of four drums, walked two miles to a neighboring village and back as part of the church picnic.



Music Directors (left to right): Back row — Ralph C. Alderfer, Christopher Dock Mennonite High School, Lansdale, Pa.; Leonard Enns, United Mennonite Educational Institute, Leamington, Ont.; Ed Wiens, Rockway Mennonite School, Kitchener, Ont.; Marvin Miller, Eastern Mennonite High School, Harrisonburg, Va.; Freeman Lehman, Central Christian High School, Kidron, Ohio. Front row — Robert Brenneman, Belleville Mennonite School, Belleville, Pa.; Darrel Hostetter, Bethany Christian High School, Goshen, Ind.; Arnold Moshier, Lancaster Mennonite High School, Lancaster, Pa.; Harold Blosser, Iowa Mennonite School, Kalona, Iowa.

FIELD NOTES

Franklin Weaver, bishop of the Southern District of the Virginia Conference, was killed at work at the Klann Organ Company, Waynesboro, Va., on May 12.

Subscriptions for the *Mennonite Historical Bulletin*, included as an insert in this issue, may be obtained at \$2.00 per year from the Editor, Leonard Gross, 1700 South Main St., Goshen, Ind. 46526.

The following staff needs are open at Adriel School, a school for slow-learning teenagers: cook, houseparent for girls, shop teacher, and farm manager. Adriel School is approved by the Selective Service program. Box 188, West Liberty, Ohio 43357. Tele.: 513 465-5010.

The Associated Seminaries' Men's Chorus is making a record for sale to the public. Both traditional and contemporary church music have been included. Orlando Schmidt, Professor of Church Music and Worship, directs the sixteen-voice chorus.

All-day services for the 23rd anniversary at Black Oak congregation, Hancock, Md., June 20. Speakers are Harry Y. Shetler and Charles Shetler.

David Shenk, Eastern Board missionary in Somali Democratic Republic, has improved in health significantly after several weeks of treatment in Nairobi, Kenya. But the doctors have requested that he take furlough this year to enable a more relaxed schedule until complete recovery. The Shanks are expected to arrive in the United States in early July.

Christians in Addis Ababa, Ethiopia, including Eastern Board missionaries, have set up a telephone counseling service in Amharic and English. They want to provide a listening ear to people who want to talk to someone about their personal problems.

The Diamond Street Mennonite Church in Philadelphia, Pa., is planning to develop a child day care center in the former Bethany Nursing Home facility owned by Eastern Board.

Under the leadership of a local director and a professional teacher, the day care program would care for children of working and unwed mothers from the Diamond Street community. Seminars and instruction on the care of children would be held for community mothers.

New members by baptism: two at Mountain View, Kalispell, Mont.; twelve by baptism and eleven on confession of faith at Harrisonville, Mo.; one at Zion, Broadway, Va.; two at Gulfhaven, Gulfport, Miss.

Dedication Day was held at Mountain View Mennonite Church, Lynhurst, Va., on Apr. 18. Myron Augsburg preached the

dedicatory sermon. Cost of the new sanctuary and renovation of the old sanctuary into educational facilities was \$48,100. Present active membership of the congregation is 107. Roy D. Kiser serves as the pastor.

Stanley Shirk, missionary to Jamaica serving with Virginia Mennonite Mission Board, recently underwent surgery at the General Hospital, Sarasota, Fla., for a back ailment. Recovery from the operation will take about six weeks.

The 14th Annual St. Davids Christian Writers' Conference will meet June 20-25 at Eastern Baptist College, St. Davids, Pa. (west of Philadelphia). J. Lorne Peachey will conduct a workshop on Writing Articles for Youth. Other workshops include: Humor and Light Verse. Poetry for Pleasure, Beginning Writing, Fiction, and Revising Rejections. A variety of extracurriculars are planned to acquaint conferees with the writing field. Register early to receive advance information by writing to Mary Ann Bohrs, Registrar, Box 209, Hightstown, N.J. 08520.

The following cablegram was received at Mennonite Board of Missions from Stan Kamp, Katmandu, Nepal, on May 12: *Baby girl born Thursday 6. Caesarean Section. Died Friday 7. Burial 8. Marilyn's condition good.* Friends wishing to write to the Kamps may address them c/o United Mission to Nepal, P.O. Box 126, Katmandu, Nepal.

John Driver reports from Montevideo, Uruguay: "Here in the seminary things seem to be going along quite well. I think that the small size of the student body (particularly on the upper level) tends to depress somewhat the spirit of the group. We appreciate tremendously John Howard Yoder's help in shaping philosophy as well as the structures of our new program."

Mr. and Mrs. James Wenger, Sapporo, Japan, write: "We've just finished our third week of language school and we're basically pleased with the school and our living arrangements. The school is only about two minutes' walking distance away and we are able to have one writing class here together at the house. James studies at the language school in the morning, and Faith studies in the afternoon."

Mr. and Mrs. Earl Schwartzentruber, Bragado, Argentina, report: "Throughout the past year we have had several good contacts with a Catholic renewal group, some 40 young people who are living a common-life experience in a former monastery. Their objective is to build a 'new

city' based on the teachings of Christ. The contacts with these 'first-generation Christians' have been a real challenge to us 'evangelicals.' God is at work today in Latin America, and not only in one particular church group."

Change of address: Wilmer J. Hartman, Secretary, Ohio and Eastern Conference, Plain City, Ohio 43064. Phone: 614 873-5364 (June 14 — Aug. 20).

Merle Good, Lancaster, Pa., will appear in a 25-minute television interview on Channel 11, WPIX-TV, in New York City on June 4. He will be interviewed on the program "The Council of Churches Presents . . ." concerning his new plays "Sons Like Their Fathers" and "Yesterday, Today, and Forever" and his new novel *Happy as the Grass Was Green*, and will be questioned about Mennonite and Amish life and faith in general.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Re: "Let Me In!" by Hubert Schwartzentruber. In a recent Sunday school class we asked if we have prophets today. Here is one speaking for thousands who are waiting for us Anglo-Mennonites to look, listen, love, and learn! They will not wait long. Let's use their talents and abilities in our Mennonite Church administration now. We Anglos need our brothers and sisters in order to survive as a church. As a brotherhood of mixed races working together equally, we can really proclaim our Savior! — Mrs. Marilyn Yoder, Archbold, Ohio.

In the Apr. 27 *Gospel Herald* John A. Lapp writes under "Resistance Is Discussed." Quoting Lapp: "Mennonites must be forever grateful to the [draft] resisters, because they have forced Mennonites to face the church's relation to the draft system."

Let me just say that Lapp does *not* speak for all Mennonites but rather has yielded to a small percent of college radicals and misfits, such as appeared at General Conference in Oregon.

In the last paragraph of the article he points out that the main weakness of the draft resistance movement is that it has always been an individual undertaking. He ends by saying that if the resistance is to survive it must become a part of a community of resistance.

It seems to me what Mr. Lapp is saying is that it might be rather hard if just a few take part in this, but he is trying to recruit more to resist. In other words it is all right to break this simple law.

A genuine testimony would be to seize this as an opportunity (to register). When a young Christian man reaches draft age, he should be willing to inform the local board and the world that he is choosing a much better and more noble work (alternate service) than they could ever offer. It is a serious thing to advocate or influence civil disobedience when it is unwarranted. Our young people have enough pressures and problems without suggesting more. — Melvin R. Yoder, Hartville, Ohio.

May I clarify a misstatement in the article, "Colleges Tell Case in Franconia Area" (Apr. 27 issue)? We do not "search for release from tensions of the present" by choosing "speaking in tongues." What has happened to many of us is this:

1. We have sought "the way, the truth, and the life" (Jn. 14:6) and have found Him.

2. We have claimed the Scriptures as true, for "God is not a man, that he should lie" (Num. 23:19) and He has promised us His peace, not the world's (Jn. 14:27).

3. We know that His promises are true, therefore, we simply thank Him instead of arguing with Him (Luke 18:17; 1 Tim. 6:20; 2 Tim. 2:23; Tit. 3:9).

4. We believe the gospel (Acts 26:23) and the promise of the results of sharing it with others (Acts 26:18).

5. We believe that the Holy Spirit is God. He is the Giver of gifts which include the whole list in 1 Corinthians 12 and 14.

6. We accept these gifts with praise and thanksgiving (Ps. 96:1, 2, 4; Ps. 150).

7. We believe that "the greatest of these is love" (1 Cor. 13:13). Even though I may have the gift of tongues, or prophecy, or healing, or knowledge, etc. — without love it is all vain.

8. What we have sought and found is not the gifts but the Lord who gives us:

a. The Son — John 3:16.

b. The Holy Spirit — Luke 11:13.

c. Good things — Matthew 7:11.

d. Above all that we can ask or even think. Ephesians 3:20.

He is pouring out His "spirit upon all flesh" (Joel 2:28). Praise Him. Thank Him. To God be the glory (Eph. 3:21). — Sheilagh Porto, Goshen, Ind.

• • •

Mr. David Barnes, Lititz, Pa., passed away several months ago. He had saved the *Heralds* for me the last 7 or 8 years. I am a United Methodist, but I received so much inspiration and challenge from reading the paper from cover to cover that I just must have it for my very own. How any of your people can be without it is hard for me to understand. . . .

Thank you, John M. Drescher, editor, for your helpful editorials. — Mrs. Charles R. Hartenstine, Lititz, Pa.

• • •

In the May 4 issue of *Gospel Herald* was an article entitled, "Let Me In!" It was a general description of people from minority groups who plan to come to church, provided we can come to terms.

The many demands coupled with the cry, "Let me in," raises a question — What do they really want?

It should not be mistaken as a demand for unconditional surrender of our Christian traditions, property, or our son's birthright. — Paul M. Nolt, New Holland, Pa.

You mentioned the rock music cantata, "Jesus Christ — Superstar." But you failed to mention that the record is blasphemous, sacrilegious, irreverent, profane, desecrating, apostate, and anti-Christian. . . .

Let's not listen to any song that takes away from Christ the Deity that is His. He is God in the flesh. 1 Timothy 3:16; John 1:1-12. Let's not sing songs that do not give the true Bible doctrine. I believe we are responsible to God for the songs we sing also. Be careful they aren't idle or untrue words. — Mrs. Jacob Landis, Telford, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Burkey, Daniel and Linda (Roth), Beaver Crossing, Neb., first child, Barry Allen, Mar. 30, 1971.

Eshleman, Gerald W. and Loretta (Rutt), Hephzibah, Ga., second child, first son, Kevin Lynn, Mar. 13, 1971.

Gehman, Ralph and Linda (Ehst), Spring City, Pa., first child, Philip Keith, Apr. 16, 1971.

DeLacy, Ernie and Gertrude (Huber), Sarasota, Fla., second son, Kenneth Perceval, Feb. 18, 1971.

Geiser, Leonard and Nada (Thomas), Apple Creek, Ohio, third child, first daughter, Tammi Aberlyn, born Mar. 29, 1971; received for adoption Apr. 12, 1971.

Grant, Jonas and Mary Lou (Ruby), Baden, Ont., third son, Douglas Brock, Apr. 30, 1971.

Haman, Jim and Mary (Hackman), Sarasota, Fla., first child, James Patrick, Mar. 31, 1971.

Hertzler, John and Carolyn (Gass), Lancaster, Pa., second daughter, Susan Renee, Apr. 27, 1971.

Hunsberger, George and Stephanie (Hiller), Waterloo, Ont., first child, Jeffrey Scott, Apr. 29, 1971.

Kauffman, Paul and Mildred (Knouse), Harrisonburg, Va., second son, Nathan Ray, born Feb. 22, 1971; received for adoption, Mar. 31, 1971.

Miller, Leslie and Patricia (Taylor), Flint, Mich., second daughter, Marquessa Martina, Mar. 28, 1971.

Mullet, Wade and Carol (Glick), Tokyo, Japan, first child, Leah Ruth, Apr. 29, 1971.

Nofziger, Donald and Ann (Stauffer), Orrville, Ohio, second child, first son, Adam Paul, Mar. 31, 1971.

Otto, Jeff and Leah (Schrock), Novelty, Mo., sixth child, fifth daughter, Connie Jo, Apr. 30, 1971.

Peifer, Martin E. and Joyce (Hoover), Lititz, Pa., fourth child, second daughter, Tricia Marie, Mar. 18, 1971.

Shank, C. Robert and L. Lucille (Petersheim), Chambersburg, Pa., first child, Dawn Marie, Apr. 22, 1971.

Snyder, Donald W. and Marilyn (Shantz), Waterloo, Ont., first child, Jeffrey Todd, Apr. 7, 1971.

Snyder, Harley and Mary (Cressman), Kitchener, Ont., first child, Trevor Lee, born Feb. 19, 1971; received for adoption, Apr. 23, 1971.

Stauffer, Gene and Marilyn (Erb), Dorchester, Neb., fifth child, second daughter, Gwendolyn Radene, Mar. 18, 1971.

Welty, Lavon and Carol (Garber), Akron, Pa., second daughter, Renetta Kay, Apr. 10, 1971.

Yoder, Mylin and Marlene (Yoder), Middlebury, Ind., fourth child, second son, Jeremy Eugene, Apr. 30, 1971.

Zook, David and Pauline (Steury), Sarasota, Fla., first child, Angela Jean, Mar. 17, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Arrowood — Neil. — James C. Arrowood and Frances J. Neil, both of Chambersburg, Pa., Pleasant View cong., by Mahlon D. Eshleman, May 8, 1971.

Biehn — Gerber. — Elvern Marshal Biehn, Poole, Ont., and Ruth Ann Gerber, Crosshill, Ont., cong., by Steve Gerber, Apr. 16, 1971.

Hess — Lentz. — David E. Hess and Joyce E. Lentz, both of Byerland cong., Willow Street, Pa., by Wilbur A. Lentz, Apr. 23, 1971.

King — Rufenacht. — Daniel King, Wauseon, Ohio, Springfield cong., and Lynette Rufenacht, Archbold, Ohio, West Clinton cong., by Edward Diener, Apr. 24, 1971.

Rittenhouse — Halteman. — Gerald Rittenhouse, Telford, Pa., Brethren in Christ Church, and Elaine Halteman, Lansdale, Pa. Franconia cong., by Floyd Hackman and John Byers, Apr. 24, 1971.

Troyer — VanDer Werf. — Robert Troyer,

Hesston, Kan., and Margriet VanDer Werf, Hesston, Kan., Manson, Iowa, cong., by Peter B. Wiebe, May 1, 1971.

Weaver — Stoltzfus. — Clair H. Weaver, Lititz, Pa., Krall cong., and Betsy Stoltzfus, Honey Brook, Pa., Conestoga cong., by J. Edward Kurtz, Mar. 5, 1971.

Weaver — Ginder. — Delmar R. Weaver, Ephrata, Pa., Hammer Creek cong., and Linda E. Ginder, Lititz, Pa., Hess cong., by David N. Thomas, May 1, 1971.

Yoder — Gingerich. — Michael Yoder and Rosa Gingerich, both of Dover, Del., Central cong., by Daniel V. Yoder, father of the groom, May 1, 1971.

Zook — Baker. — Samuel B. Zook, Kinzers, Pa., Sunnyside cong., and Barbara Ann Baker, New Holland, Pa., Meadville cong., by Clair B. Eby, May 1, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Byler, Barbara B., daughter of Abiah and Lydia (Zook) Byler, was born near Belleville, Pa., Jan. 1, 1889; died Mar. 30, 1971; aged 82 y. 2 m. 29 d. She is survived by 2 sisters (Mary S. Byler and Mrs. Ella Longenecker) and one brother (Jesse D.). She was preceded in death by 3 brothers (Levi, David, and Rufus). She was a member of the Locust Grove Mennonite Church, where funeral services were held Apr. 1, in charge of Erie Renno, John B. Zook, and Elrose Hartzler; interment in Locust Grove Cemetery.

Dickel, Katie Ellen, daughter of Abner and Amanda (Gingerich) Kinsinger, was born at Wellman, Iowa, July 6, 1898; died after a long illness at Pleasantview Home, Kalona, Iowa, May 1, 1971; aged 72 y. 9 m. 25 d. On Nov. 14, 1918, she was married to Daniel Dickel, who survives. Also surviving are one daughter (Beulah — Mrs. Robert E. Yoder), 3 sons (Cleo, Donald, and Marvin), 13 grandchildren, 2 brothers (Vernie and Ira), and one sister (Nettie — Mrs. Omar Brenneman). She was a member of the East Union Mennonite Church, where funeral services were held May 3, in charge of J. John J. Miller; interment in the East Union Cemetery.

Hershberger, Daniel N., son of Noah and Suzanna (Eash) Hershberger, was born in Lagrange Co., Ind., Sept. 11, 1884; died at Howard Co., Ind., Apr. 20, 1971; aged 86 y. 7 m. 9 d. On July 31, 1919, he was married to Elizabeth Sommers, who survives. Also surviving are 4 daughters (Mildred Whetstone, Ima Overholt, Letha Stuckey, and Doris Robbins), 18 grandchildren, 4 great-grandchildren, and one brother (Jacob Hershberger). One son preceded him in death. He was a member of the Howard-Miami Mennonite Church, where funeral services were held Apr. 23, in charge of Harold Mast and Clayton Sommers; interment in the Mast Cemetery.

Kreider, Nora H., daughter of Henry and Mary (Hummer) Shenk, was born in Lancaster Co., Pa., Sept. 19, 1895; died at United Zion Home, Lititz, Pa., Apr. 25, 1971; aged 75 y. 7 m. 6 d. On Oct. 17, 1916, she was married to John W. Kreider, who preceded her in death, June 7, 1967. Surviving are one daughter (Anna Mary — Mrs. Harvey K. Shoemaker), 4 sons (Walter S., Eugene S., Lester S., and John Henry), 14 grandchildren, and 9 great-grandchildren. She was a member of the Risser Mennonite Church, where funeral services were held Apr. 28, in charge of Paul Ruhl and Clarence E. Lutz; interment in the church cemetery.

Mast, Perry, son of Jacob and Caroline (Stuber) Mast, was born in Miami Co., Ind., Aug. 20, 1882; died in Miami Co., Ind., Mar. 9, 1971; aged 88 y. 6 m. 29 d. In 1905 he was married to Arie King, who died in 1937. In 1944 he was married to Rilla Shrock, who survives. Also surviving are 3 sons (Paul, Leo, and Clark), one stepson (Laurel Shrock), 4 grandchildren, and 10 great-grandchildren. He was a member of the Howard-Miami Mennonite Church, where funeral services were held Mar. 12, in charge of Harold Mast and Emanuel Hochstedler; interment in Rankin Cemetery.

Meyer, Harold J., son of Ben C. and Maude (Wyse) Meyer, was born Feb. 27, 1913; died at his home near Wayland, Iowa, May 2, 1971; aged 58 y. 2 m. 5 d. On May 28, 1936, he was married to Aldine Sutter, who survives. Also surviving are 3 sons (LeRoy, Stanley, and Larry), 5 grandsons, and 2 brothers (Doand and Dean). He was preceded in death by one son (Rodney) and 2 sisters (Maxine and Kathryn). He was a member of the Sugar Creek Mennonite Church, where funeral services were held May 4, in charge of Vernon S. Gerig and Walter Neufeld; interment in the nearby cemetery.

Roth, Uriah Amos, son of Daniel and Amanda (Kauffman) Roth, was born at Woodburn, Ore., Jan. 27, 1907; died at his home near Canby, Ore., May 3, 1971; aged 63 y. 3 m. 6 d. On June 14, 1931, he was married to Mabel Kropf, who survives. Also surviving are one daughter (Doris Roth), 2 sons (Donovan and Kenneth), 3 sisters (Mary—Mrs. Chris Hofstetter, Sadie Roth, and Beulah—Mrs. John Fretz), and 3 brothers (Joel, Noah, and Nathan). He was a member of the Zion Mennonite Church, where funeral services were held May 6, in charge of Paul D. Brunner; interment in the Zion Church Cemetery.

Strite, Mary Magdalena, daughter of Amos and Margaret (Shank) Martin, was born near Hagerstown, Md., Nov. 16, 1893; died at the Virginia Mennonite Home, Harrisonburg, Va., Apr. 14, 1971; aged 77 y. 4 m. 29 d. On Dec. 19, 1911, she was married to Edgar I. Strite, who preceded her in death Nov. 24, 1963. Surviving are one son (Lewis Edgar), 6 grandchildren, 2 great-grandchildren, and one brother (J. D. Earl Martin). A daughter (Helen Eby) preceded her in death July 9, 1959. She was a member of Reiffs Mennonite Church. A memorial service was held at the Lindsey Funeral Home, Harrisonburg, Va., Apr. 15 and at Reiffs Mennonite Church, Hagerstown, Md., April 16, in charge of Irvin S. Shank, Nelson H. Martin, and Reuben E. Martin; interment in the adjacent cemetery.

Weaver, Amzey D., son of Menno and Minnie (Hartman) Weaver, was born in Elkhart Co., Ind., Feb. 26, 1897; died of a malignant brain tumor, at the Americana Nursing Home, Elkhart, Ind., Apr. 20, 1971; aged 74 y. 1 m. 25 d. On June 29, 1919, he was married to Bessie Grosh, who survives. Also surviving are 5 sons (James O., Howard M., Harold L., Donald R., and Richard A.), 14 grandchildren, 5 brothers (Harvey, Samuel, Harry, Walter, and Max), and one sister (Mrs. Mabel Brown). He was a member of the Prairie Street Mennonite Church, where funeral services were held Apr. 22, in charge of Russell Krabill; interment in the Prairie Street Cemetery.

Wilkes, Blanche, daughter of Frederick and Mary (Goff) James, was born in Hagerstown, Md.; died Mar. 21, 1971; aged 71 years. She is survived by her husband (Earl W. Wilkes), 4 daughters (Mrs. Helen Halston, Loretta Cogan, Evelyn Smith, and Virginia Scott), 2 sons (Robert and Gene), 33 grandchildren and one brother (Howard James). She was a member of the Cambridge Mennonite Church, where funeral services were held, in charge of J. Paul Graybill and George Reed; interment in Churchtown Cemetery.

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The Grossmünster Church of Basel towers high above the Rhine. Basel was a significant Anabaptist center almost from the beginning, and two congregations exist in Basel today.

The radical Anabaptist, David Joris, lived in Basel for the last twelve years of his life under the assumed name Johann van Brugge, and rose to great prominence as a citizen. He was buried with great honors in the Grossmünster Church in 1556. Three years after his burial the authorities discovered his real identity, exhumed his remains, and burned them! Cover picture by Jan Gleysteen.

JOHN M. DRESCHER, *Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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An Encounter with Satanism

By Gerald C. Studer

A little over a year ago I received a new, autographed copy of *The Satanic Bible* in the mail. It did not come to me free of charge or unsolicited since the worshipers of Satan need money for their services just like everyone else. I had ordered an autographed copy of this book direct from the author, Anton Szandor LaVey, leader of The Church of Satan in San Francisco, California. I wanted a copy to add to a subdivision in my Bible collection that consists of what I call pseudo-scriptures, but also because I was both curious and alarmed about the growing involvement in America in a wide range of occult and satanic activities extending all the way from such seemingly innocent past times as playing with Ouija boards and consulting horoscopes to a serious and systematic experimentation in witchcraft.

Application Forms

The Satanic Bible was the publication of a prominent publisher in paperback and was intended for the racks of paperback bookstores everywhere. But I wanted to know more and since I had not seen this book on sale anywhere I decided to order one directly. In response to my inquiry sent to the best address I could find for that blasphemous "church" in San Francisco, I not only learned the price and the place to order, but I also received a letter from the Minister of Information of this "church" complete with application forms for membership in the congregation.

The letter began: "Dear Inquirer: Thank you for your interest in our movement. . . ." The letter immediately got to the point of recommending the reading of this "bible." The "bible" was described as presenting a complete statement of the "church's" principles and history, as well as instructions on the practice of satanic magic.

Furthermore, the letter welcomed the reader as an ally in the cause of satanism provided he felt compatible with the beliefs. "However, relatively few meet our standards of active membership," the letter warned. The membership is divided into two categories; "active" and "contributing." The latter category was defined as applying to those people who, while agreeing with the "church's" philosophy, "are not necessarily the kind of individuals who would present a favorable impression to nonmembers, nor be of any real value to our church or its members."

Gerald C. Studer is pastor of the Scottdale Mennonite Church, Scottdale, Pa.

Invited to Join

Now I was in for a jolt! My inquiry had been of the most matter-of-fact nature, carefully avoiding the use of any letterhead and divulging only my name and street address. They knew nothing about me except that I was inquiring about a copy of a cheap paperback book, yet the third paragraph in their mimeographed reply told me something about how hard up they were for members of any kind, whether active or simply contributing.

This sentence began: "We are pleased to inform you that your first communication with us has impressed us sufficiently to invite you to join us on an active basis without submitting you to the aforementioned screening process. We feel you would, indeed, be a valuable addition to the active membership of the Church of Satan, as you appear to be the sort of person who would favorably represent the church (should you make known your membership to others), and that other members would benefit from their subsequent association with you." Flattery might get them somewhere with some people but not with me!

Questionnaires were enclosed to facilitate my joining their "church." They were to be returned with a snapshot of myself plus an initiation fee of \$20 which included a one-year's subscription to the monthly publication *The Cloven Hoof*. They assured me that they were "far more concerned with *quality* than quantity. . . . We trust you will accept our invitation to join us, but if you don't, you will receive no further notices. We are interested only in sincere individuals who earnestly believe in our religion. . . . We *know* our philosophy is the most logical and pragmatic ever, and we want no one who might have reservations concerning our beliefs. . . . The Church of Satan has become a legend in an incredibly short period of time. There is good reason for this . . . it's because Satanism makes sense, but still realizes man's need for ritual and fantasy. . . . The Satanic Age is upon us . . . look around and you shall see!"

The questionnaire asked for the usual personal data plus reasons why the applicant is interested in satanism, and whether the applicant knows of others interested in satanism. Another questionnaire marked "Confidential" asked more revealing and significant questions: What do you expect to gain from satanism? How do you feel toward animals? Are you willing to submit to anything within reason if in doing

so it will bring more success to your life? Do you believe in "magic"? Do you use drugs of any kind that would be frowned upon by the "average person"? Do you consider yourself highly sexed? If you are a woman, would you consider being an altar?

This One Differs

This San Francisco Church of Satan seems to differ radically from most other satanic groups that have existed either in the past or at present. For one thing, this "church" denies any connection either in philosophy or practice with any other satanic group within or without the United States. It considers the excesses and ridiculous ritualistic practices common to most Satan worshipers as sadistic and childish.

Furthermore, there is no cloak of secrecy and paranoia in evidence among the members of this group. Membership is open and aboveboard even though nonmembers are not under ordinary circumstances permitted to witness the rituals. The use of drugs is prohibited during the group's magical ceremonies though the "church" makes no effort to interfere with a member's private use of drugs.


The third and most important distinction is that the "church" rejects any belief in any spiritual entity apart from man whether that entity be considered Good (God) or Bad (Evil). Satan is used as a religious symbol and is to be used in a strictly internal manner, not as an object of worship. LaVey holds that it is a popular misconception to believe that a Satanist does not believe in God, but he proceeds to describe his belief in God in a manner entirely unacceptable to a Christian. He holds that God is only a balancing force in nature and has little concern for any suffering which man may encounter. This congregation (synagogue? See Revelation 2:9) holds that it would be futile for them to draw the traditional satanic pentagram as a part of their ritualistic attempt to conjure up Lucifer or his allies during their ceremonies since it is impossible to conjure something which does not exist!

Who Was LaVey?

LaVey was a high school dropout who ran away and joined the circus at the age of 16. He worked for the circus for a short while and then exchanged the circus for a carnival when he was 18 years old. There he formulated an act of his own using astrology charts and telling fortunes. While working with a magician member of the carnival troupe, he became proficient in hypnosis and in playing the calliope. After leaving the carnival he exchanged his calliope-playing ability for the electric organ and found employment in various burlesque houses in the San Francisco area. Following this he studied criminology and pursued the occupation of photographer for the San Francisco Police Department.

LaVey attributes his eventual founding of The Church of Satan to his exposure to all the senseless and tragic aspects of life which he saw while working for the Police Department. He could not accept the platitudes which were

handed him about these things being God's will, and so he turned to satanism with a vengeance. He returned to organ playing for a livelihood and spent his time in an intense study and practice of magic and the occult. From such modest beginnings, this "church" now claims a membership of approximately 7,000 members.

As a famous churchman once remarked: "Isn't it interesting, now that God is Dead, how people seem to be turning back to Superstition?" One cannot help but think of the current revival of satanism and occultism as a fulfillment of that predicted end-time surge of demonic power which the apostles speak of. Let us more vigorously than ever test the spirits to see whether they be of God. 1 John 4:1! 

The Art of Living

Dr. E. Stanley Jones has said in his devotional book *Mastery*, "The art of living is the least learned of all arts. Man has learned the art of existing, of getting by somehow with the demands of life, of escaping into half answers; but he knows little about the art of living, about being able to walk up to life, with all its demands, humbly conscious that he has within him a mastery that is able to face this business of living with adequacy."

There is little question but that the early Christians knew how to face life. It was not a matter of their own efforts. It was a matter of their experience of life in Jesus Christ which gave them power to face life. There seemed to be a freedom from fear and anxiety.

This was not always true for them. There was a time when they were filled with fear. But after Pentecost everything changed. They were not afraid of anything; of life, of death, the Sanhedrin, or the Roman authorities.

What was the secret of the life of the early Christians? How were they able to face life with a kind of reckless abandon and to meet difficulties with joy? One reason was that they had lost themselves in God. They died to self and became alive to Jesus Christ. The center of their life was changed from a self-life to life in Jesus Christ.

They also had a real sense of God's forgiveness. They knew that they were sinners but that God loved them and that through Christ their sins were forgiven. They were free from the bondage to guilt from sin. They were also caught up in something greater than themselves. They forgot themselves in the urgency of the task that was theirs. They lost themselves in service to God and to others. They were also confident of the presence of God's Spirit in their lives. Finally, they had a sense of ultimate victory. They did not fear death because they believed that through Christ death was swallowed up in victory.

We can never altogether escape all anxiety and fear. But we could live with greater freedom and abandon if we knew something of the experience of the early Christians. They did not run away from life, but in Christ and in relationship with each other they found the way to meet life and to live it to the full. This can be our experience as well. — Richard Hostetler

Help Youth Leaders Help

During the coming summer the churchwide youth office in conjunction with district conference youth ministries is planning six seminars for congregational youth leaders and youth group officers. Specific purposes are to help youth leaders think through who they are as persons, look at what faith in Jesus means today, become knowledgeable about issues young people face, think through what it means to be a leader of youth, and gain new ideas for working creatively with youth.

The six seminars will happen at the following places.

June 24-27 at Drift Creek Camp, Lincoln City, Oregon.

July 22-25 at Camp Menno Haven, Tiskilwa, Illinois.

July 22-25 at Rocky Mountain Mennonite Camp, Divide, Colorado.

August 6-8 at Spruce Lake Retreat, Canadensis, Pennsylvania.

August 16-21 at Toccoa Falls Bible Institute, Toccoa Falls, Georgia.

August 19-22 at Brock University, St. Catharines, Ontario.

While the seminars are planned for youth leaders, they call for your support and prayers. If you are a youth leader you will benefit directly by attending one. If you do not consider yourself a youth leader you can get behind your congregation's youth leaders and encourage them to participate. The benefits—in new life and enthusiasm—ultimately reach you and the whole congregation.

I have both experienced and observed that when youth leaders grow weary, not only young people suffer, the whole congregation suffers. Why? Alive young people are like the freshness of a spring day to congregational life. Without their vitality and enthusiasm a congregation becomes moody and tense.

Many congregations work at youth leader weariness by appointing new youth leaders every couple of years. Is that the answer? No. Whoever heard of appointing new parents for young children or teenagers when "old" parents get tired? A tired parent doesn't resign. If he is any kind of a parent at all, he goes for help when he sees that he needs it. The same should most certainly apply to youth leaders in a congregation.

Why don't you ask your congregation now to discover those two or more adults who are most uniquely qualified to work with young people? Let the congregation tap them on the shoulder to begin or continue serving as youth leaders. And then let the congregation provide the funds necessary to help get them to your closest Youth Leaders' Seminar. While you are at it, send a couple of young people along to help the adult youth leaders think and plan.

A team of at least four—two adults and two youth—is an excellent combination to send to a youth leaders' seminar. As a team they will be able to think, work, and

plan together for a more vital youth program in your congregation and a more committed effort to reach every young person with the love, faith, and challenge of Jesus Christ today.

Your action and support in helping youth leaders help youth may be the "shot in the arm" your congregation needs right now. Help send your youth leaders to a leaders' seminar (or go yourself) and pray that the Holy Spirit will baptize them with love and power on the way.

Art Smoker

Secretary for Youth Ministry

Mennonite General Conference

Personal Problems

In his book *The Carpenter and You*, Dr. Karl Menninger, psychiatrist of Topeka, Kansas, discusses personal problems, among which is the subject of getting along with people. The author cites eleven rules governing our conduct with other people, which are worth placing in your notebook:

Be truly interested in the happiness and well-being of every person with whom you work. Learn the first name of every person with whom you work.

Control your temper, and even if you don't feel like it, show a good, warm attitude.

Be very slow to condemn but be ready always to praise, to compliment, to show appreciation.

Ask no more of another person than you are ready to give.

Be quick to ask forgiveness when you make a mistake. Be quick to forgive another person when he apologizes.

Take a real interest in the welfare of the company. It is your bread and butter. Do your work as well as possible and you will be an inspiration to the next person.

Develop the imagination to see significance in your work, no matter how humble it is. Recognize the place of the person who works over you and let him know that you recognize that place.

If a person blows up or is mean or acts badly, don't resent it. Remember that no man is big enough to hate and every person is really big enough to appreciate.

Be kind in every contact with other people. Be gentle.

Be the kind of person you want the other person to be, then more than likely the business of getting along well with others will take care of itself.

Remember in a dispute that a solution is found not by fixing blame but in giving understanding and mutual helpfulness. To get along happily, do not be so eager to find who is right, as what is right. Find that, then act on the basis of it.



A First for Us

Keep August 16-19, 1971, in your thinking and prayers. These are the dates for the first meeting of its kind in the Mennonite Church. It is really a combination of three meetings all in one — constitutional assembly, the last session of Mennonite General Conference, and Mennonite General Assembly. Representatives from all over North America will be present at Rockway Mennonite High School, Kitchener, Ontario, to finalize a new overall organization for the Mennonite Church and to hold the first session of this new organization.

This meeting will be significant, not only because we begin a new organization, but because of the changes which it will bring. Over the years concerns have been raised by pastors and others, calling for more coordination of efforts in the church program. Areas of overlap in program were prevalent. Because there was no way to assume or give responsibility some areas of work remained neglected. There was an inflexibility in program because no overall body could look at the whole and guide in the increase or decrease of program as needs changed.

Because each major board was autonomous, separate approaches were made to the church with little coordination of contacts and askings. The church really functioned like several denominations each with its own program and pattern, and reporting to each other instead of sharing in the overall decision making. There was no overall view of what the church was doing or should be doing. As one outsider said several years ago, "The Mennonite Church has a bumblebee organization. It works only because it is a brotherhood." Also because a sprinkling of persons served simultaneously on different boards and because brotherly love prevailed the old organization functioned even if it did grow up like Topsy. It became more and more inadequate for rapid change and many new responsibilities assigned to it.

Now a new organization is to be put into operation. It is hoped many of the above problems can be solved — not all at once certainly, but as the church works together.

Those who have worked with and followed closely the new organization have considerable excitement over the new directions. One of the chief differences between the old structure and the new is the focus on the congregation. Although we previously tried to say the congregation was central yet conference was essentially central. We, of course, are not interested in a congregationalism where each congregation lives its own life without close relationship with other congregations or a larger body. But we do believe that it is at the local level where the witness and work of the church needs to be centered primarily and the organization of the church must help make the local congregation more effective and fruitful.

In order to do this there will be five major boards, four of which will serve the congregations and denomination by seeking to carry out the functions of the church which could

not be done alone or on the local level. These four are the Mission Board, Publication Board, Board of Education, and Mutual Aid Board. New in the structure will be a Board of Congregational Ministries which will carry some of the interests now carried by Mennonite General Conference and will be unique in that it will serve as a resource to the congregation. It will represent specialized areas of work and study.

In another effort to decentralize, to place emphasis on the congregation and to discuss and handle issues as closely to the congregation as possible, regional organization is planned. Five major regions are proposed across the U.S. and Canada. This places resources near by and there can more easily be a pooling of efforts in areas such as youth ministry, evangelism, field services, etc. Flexibility in the regions will develop patterns reflecting the concerns and expectations of the congregations in a given region.

The new organization should provide a unified and coordinated approach to the church. Not everything will be changed immediately. There is enough flexibility in the structure for variation and large numbers across the church who have studied and helped produce the new organizational plan assumes good moving ahead on the part of the church.

May I call the members to earnest prayer for the continued guidance of the Holy Spirit for the important meeting August 16-19. I hope every congregation and family will spend special time in prayer for a clear discernment of God's will so that putting a new organization into effect will be nothing less than a mighty movement of revival throughout the entire church. — D.

Eschatology and Witchcraft

Church of England psychical expert Canon J. D. Pearce-Higgins of Southwark Cathedral attributes the rapid rise of interest in witchcraft to "the failure of the churches to have any reasonable eschatology." There are approximately 30,000 witches in England.

If people are not given hope and perspective from the Scripture they are bound to seek it elsewhere. This points to the crying need to again study carefully what the Scripture has to say regarding future events. Although we are warned against setting dates we are admonished to discern the times. Jesus chided those in His day who could tell what to plant, when to plant, and when to harvest yet could not read the signs of the times. If we do not preach eschatology people will turn to the false isms such as witchcraft. — D.

Working with Independent Churches

By J. Stanley Friesen



J. Stanley Friesen

A continent-wide development in sub-Saharan Africa has been described as "one of the most strikingly obvious forms of indigenous Christianity." This development — variously known as prophet movements, separatist sects, or independent indigenous churches — lists an estimated 5,000 groups that have broken away from established mission churches. It involves about 7,000,000 persons (or about one quarter of the total Christian community in Africa).

In South Africa the Bantu prophet groups, registered with the government, number over 2,000. Among the coastal societies of West Africa one finds the same multiplicity of churches. A survey conducted by Edwin Weaver revealed over 225 congregations within a five-mile radius of the center of Uyo, Nigeria. These congregations represent over 40 denominations, most of them independent indigenous churches.

A great deal of discussion has focused on causes of this extensive and still growing movement. It is popularly believed that polygamy is a main cause. While many groups do permit polygamy, this does not appear to be an important factor as the movement is toward a monogamous practice in some churches.

Prophet movements or independent churches have also been explained as social, economic, or political reactions disguised as religious movements. While one must admit that certain economic and political forces have been expressed in varying degree, most of these indigenous movements are really what they claim to be — spiritually and religiously oriented and motivated. The fact that so many

of their members come from the older mission churches should not lead one to think that this is a movement away from Christianity. It is certainly a protest against the older churches and evidences a great spiritual hunger that has not been satisfied in the parent churches.

About thirteen years ago Mennonite Board of Missions in Elkhart began receiving letters from Christians in some of the Independent church movements in the Accra area of Ghana and in Eastern Nigeria around Uyo. Discovering how to relate to and respond to these calls for help is the story of our experience in West Africa. Much of our present strategy and philosophy of mission has grown out of our experience in relating to these churches in Uyo, and now more recently in Accra and Lagos.

Around Uyo many Independent churches are organized around one man — a top leader, usually the founder, who has complete control and runs his church much like a private enterprise. He often refers to the church as "his church." It appears that his main objective is to gather as many congregations around himself as possible. Local congregations within the various Independent churches keep changing their affiliation from one leader to another, often resulting in keen competition between church leaders. Frequent church splits mean that many Independent church groups have only a few congregations.

Many leaders have had little education and little or no chance for Bible study and training. Leaders are, therefore, often unable to develop their congregations into strong churches. These leaders seek help for themselves and for their churches wherever they can find it by writing hundreds of letters to whatever foreign address they can find.

J. Stanley Friesen and family are stationed in Ibadan, Nigeria, with Mennonite Board of Missions, Elkhart, Ind.

The Church of the Lord (Aladura) represents something of a contrast—in size, organization, and ability to articulate what it, as a church stands for—in comparison to the churches we had cooperated with in the Uyo area. As one of the larger Independent churches in West Africa it has some 500 congregations spread throughout Nigeria, Ghana, Liberia, and Sierra Leone, and two congregations in London. The Church of the Lord—along with the Christ Apostolic Church and the Cherubim and Seraphim Church—grew out of a revival movement in the late 1920s and early 1930s which emphasized prayer and healing during a series of influenza epidemics. These three churches are referred to as Aladura (the Yoruba word for ‘praying’) because of the prominence given to fasting, prayer, and healing.

Some Basic Observations

Our response to the various invitations to help and cooperate with Independent churches in West Africa has been conditioned by several basic observations about the church there:

1. The Independent churches that called us to help them are already autonomous. They are not the result of our own missionary effort. Our relationship to them had to be on the basis of one church relating to another church. Our task, as we saw it, was not necessarily to bring them into the “Mennonite fold.”

2. A new freedom in the African church needs to develop with the Spirit’s leading. The freedom most Independent churches want is to be guided by the Bible and the example of the New Testament church.

3. Healing and reconciliation are needed between older mission churches and the Independent indigenous churches because of severed relationships caused by fear, suspicion, and jealousy. We as Mennonites may act as a catalyst in the task of reconciliation, but ultimately it is the responsibility of the total Christian community.

4. The church in Africa must establish its roots in Africa with fellow African Christians. While Independent churches desire wider Christian fellowship, they have not yet exhausted all the possibilities for help and fellowship right here in Africa.


Mennonites in Helping Role

In terms of program, these observations have meant that we intend to respect and treat Independent churches as autonomous. We expect them to lead out in determining areas of cooperation, and the projects we share in are to be organized and financed in a way they can support and carry.

The openness of most Independent churches to accept the Bible as normative for church life has meant that we

have given highest priority to Bible study and training for church leaders. As much as possible we have tried to avoid a systematic theology approach, but trust that an honest opening of the Scriptures and letting the Spirit lead and convict will bring us to newer, creative forms of church life and deeper faith.

Mennonite efforts in West Africa have been largely a cooperative and supporting role to Independent churches, the older mission churches, and to various interchurch projects. The role of our teachers and agricultural and medical personnel working in and through other churches and mission organizations has often opened and strengthened our relationship to the older mission churches who often feel threatened by Independent churches and by our willingness to cooperate with them.

On the other hand, the rapport we have established with Independent churches has placed us in a reconciling position where we have found ourselves providing the format or bridge so that conversation and cooperation between these two groups can occur. 

Wit and Wisdom

Be pretty if you can, be witty if you must, be agreeable if it kills you.

• • •

A poorly clad man entered a very aristocratic church in a strange city. “I believe,” said the usher rather dubiously, “that I do not know you.”

“Do you know the Lord Jesus Christ?” asked the poor man.

“Oh, yes!” replied the usher.

“Well,” said the ragged saint, “I am a poor brother of His.”

• • •

Now there’s a coin machine, guaranteed to give the customer satisfaction.

“You mean it’s built so the customer can’t lose his coin?”

“No, but when he kicks it, it groans!”

“What song would you like to sing today?” asked the Bible Club leader.

“The Andy song,” quickly answered a little girl.

“But we don’t know that song,” the teacher said.

“Yes, we do,” answered the little girl. “We sing, ‘Andy walks with me, Andy talks with me. . . .’”

— Protection (Kan.) Mennonite Church bulletin.

Generation gap: The older people think the younger people aren’t committed, and the younger people think the older people ought to be.

Presidents, Prayers, and Breakfasts

By John W. Weaver

All will agree that it is difficult to fault those who pray. Moreover, since most doctors recommend that we start our day with breakfast, it is unwise to fault prayer breakfasts. Finally, anyone critical of a presidential prayer breakfast runs the risk of being labeled unpatriotic, unchristian, and unwise. In spite of this threat of triple jeopardy, I wish to share some concerns about presidential prayer breakfasts.

We all know the old saw, "Birds of a feather flock together." Embodied within this proverb lies a danger which prompts the following questions:

1. How representative of our pluralistic society are these breakfasts?
2. How are the participants selected?
3. How does the average income of the participants compare with the national average?
4. How many of the disinherited, disenfranchised, and disillusioned of our society attend?
5. Within a three-block distance of the hotel where these breakfasts are held, do any of these disinherited, disenfranchised, and disillusioned attend? If not, why not?

Herein lies a challenge. How can the elected officials and the well-heeled power structure avoid becoming a mutual back-slapping society mouthing pious phrases to each other, while at the same time playing down or ignoring the weightier problems of injustice, war, poverty, militarism, racism, and greed? Most of us are fully aware that this is not the first time in history that government officials and the privileged class drew nigh to God with their songs, sacrifices, and offerings; but, in the final analysis, God was not pleased with such because their heart was far from Him as they devoured widows' lands and trampled underfoot the poor and the fatherless. See the writings of Amos, Isaiah, and Micah for a few vivid examples.

There just might be a twentieth-century application of the principles delineated by the Old Testament prophets. If we consider the fact that as man's life-span increases, his years of relying on a fixed retirement income also increases. To have the value of this fixed income diminished by inflation is a form of robbery. Few will argue that this undeclared war to "stop communism" is the root cause of this robbery. All of us in the prime of earning are sure that the problem will be solved by the time we are retired — but who speaks for the aged and the infirm among us now?

In the meantime, most of the aged and infirm among us, existing on an inadequate income, poor medical service,

and improper care are swept aside to a nursing home or retirement village to await their final demise. Many are bereft of friends and relatives because their sons and daughters are working to insure that the same will not happen to them. Christ's words at the judgment, you will recall, damned those who did not visit Him when He was sick, did not clothe Him when He was naked, and did not befriend Him when He was a stranger. I am concerned that we are available to pray and fellowship with the privileged power structure but lack the time and energy to be a servant to the sick, friendless, poor, and naked among us.

These presidential prayer breakfasts provide many with a pair of rose-colored glasses for national appraisal and I am concerned that we will be less than candid in our evaluations. We all agree that it is "great" to have leaders that will take the time to come together with their constituents for fellowship and prayer. If we confine our gaze to just these occasions in our national life, then things are certainly improving! But is this really the case? Even during this last period of fellowship, in the early part of February, our leaders were planning and executing an invasion of a foreign country which caused death and destruction to tens of thousands.

In fact, we can argue that this aggressive and destructive characteristic is a better indicator of our national character than the prayer breakfasts. Just stop and consider what our country has been doing in Southeast Asia during the past decade! Where are the Christians who *speak truth to power*? Are they found at the prayer breakfasts?

All of us are familiar with the problems Jeremiah faced when he *spoke truth to power*. He, like some other saints, landed in the clink because the power structure did not appreciate his views. Let us remember that as long as the Christian and his God can be used to further the aims and programs of the government, the government will "tolerate" him. However, if the Christian disapproves of the actions and aims of the government and lets the officials know and proceeds to advise and teach accordingly; then, it will not be long until that Christian is expendable — either through prison or death.

The age of the prophets is still with us and it would be refreshing to hear of Mennonites being imprisoned for preaching and teaching the message of God and thereby turning the world upside down. To a godless, militaristic nation, such actions border on sedition.

Man likes to be challenged by a powerful speech and

John W. Weaver is from Baltimore, Md.

one of the most mysterious faculties he has is this linguistic ability. However, I am concerned that we, as Christians, will be "snowed" by the rhetoric of able politicians who skillfully manipulate words to attain their selfish and sometimes dishonorable ends. We must always be aware of exactly what was said after we have stripped away the emotional layer and examined it in the quietness of our secret closets. This is not always possible and I fear that many are swept along with the crowd because they never stopped to critically examine what was said.


John, the evangelist, was fully aware of the mystery of speech and man's linguistic ability. Recall how Christ is God's Word and thus manifested the thoughts in God's mind to us. Just as Christ is the instrument which God uses to manifest Himself to man, so we as Christians are to be the instruments which Christ used to manifest His way and purpose to others. Are Christians effective in doing this via the presidential prayer breakfasts?

I certainly hope that the words emanating from the prayer breakfasts and their aftermath are used to manifest God's purpose and mind to one another. I am sure that the Lord's Prayer is mentioned. Perhaps our leaders should be candidly reminded that the prayer our Lord taught us contains the petition that God's kingdom be established on earth as in heaven. His kingdom encompasses all nations and let us not forget that in His time scale the United States is less than a transient vapor visible for a moment at sunset. What is of supreme importance is the quality and character of that nation! Any nation that squanders its youth on the battlefield, ruins the environment with its technological junk, peddles its militarism as a panacea for world peace, ignores the poor, sick, and aged within its own boundary, arms underdeveloped countries with its own ideology and weapons, threatens and intimidates its neighbors, and kills its enemies by the tens of thousands needs more than an occasional prayer breakfast for a change of character. Other nations judge us by what we do to them, not by what we pray in Washington. With the prophets of old we should cry to our leaders, "Woe to them that make a desert and call it peace."

Another concern of mine is that Mennonites, upon being exposed to the power structure and its rank, privilege, and degrees, tend to be "bowled over" and conclude that any person called Dr. Smoothie, Senator Gile, or Secretary Humbug must have a better toehold on truth than any one of Mennonite descent. We should all be aware that a title or degree indicates that that person "played" the game and "endured" the drudgery. It is not a guarantee of character or brilliance.

There is one title which we as Christians should all strive to attain. This title of *servant* is more difficult to attain because to achieve it we must go via self-denial. Some of the first to notice genuine servanthood are our wives, sons, daughters, and fellow-workers. In fact, some men have ended in prison and encountered death as a result of a proper concept of servanthood, e.g., Christ, St. Paul, Jeremiah, Isaiah, et al.

The basic dilemma which Christians face with respect to prayer breakfasts and other hobnobbing with the power structure is that they are afraid to speak out against the evils in the land because they will then lose their welcome and not have opportunity to speak and "witness" to the powers that be. Consequently, Christians and men of the cloth grace these occasions with their presence but speak little or nothing to the evil policies and programs promulgated by the government. Perhaps this desire to be accepted by our friends and peers is one of the root causes of the church's ineffectiveness.

My concern is that we as Christians strive for God's approval. St. Paul has provided some hints on how to do this — recall how he urged Timothy to study the Scriptures. Christ also urged His hearers to do the same and guaranteed that this study would point to Him. Thus we should be so grounded in the Scriptures and open to the working of God in our lives and seize the opportunities which come our way to serve our fellowmen. To many of us privileged middle-class citizens it will involve divesting ourselves of our rank, power, and possessions in order to follow Him and to take on the misery of others in a redemptive sharing. Some of us may be called *to speak truth to power* at presidential prayer breakfasts. Should that occasion arise, my concern is that "the quiet people of the land" may be filled with the Spirit of God and thunder forth like God's prophets of old concerning sickness and moral bankruptcy permeating our land. 

Ten Commandments for Laymen

1. You shall hold your minister in esteem as a man sent from God.
2. You shall not try to make him after your mold — what you wish he were.
3. You shall treat him and his name with the same respect you would like to be treated.
4. Support the total program of the church.
5. Honor your spiritual leader that he might long minister with you.
6. You shall encourage him. Tell him a kind remark. Give a warm handshake and a loving smile. Treat him to a good meal and brotherly fellowship.
7. You shall ask him for more information, if you disagree with him, rather than trying to prove him wrong. He will catch on that he hasn't communicated with you or else that you disagree with him.
8. You shall support him financially in a loving biblical way. (Paul had to refuse his right of support from the church at Corinth because of their attitude. 1 Cor. 9:4, 6, 11, 12, etc.)
9. You shall speak good of him to others who attack him and when he is criticized.
10. You shall not pit him against someone else, saying the other minister is better, thus wishing you had a different minister. — Carl L. Smeltzer

Let's Quit Working So Hard

By Albert Zehr

As a disciple of Christ in the brotherhood some feelings are beginning to overwhelm me. Feelings that I feel compelled to share.

As I have served on various fronts, committees, and boards, etc., with many fellow warriors, some seasoned with age, and some eager and young, I am filled with mixed feelings. First, I am impressed with a sense of awe and appreciation for the dedication and hard work in evidence, but beyond this I feel a sense of desperation and ineffectiveness. This leads me to reflect, How much effect have all our efforts really had? In all our conferences, councils, boards, and conventions are we really producing much beyond more activity and restocking our zeal for more hard work?

Thank God, He is accomplishing some things among us although one has a feeling it must be in spite of, rather than because of our efforts.

It is very hard to admit it, but I am more and more sensing a personal powerlessness and futility. It is hard to admit, partly because on the surface I am considered and perhaps relatively speaking am quite active and "creative." But something within me says, there has just got to be more! There has got to be more power, more inward dynamic. Somehow we have to work to make things happen. Is God not wanting to fill and control us so that we can quit working on our own, so that His power can propel us so that we can not help but speak of those things which we have seen and heard?

Should we really have to tell Christians to witness? Is it right that Bible reading and prayer should be a difficult but necessary chore? Should we have to beg Christians to give and share? Do we have to settle for telling non-Christians what the church could and should be, or did God intend that His people should unrevocably demonstrate the living reality?

Is there in fact a chance that we are developing well-disciplined, keen, and intelligent humanitarians, who are learning that there is a certain satisfaction possible in self-giving? In addition, of course, we accept the intellectual bias of the Christian faith, but really have a rough time answering to the difference between a Christian and a humanitarian.

All of the above answers no questions, but leaves me desperately searching, searching for power, and that search has led me to Jesus Himself, and to His words in Luke 24:29 "... you must wait in the city until the power from above comes down upon you" (TEV). And then, on to Acts 1:8 "But you shall receive power. . . ."

Suddenly, it seems strange that in all my acquaintance

with Acts 1:8 only the last half of the verse was drilled home. The result being lots of guilt feelings, but very little power.

Now I must take a closer look at the disciples during that waiting period. There they are in an utterly desperate and helpless state, Jesus had left them, and they had neither courage nor power. They may have thought about appointing committees and laying strategies, but nothing seemed to have any validity, so they simply praised God and waited. It seems that they must have totally exhausted every possible suggestion, in light of the overwhelming odds before them, when the day of Pentecost arrived. At least they were together in their need.

As I read in the latter part of chapter two I find these same people filled with power, suddenly bold and free, and at the same time with a great sense of unity. Released of their fears and compelled to speak and witness. Later when they are slammed down by the powerful city council, they declare that they can not help but talk about what they have seen and are experiencing. They pray for more boldness, and with it they receive a profound unity and love for each other that solved many problems which even years of education and counseling do not produce for us.

There has just got to be something that took place that changed those helpless and powerless men and women into live expressions of God's love and grace. Something, that we may be in desperate need of, if we are ever going to do more than simply perpetuate our own Mennonite heritage. If it took them a week and a half to exhaust their own ideas and suggestions as to how to carry on God's work, and if only after they were ready to surrender all of their answers, could the Holy Spirit fill that vacuum, then I wonder how long it might take us to get to that point?

Perhaps we should not try to reach it as a whole denomination, such a state is not attained by any force or coercion. Rather let those individuals or small groups who are convinced that God may have more for us gather together, surrender our answers and solution, and humbly ask God to fill us with His Spirit and give us the grace to accept the consequences.

Let us not gather together to intellectualize, strategize, or to pool our best thoughts and plans. But gather together and throw our answers and creative ideas overboard, and surrender to the wind of the Holy Spirit.

Note: Only those desperately wanting need apply!

P.S. Since the writing of this article, a number of us have experienced this in a small measure, and whether God is real has certainly been clarified for us!



The Bread of Daily Life

By Katie Wiebe

As I plucked the last yellowed and withering bloom from the lily that had made the Easter celebration more meaningful, I thought how easily the message of the resurrected Lord is pushed aside for more practical matters like school schedules, summer plans, church programs, health, and job concerns. The symbols which link us to spiritual truth make it easy to forget Easter because they can be set aside.

Later that day a student told me he thought he had learned something about forgiveness over the vacation. Easter was a continuing experience for him because it didn't remain with symbols. The truth of Easter — God's forgiveness — somehow had become real to him.

Someone has said that forgiveness is the bread of daily life. Whenever people who care for each other live close together, forgiveness becomes the most needed ingredient of their lives. Caring people need forgiveness more than people who don't care. People who love each other and who share concerns are the ones who stumble over each other's feet and must eat the bread of forgiveness together.

Forgiveness is not talked about a great deal these days. Sometimes I think it may be because we have lost a certain closeness in the church. The wide open spaces in our fellowship make this virtue uncalled for. Yet the emotional distance between believers also means spiritual strength is lost.

The place where the lessons of forgiveness seem hardest to learn is in the home because life is lived on such an intimate level here. Husbands and wives, parents and children know each other so well and care deeply even when hard feelings and cutting words seem dominant. There are so many opportunities to hurt one another in the home.

I have often wondered why it is that in God's economy one of the most important tasks in life, that of parenthood, is one to which a young couple comes with little or no training. Most employers wouldn't consider hiring a key person

for their business without some training, yet parenthood is a job for which many individuals have no actual training. Parents bring to the task of raising children only what they have received from life to that moment plus perhaps a smattering of knowledge about child psychology.


The first time is for keeps with each child. Each experience makes its mark for good or evil. And all the mistakes, hurts, misunderstandings do not come out in the weekly wash, even with the help of a triple-X detergent, mouthwash, deodorant, and good coffee. The wounds are much deeper than what Madison Avenue can heal.

In our society hundreds of young people are rebelling against the values of their parents and trying to find answers on their own, sometimes doing much harm to themselves. The question inevitably comes up: Who is to blame? Some sociologists and psychologists say that parents are to blame because they have loaded their children with fears, prejudices, and hang-ups about society and its values. The burden upon parents who know their weaknesses may become unbearably heavy with self-incrimination. Though they honestly tried to train up a child in the way it should go, something seems to have gone wrong.

Dr. Elizabeth Achtemeier tells the story of a young mother whose child was sick a great deal and who finally in desperation muttered, "I wish this child would die so I could be free." She comments that if we do not trust that there is forgiveness through Jesus Christ for all the hate which wells up in a person because of the conflicts of life, a parent can be destroyed in remembering.

Parents are only too aware of how their love and hopes for their children easily become mixed up with resentments and frustrated dreams. Yet the forgiveness of God extends to even such situations. Without God's mercy, says Dr. Achtemeier, the burden of guilt in our homes would be greater than parents could bear.

Parents must trust that God continues to work in the lives of their children in spite of what they are and do. God forgives and God works. Though a parent can never condone sin in another person's life, can he actually call anything sin, if he does not have forgiveness ready to offer? To trust the lordship of Christ means to accept God's forgiveness for oneself and for the other even when it seems everything has been messed up.

"Be as ready to forgive others as God for Christ's sake has forgiven you." God did not forgive us because He loves us but because of Christ's death on the cross. The cost of forgiveness to Him was the cross. Making Easter a continuing experience will mean the cross for us as well. 

Seth's Korner

Herd a teechnur in the publik skool professun say the othur day he kood pritty well tell how his skolurs wood do by notin where they sit the furst day they kum in to his klass. Them that wuz just puttin in there time at skool and wuz plannin on kuttin up in klass, wuz always gittin jest as fur frum the teechnurs desk as they kood git. Them that wuz having a mind to lurn what they kood wure sittin up near the frunt where they kood hear and see.

Old Seth got to thinkin (which is pritty dangurus) bout how this wurks at church. Bin komin to church fer a long time now and aint nevur had eny truble findin a seat up in frunt. Fact is, sumtimes its only the deakon and me sittin on the furst four rows which is spreadin us mity thin. Kinder lonely fur Bruther Jake and me. Spect its kind of lonely fur the preechnur to.

Weeuns keep sayin in our church that the home folks orter leave them back pews fer the wommin with littel cryin chilluns and mayber fer peepul visitin our church who mite feel less spicuous sittin near the back. Kinder sad sumtimes to see the young folks crowdin in to them back rows like they wuz on the 50-yard line when the Green Bay Packin boys are tryin to round up the Baltimore Ponies.

In sum churches I herd the MYF is sittin on the frunt row as big as you please. Sure wish our younguns wood. Wunder why they don't? Spect they got a good reasun, like the preechnur preeches to loud and theys skeered to git there ear drums punched in. Kinder hard to beleeve that tho kause our preechnur aint the kind that pounds the preechin stand hard and talks reel loud when he aint to sure of what hes sayin and is a feered he aint rite.

Dont know why sum older folks are sittin way back there, less theys to tired to make it up to the front. Reckon maybe the ushurs orter be handin out vitermin pills fer sum folks feelin so poorly theys slumpin down and sleepin in the back rows. Old Seth has seen sum poor ushurs walk kleen up to the front of the church thinkin theres peepul followin which they aint kause theys crawled in the back row. So the ushur mans standin there lookin pritty dum kause he aint got no one to sit down and it aint evin his fault. Ifn the usher evin looks like he wants to sit me down neer the back, I tap him with my cane and tells him, "Up frunt, Sonny. I'm to old to sit in the seat of the scornful."

Im sittin up in frunt and it aint kause I kant hear. Weeuns got sum of them elektronik dohingies that you put up smack to yer ear and ye heer the preechnur like he wuz sittin on yer lap, but I aint needin them yet. Dont need glasses neither. Im sittin rite up there in the frunt row kause I aint a feered of what the preechnurs got fer me, and I aint plannin on kuttin up, and I aint to tired to skamper down twen them pews all the way to the frunt. Figure when Im stoppin on the back row fer sum

such sorry reasun I best stay home and find me one them transistur preechnurs. That way I aint klutterin up the church and gittin in the way of them komin to heer the gossell.

Feered I said my piece bout the back row sitters pritty loud and mite of got a few of our folks riled up at me, but I kant help it. Jest dont seem rite to have folks crowdin them frunt rows at the basketball games on Saturday nite and then actin like on Sunday mornins theys ketchin the seven year itch if theys sittin on the frunt row at church. Pursons which kant stand the frunt row in church down here mite find themselves sittin pritty fur back when theys git to heavin. Sech opinions aint necessarily reprisentin what the editor of this papur and your church konsel is thinkin. Coarse, maybe they aint thinkin either.

Truly Yours,

Brother Seth

Brother Seth

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

Jesus said, "And I tell you more: whenever two of you on earth agree about anything you pray for, it will be done for you by my Father in heaven. For where two or three come together in my name, I am there with them." I wonder if we really believe what Jesus said. It seems that we shy away from the two or three personal encounter; we like it much better in the 200 or 300 mass encounter.

As I view our congregations, I feel that it is time we break down the walls of partition that are keeping us from truly worshiping together, and start looking around at each other and see what God is trying to say to us. I feel God is grieved as He looks among us. The church is to be the bride of Christ. A bride is active with her husband and her family. As brothers and sisters, many of us do not really know each other; we only know each other superficially. Unless we are willing to become involved with each other personally as Jesus spoke of in Matthew 18, we are only continuing to play church.

As we study our Anabaptist history, the very reason our forefathers broke away from the state church was because persons in the church were not becoming involved with each other in the study of the Word. They were only listening to one man. This was the extent of their church experience. They were just coming together, listening to one man speak and going away not experiencing the Spirit of God in their lives. Our forefathers began to study God's Word together in a small group as the Spirit spoke to them. This led to a revival.

I have had some meaningful experiences this past

Wilmer Martin is pastor of the Tavistock Mennonite Church, Tavistock, Ont.

year where God's Spirit became very real to me as I shared with small groups of Christians. Here we could stop trying to talk about what it means to be a Christian in 1971 and start experiencing who a Christian is. Many of these small groups are springing up throughout the Christian church. To me, here is where the Spirit of God is at work. Here is where persons learn to know God and their brothers and sisters. Too often we have tried to tell someone about God without showing them God at work within ourselves. God becomes very real as we see Him working in the lives of persons. As we experience God together, we will need to do less intellectualizing about Him.

All of this brings several observations to me that must be considered. I feel that one way salvation is going to come to the congregations is through the small group, "house

church" movement. As persons experience Christ during the week in their groups in personal sharing and study of God's Word, the mass worship service then has a deeper meaning.

People need people to give to and to receive from: to give love and receive love, to give forgiveness and receive forgiveness, to give acceptance and receive acceptance. It is impossible to be a Christian in a vacuum. I feel this vacuum could be a mass of people. We need to share personally with each other what God means to us. As we experience the Spirit of God among us in this way, I believe we can forget about witnessing to others; we will automatically be doing it.

God is speaking to us. Are we listening? — Wilmer Martin, Tavistock, Ontario.



Charlene Gerber

Verdict—Not Guilty!

By Charlene Gerber

I stand, one white, before twenty-nine inquiring black faces, feeling the guilt of every hateful deed ever done by any white against a black. To be white is to be guilty. Never before had my pupils looked at me as a white teacher.

A dull hush fell over the classroom. Some of the children sat with chin in hands, staring into space. Genell and Allyson begged to sing, "We Shall Overcome." They came forward to lead it.

"We shall overcome. . . ."

"Hand and hand together. . . ."

"God is on our side. . . ."

"We will walk in peace. . . ."

Jerome and Willie by now are clapping. Colin is tom-tomming on his desk. Genell and Allyson are swaying up front while Carleen, Yolanda, and Anitra, in a circle with hands clasped and crossed, are singing,

"Black and white together. . . ."

And it tears me up till it's not possible to hold tears back. I walk toward my desk, half sobbing. The song ends. I finally turn to face the class, trying to explain what I feel — my despair at what their people have had to face, my hope that what they sang, "Black and white together," will become reality. Half the class is crying with me. The other children are busy fanning, wiping foreheads, and handing out Kleenex. Suddenly Sharon rushes up to me, puts her arms around me and says, "But you're not one of them, you're one of us!" I am acquitted of my guilt! But should I have been?

Allyson now begs to sing "A-A-Amen" and says, "You won't crack up during this one, will you?" Shaking my

I can't forget. It was January 14, 1971 — the day before a school holiday would be declared in honor of Dr. Martin Luther King's birthday. We were instructed to observe this event with "appropriate exercises" in our classrooms in Atlanta, Ga., where I serve with Mennonite Central Committee in the Urban Teachers Corps (UTC) program.

So late afternoon found the children and me having our own memorial service. We were reading a biography of King's life. The children interrupt with questions and opinions.

"Why couldn't black people sit where they wanted on a bus, or eat in a place where they choose?"

"It's not fair!"

"Those white laws are rotten!"

Some children were pounding on their desks; many faces had clouded up. There were shouts from all over the room.

What shall I say, a white, to excuse the wrongs done in the past to an entire race? I search for words to explain to the children. I am speechless for a moment and it grows quiet and all eyes turn to me. I can only mumble that some people have very much hate in their hearts. Someone says, "I think those people should be put in jail."

head and smiling through my tears, I help them begin. And then we go on to:

"This train bound for freedom. . ."

"No more weeping and a-wailing. . ."

"Children git on a-board. . ."

A-A-Amen!

Our "appropriate exercises" end.

The following Monday, a note is discreetly dropped on my desk after school. It reads:

Dear miss Gerber you
have been the nicest

Teacher I ever had.

Just because your
skin is different

I still love you.

Will you forgive
me for all the wrong
things I done?

yes — or no —

from Jerome

Do you forgive us, Jerome?

yes — or no —



A Bright Spot in Labrador

By Frieda Hildebrand

I have found teaching in Labrador to be rewarding in many ways. It is exciting to see the progress some of the children have made in reading especially. Our principal is quite open to any suggestions and, therefore, we have been able to work out a reading program and also get a new reading series that is more suitable for these children. We have found this to be working very well and the children have shown much progress in their reading.

The children, too, are interesting. Last Friday one of the boys didn't show up until 10:00 since his only set of clothes had been washed and hadn't dried in time for school. Even when he did arrive, he was wearing his father's shirt and pants. One really feels sorry for the children since they are unable to do anything about their situation. Yet one wonders how much help should be given to these people since most of them do receive enough assistance from the government to be able to support their own families better than they do. Some have come to depend on handouts and others just don't know how to use their money in a profitable way.

Phyllis Friesen and I have been pleased with the opportunity we have of working with the Sunday school. We have 15 to 20 children who attend regularly with about another 40 children attending occasionally. This makes our average attendance between 25 and 30 each Sunday. We are also receiving good support from the church. Some time ago we approached the Chapel Servants and asked if they would be willing to give us some financial support.

They didn't have any funds available at the time, but after a week they were able to get some money by selling hockey sticks which had been left over from the Christmas drop and gave us \$20 for our use. We were pleased at the efforts they made for us. Our material is donated and, therefore, we were able to purchase crayons, glue, and paper with the money.

Weatherwise, fair is probably the best word to describe Labrador, since blizzards and snow are rather frequent around this part. Although the temperature rarely goes below minus 10 degrees, the cold wind and high humidity make it a very penetrating cold.

Hopedale has just become one of the brightest spots along the northern coast of Labrador since it is the first village to receive streetlights. A community council has been formed within the last year and thus the progress. With the aid of the government and a small fee collected from the residents, services such as garbage collection, the digging of a well, building a playground, and streetlights have taken place. It is good to see the progress made in these areas although they are slow. Many still prefer to throw their garbage out the window and drink water from the water hole.

Although these people are very friendly, they tend at times to be quite shy. It, therefore, has taken us some time to become acquainted with them. Yet as time goes on, we are able to make contact with more and more of them and have begun to really appreciate them. We certainly hope that as time goes on, we may be able to get to know even more of them.

WHAT'S IN A NAME?

The Greatest

What's in a name? I'll tell you something? There's One name that's above every name—above Nixon, Mao or Kosygin! At *that* name *every one* will salute. All will bow down to it! When other names fade from history, when time wears them thin on their burial stones, this name will be current and revered by innumerable hosts! You know, I know that name now! It's *Jesus*, Jesus, the Lamb of God, King of kings, Lord of lords, but my own personal Friend, Redeemer, and Savior. Man, I'm so glad I know Him who owns those names. What's more—He called me! Then He's given me the use of His name to get my needs met! He's prepared a home for me, all my own, in a place where time has stopped. More than that, He wants me! He's got a new name for me, too! But no, He's not partial! He does the same for others, but that doesn't change His personal care for me and you. My, what a name! It's the name of Jesus! My Jesus, and He can be yours, too!

— Nelson E. Kauffman

A Well-Rounded Program is Incomplete Without



God's new community
mission
1971
God's new community



Items and Comments

The resurgence of interest in Jesus, especially among California youth, faces the danger of faddism, according to the president of the National Assn. of Evangelicals.

"Without question there is much in the present movement that is genuine," said Hudson T. Armerding, commenting on the so-called Jesus People.

"Yet there is also the danger of a fad-dism that too often is the product of an incomplete view of the person and work of Christ," said Dr. Armerding.

Elaborating on his comments in an interview, the NAE leader, who is also president of Wheaton (Ill.) College, said, "The Jesus People we have had contact with seem to have a high view of Scripture and Christ as we do."

Dr. Armerding was concerned, however, that some may include the essentially human Jesus portrayed in the popular record, "Jesus Christ—Superstar," as a part of the Jesus People movement.

"My point is that the Jesus People and 'Jesus Christ—Superstar' don't go together," he said.

The authentic Jesus movement itself, he added, must be cautious to assure that it is not diluted by "people attracted to it because it's exciting or different." Dr. Armerding said there is always this danger in any religious movement.

Neil Sheehan, who served for three years in Vietnam as a U.S. correspondent, in a remarkable review of this problem (N.Y. Times Book Review, Mar. 28), points out that the U.S. *Army Field Manual* says it is illegal to attack hospitals. Yet the U.S. forces have routinely bombed and shelled the Vietcong or North Vietnamese field hospitals as every U.S. correspondent soon learns in Saigon. Sheehan tells how such attacks have been announced regularly at the daily U.S. military press briefings.

Sheehan tells of watching several fishing villages on the coast of Quang Ngai province, not far from Mylai, as they were being destroyed by five-inch guns on U.S. Navy destroyers. The local Vietnamese officials told Sheehan that at least 184 civilians had been killed.

"After a day of interviewing the survivors in the ruins, I concluded that a reasonable estimate ran as high as 600 dead," writes Sheehan. American Army officers told him that the most serious resistance offered by the Vietcong guerrillas in the hamlet was sniper fire. "I discovered," continues Sheehan, "that another ten hamlets in the province had also been destroyed, about twenty-five others badly damaged, all for similar reasons, our ships sitting

securely offshore, all blazing away at unarmed civilian communities." In view of such killings, no wonder Lt. Calley told the prosecutor at Fort Benning, "It wasn't any big deal, sir."

The military writer, Frank Harvey, in his book, *Air War—Vietnam* (Bantam paperback), describes in detail the casual and routine destruction of many such hamlets all over the Mekong Delta by the U.S. Air Force. The reasons given were "Guerrillas might be present" or "It's guerrilla-dominated territory." Harvey is a convincing witness because he then supported the war (in 1967) when he wrote the book but questioned such tactics.

These observations are further documented by Jonathan Schell, who went to Quang Ngai province to observe these strategies in operation. As he reports in his book, *The Military Half* (Knopf, '68; also Vintage paperback), about 70 percent of the 450 villages and hamlets in the province of Quang Ngai had been destroyed.

Four of every ten babies born in the District of Columbia in 1970 were illegitimate, according to the District's health department.

It added that it expects illegitimate births to account for more than half the births in the capital within the next five years.

Among nonwhites, the illegitimacy rate neared 45 percent last year, and may pass 50 percent in 1972, health department officials said.

The data also revealed that the gap between white and nonwhite illegitimate rates is closing. Illegitimacy in suburban areas is also rising, according to the department's report.

Members of Congress, ex-servicemen, and clergymen held stage center in leading 200,000 in a rally for peace and justice at the U.S. Capitol.

Despite predictions to the contrary, the April 24 mobilization developed into one of the largest demonstrations in the history of the antiwar movement.

The official estimate of 200,000 was disputed by some observers who said the number soared near 500,000 at the mid-afternoon peak.

While most of the crowd—which marched up the Mall from a staging area behind the White House—was young, there were more bald heads, families, and middle-aged persons than were noted at the November 1969 rally at the Washington Monument.

Organized labor was more obvious than

at past antiwar demonstrations; there was less official involvement among churches and religious organizations, although many individuals from the religious community took part.

Meanwhile, between 150,000 and 200,000 gathered in San Francisco's Golden Gate Park for a West Coast version of the Washington Crusade.

Word was received at Akron, Pa., on April 26 that Ted Studebaker, Union, Ohio, a 25-year-old volunteer staff member of Vietnam Christian Service (VNCS) was shot and killed April 25 at Di Linh, South Vietnam, when several soldiers, presumably North Vietnamese or Viet Cong, entered the local staff headquarters. Mr. Studebaker had married a fellow VNCS worker, Miss Ven Pak Lee, only a few days before his death. His widow is a native of Hong Kong and had formerly been with Asia Christian Service. Mrs. Studebaker and two other women residents, Miss Phyllis Cribby, VNCS nurse, and Miss Daisy Banares, International Voluntary Service worker, were unharmed.

Mr. Studebaker was a member of the Church of the Brethren. He is survived by his parents, Mr. and Mrs. Stanley Studebaker, 6721 West Countryline Road, Union, Ohio.

Word of the Studebaker tragedy was communicated to his parents by Joel Thompson, General Secretary, World Ministries Commission of the Church of the Brethren.

The funeral was held May 3 at 7:00 p.m. in the West Milton Church of the Brethren, West Milton, Ohio. Representing Mennonite Central Committee at the funeral was Paul Longacre, MCC director for Asia, and Gayle Preheim, former MCC-er who worked with Studebaker in Vietnam.

The Christian and Missionary Alliance has confirmed the death in Vietnam of Miss Betty Olsen, a missionary nurse from Nyack, N.Y., who was taken captive by the Vietcong during the Tet offensive of February 1968.

In its current issue, *The Alliance Witness*, the denomination's missions magazine, states that a Vietcong doctor has testified that he signed death and burial certificates for Miss Olsen in July 1968. He said she died of malarial fever.

"It is with great sadness that we finally accept these substantiated reports as confirmation of many earlier rumors that Betty Olsen died while in the hands of the Vietcong," said Dr. Nathan Bailey, president of the Alliance.

CHURCH NEWS

Mennonite World Conference Hopes for '72

A new awareness of Mennonites in the non-Western world will be emphasized at the Ninth Mennonite World Conference (MWC) sessions, to be held July 18-23, 1972, in Curitiba (pop. 700,000), Brazil. The conference for the first time will meet in a location outside Europe and North America. The theme, "Jesus Christ Reconciles," will focus on the shared task of Mennonite congregations around the world. World membership of all Mennonite bodies totals 495,785, with nearly one member in three represented in "Third World" non-white churches. Henrique Ens, one of the five MWC vice-presidents, lives in Curitiba.

"I note a new mood of solemnity and soberness in anticipation for '72," said Erland Waltner, president of MWC. "Whereas celebration, festivity, and listening characterized recent conferences, Curitiba reflects a sense of tremendous challenge," he added. "We are faced with the crucial character of being reconcilers in today's world."

Although the conference is being held in Brazil, the entire Mennonite church in Latin America is, in a sense, serving as host. "The church is being brought together in sharing and working in a common endeavor," said James Kratz, associate secretary of overseas missions for Mennonite Board of Missions, Elkhart, Ind., and a former missionary in the Argentine Chaco. Kratz indicated that Latin Americans are "especially excited to become acquainted with Christian brothers and sisters from other parts of the 'Third World.'" Close ties already exist among German-speaking Mennonites in Latin America and Mennonites in Europe and North America. North Americans and Europeans are also known to the Latins through mission and service workers, as well as through travel.

Cornelius J. Dyck, executive secretary of MWC, said North Americans would be involved "whether they go or not." He sees the awareness and work of those who do not attend the sessions in Curitiba as still central and essential to the work of reconciliation.

"Reconciliation lies at the heart of what Jesus came to do," Dyck said. "What happens in Curitiba has implications for how we work in reconciliation at home . . . in race relations, for instance. . . ."

The format of the sessions will emphasize small groups for face-to-face Bible study and sharing. Dyck sees the participation in listening, study, and sharing as providing

the base for "recovering a new consciousness of being the believers' church together." Kratz senses a sincere appreciation by Latins for the emphasis on biblical studies which will provide the foundation to what happens at Curitiba.

J. C. Wenger, Goshen, Ind., vice-president for North America (MWC), outlined expectations for '72. "It is our hope and prayer that God will use the 1972 MWC sessions to strengthen faith in Christ, to enhance loyalty to His Word, to promote greater faithfulness in Christian discipleship, and to clarify our mission as Christian reconcilers in today's troubled world," he said.

North Americans will need to plan carefully for their participation. "Latin Americans want and need North Americans," said Dyck, "yet this will not be a North American conference in South America." The conference will be smaller than the two previous conferences in Amsterdam (1967) and Kitchener (1962).

The physical facilities in Curitiba — a state college and auditorium — are not as elaborate as the RAI Auditorium in Amsterdam. Major addresses will be printed in the four official languages — Portuguese, Spanish, German, and English — and no electronic translating devices will be used. Communication in the 50 small sharing groups will employ dialogue, with "brotherly" understanding through oral translation and perhaps partly accomplished through signs and gestures. North Americans are encouraged to take advantage of Spanish language study which is close enough to Portuguese to be understood by the Brazilians. Some visitors will stay in Curitiba homes. Travel arrangements by charter flights are being arranged by Menno Travel Service.

Persons going to Curitiba will have a significant opportunity to get involved in personal dialogue and awareness of the shared task facing world Mennonites. Guests prepared in advance to understand the culture, language, and geography of Brazil will be able to share with and receive much from brother and sister Mennonites around the world. The conference could have been held in the ultramodern convention centers of Sao Paulo, yet the decision to locate at Curitiba was partly based on the fact that most German-speaking and many Portuguese-speaking Mennonites live in the Curitiba area. Reduced costs in Curitiba was also an important consideration.

To assist "Third World" persons toward attending the conference, a travel fund (current balance \$10,000) has been established. Contributions from all who are able to share above their own travel cost will be included in the registration fee. Participants are reminded that the time of year during the conference is winter and homes are not heated. Warm clothes are recommended for the July temperatures ranging from 43 degrees to 66 degrees F.

A total of 175 delegates will attend the conference. Representation is based on membership totals — Africa (25), Asia (29), Europe (36), North America (50), and Latin America (35). — John Bender.

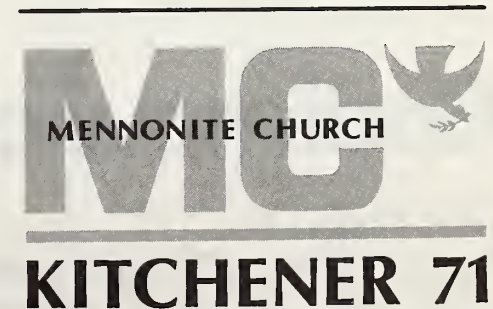
Statement Sent by Conference

Ed. Note: This statement has been sent to the Senators and Representatives in Congress from the appropriate Congressional districts represented in the Ohio and Eastern Conference.

"Throughout its 450-year history, the Mennonite Church has had a strong belief in the practice of the New Testament way of love as taught by Jesus Christ.

"This belief has led us to consistently take a position which is opposed to all war and military service. We believe conscription serves to supply men to fight in wars and to maintain the military forces. We have opposed this conscription, even though present legislation has favored us with generous exemptions, for which we are grateful. However, we believe no one should be forced into a position where the only options are to kill and be killed.

"The Mennonite Church is committed to the biblical position of love in all relationships. The Ohio and Eastern Conference of the Mennonite Church, meeting in official session at Berlin, Ohio, Mar. 12-14, 1971, places this appeal before you, asking for your support to repeal the existing draft law."



Kitchener 71 meets Aug. 16-19, 1971 (Monday evening through Thursday noon), at Rockway Mennonite School. This gathering will include a Constitutional Assembly, the last abbreviated sessions of Mennonite General Conference and each of the three Boards, and the convening session of the new General Assembly.

Probe '72 Responds to Criticism, Plans Location Change

Probe '72 is moving to a new location. Some feedback from across the church has been negative toward a meeting in Chicago's Conrad Hilton. Executive Secretary Eugene Witmer is exploring other possible locations in the Chicago area and elsewhere in the Midwest.

The Conrad Hilton was chosen last summer for the 1972 all-Mennonite Consultation on Evangelism. "The hotel is one of the few places with a meeting hall large enough to hold over 2,000 people," Eugene Witmer pointed out. "We felt that it met our needs admirably, but there are brethren who think it does not suit our Anabaptist witness in simplicity."

After the Hilton announcement last year, criticism began to be heard. Some pointed to the Hilton image of materialism in a world of need. It was implied that inner-city members of Mennonite and Mennonite Brethren congregations would misunderstand the thrust of Probe '72.

Further, the thinking of many Mennonite students today turns toward a simpler lifestyle. There are young voices raised against what they think is a Mennonite migration toward upper-middle-class values. As one college junior put it, "North American evangelism is already too closely identified with affluence."

Probe planners were surprised at the feedback. "We were being practical in choosing the Hilton," Executive Secretary Witmer pointed out. "There are less than a dozen hotels or auditoriums in Midwestern cities that can hold us."

"It's a matter of cost," Witmer said. "We were offered free use of the Hilton convention hall and several smaller meeting rooms, if we used 500 sleeping rooms."

Witmer also pointed out the need for a broad selection of accommodations, since over 2,000 are expected at the meeting. "The Hilton is close to the YMCA and several moderate- to low-cost hotels and motels. There is also a good selection of low-cost restaurants nearby."

"This is the sort of thing we'll have to find somewhere else, where people can get to easily by plane or car."

Planners Responsive

Probe '72 Chairman Myron Augsburger assessed Executive Committee response to criticism. "It has not been an easy decision to make. I am not sure the brethren know all that is involved in a large-scale, inter-Mennonite meeting like this."

"But we are brothers in the Lord, and we will do everything possible to find an appropriate setting for Probe."

especially demanding assignment awaits a female volunteer to relate to 15- to 20-year-old youth with drug and related problems. An immediate staff position exists for a female assistant at the London Women's Rescue Mission.

A 21-year-old or older man with construction and administrative skills is needed to work with Maintenance and Repair Service (MARS), a housing repair and social services ministry in London, Ont., begun with the initiative of local churches and now operated by the city.

Current VS teaching positions include Wesley House (day care) in Robstown, Tex.; day care in Wichita, Kan.; teacher aide for handicapped children in Albuquerque, N.M.; and Calvary Church Christian Day School, Los Angeles, Calif.

Aibonito, P.R., Mennonite Hospital is calling for a registered nurse and a certified lab technician, while Hazard Appalachian Regional Hospital near Ary, Ky., desires a medical technologist to replace a terminating VS-er.

The following assignments may appeal to middle-aged or older persons: assistant hostess at International Guest House, Washington, D.C.; or maintenance and cook at Frontier Boys Village, Colorado Springs, Colo.

All one- or two-year VS assignments begin with a ten-day period of orientation. Upcoming orientation schools at Mennonite Board of Missions are slated for June 7-17, July 12-22, Aug. 2-12, and August 23 to September 2.

Additional information on these and other current personnel openings is available by writing directly to John Lehman, Director of Personnel Recruitment, Box 370, Elkhart, Ind. 46514.

GC Hosts Overseas Students

Goshen College hosted 73 international students plus several visitors at the annual International Student Conference sponsored by the Council of Mennonite Colleges, Apr. 30 to May 2.

Robert Ramseyer, director of the overseas missionary training center of Associated Mennonite Biblical Seminaries, addressed the group on the conference theme, "Retaining Humanistic Aspects of Culture in an Urbanizing World." J. Lawrence Burkholder, president-elect of Goshen College, delivered the second major address, "The Gospel's Answer as to How to Retain the Humanistic Aspects of the Culture in an Urbanizing World."

Overseas students from Bethel, Bluffton, Hesston, Eastern Mennonite, Messiah, Goshen, and Tabor colleges attended.

Social fellowship, a soccer game, and responses to the major addresses were also a part of the weekend program.

VS Openings Seek Married Couples

Securing married couples to direct Voluntary Service unit activities continues to be a priority item, Clare Schumm, VS placement counselor in the Mennonite Board of Missions' Personnel Office, pointed out recently. Although an increase in volunteers will occur during the summer months, a sizable number of locations will lack necessary leadership unless personnel trends begin to shift, he said.

Schumm listed the following VS units as having an immediate need for married couples to coordinate program: Philadelphia, Pa.; Buckeye and Surprise, Ariz.; Pueblo

(Hyde Park), Colo.; Cleveland, Mantua, and Maumee, Ohio; Ary, Ky.; Aibonito, P.R.; and several community service locations in northern Alberta. In most locations either the husband or wife or both also take on part-time assignments outside the unit.

A houseparent couple is needed at Stone Mountain Village near Belleville, Pa. The Village offers a wholesome environment and public school training in a rural setting for boys 12-16 years of age assigned there by juvenile courts, welfare agencies, and probation officers.

At Teen Girls' Home, London, Ont., an

God's now community

June 29-July 5

Eureka (Illinois) College Campus

MENNONITE BOARD OF MISSIONS
ELKHART, IN

mission 71

1971 Highland Retreat Camp Program

Truman Brunk, Jr., and Ronald Koppenhaver are serving as directors of Highland's 1971 summer camp program. Two coed camps for those of junior high age (13-15) and two Appalachian Trail Hikes for ages 13 and older are new features this year, as is a Father-Son Hike for ages 12 and up. The schedule is as follows:

Work Camp (ages 16 and up), June 7-12

Camp Hemlock (boys, ages 9-10), June 14-19

Camp Cedar (boys, ages 11-12), June 21-26

Annual Chicken Barbecue, June 26

Appalachian Trail Hike (boys), June 28 — July 2

Appalachian Trail Hike (girls), July 6-10

Junior High Nature Camp (coed), July 5-10

Junior High Music Camp (coed), July 12-17

Camp Arbutus (girls, ages 9-10), July 19-24

Camp Columbine (girls, ages 11-12), July 26-31

Pastors' Retreat (with Rowland Shank), Aug. 9-11

Family Camp Weekend (with Truman and Betty Brunk), Aug. 12-15

Father-Son Hike (with Kenton Brubaker), Aug. 16-19

Two "Camp Friendships" for inner-city youngsters are slated for June 28 to July 2 (boys) and Aug. 2-6 (girls). These are supported by Compassion Funds.

For brochures and further information contact Highland Retreat, Broadway, Va. 22815 (703-896-7801).

Trainee Sponsors Urgently Needed

This year, nearly 60 young people from 19 countries in Europe, Asia, Latin America, and Africa will again participate in the Mennonite Central Committee's exchange visitor (trainee) program beginning on Aug. 3. This will be the 22nd year that exchange visitors have come to work in America for one year. They will come from Hong Kong, India, Indonesia, Taiwan, Vietnam, Argentina, Brazil, Bolivia, Colombia, Paraguay, Congo, Germany, France, Austria, Switzerland, the Netherlands, Italy, and Yugoslavia.

Work placements and sponsors are urgently needed for these exchange visitors — on farms, in child care centers, children's homes, a beauty shop, in broadcasting work, occupational therapy, in an institution for deaf and dumb persons, social service agencies, homes for the aged, families' homes, and in hospitals for persons trained as nurses, lab workers, orderlies, nurse aides, and public health nurses.

Sponsors are very important in the exchange visitor program. As one former sponsor said, "We learned to live with an out-

sider as a member of our family group. He did many things for us that were conducive to good fellowship and good feelings."

The sponsors are responsible to give the trainee a home away from home for six months, accept him as a member of the family rather than as hired help, make it possible for him to become acquainted with church and community activities, and give him an opportunity to work, preferably in his chosen vocation.

"I had an entirely wrong impression of the American people. But during the year I've spent with them, I've learned to understand and like the United States, the people, their life philosophy, and many other things," said one trainee.

MCC invites interested people to write as soon as possible, but in any case before June 15, to: Trainee Program, Mennonite Central Committee, Akron, Pa. 17501. Congregations might take a sponsorship as a special project.



David Augsburger, writer and narrator of *Choice II*, with Gabriel Award.

"Choice II" Receives Gabriel Award

"For outstanding artistic, informational, and educational achievement in a program which enriches the audience with a vision of man and of life," states the Gabriel Award presented to the Mennonites for their radio broadcast, *Choice II*.

David Thompson of Harrisonburg, Va., and Bernie Wiebe of Winnipeg, Man., accepted the award at an Apr. 27 banquet in Beverly Hills, Calif.

Gabriel Awards are presented by the Catholic Broadcasters Association of America. This organization has presented awards for excellence in broadcasting for the past 23 years.

Choice II continues a series of a new three-minute radio program developed by David Augsburger, staff member of Mennonite Broadcasts, Inc., and well-known speaker on *The Mennonite Hour* and *Way to Life* radio programs. "*Choice II* is an experiment in putting religious values in down-to-earth terms," Augsburger pointed out. "There's hardly any man between 20 and 40 years of age who doesn't sooner or later find himself having to make ethical and moral responses to situations like those *Choice* explores."

Augsburger's "colorful, imaginative writing" was credited by the awards committee as a significant factor, as judges sifted through about 150 nominations in six classes. "Lightning dialogue," the judges commented. "The lively psychology of both bitter and sweet, and light humorous touches, give sweep and depth and movement to these self-luminous aspects of everyday confrontation and conflict."

Choice II is a cooperative production of Mennonite Broadcasts, Inc., of Harrisonburg, Va., and Mennonite Radio and Television of Winnipeg, Man.

The event marked the second national award for Mennonite Broadcasts this year. In January MBI received the 50th Anniversary Award of Merit from the National Religious Broadcasters at their annual meeting in Washington, D.C.

New Films Released by MCC

"City Poverty: An MCC Report" is a new film being released by Mennonite Central Committee to the MCC constituent offices this month. Photographed and edited by Burton Buller and written by John Yoder, the 17-minute color film deals with poverty in the city, the causes of poverty, and ways Christians can respond to the problems of poverty.

"City Poverty: An MCC Report" is intended to stimulate serious thought, discussion, and action. A discussion guide and booklet by Vern Miller, *The City, What Is It Really Like?* accompany the film. These provide information and program guidelines for the program leader and the congregation.

A new film on South America, "Manana Is Today," filmed by Peter J. Dyck, is now available from MCC and constituent offices. The 27-minute color film is accompanied by a fact sheet and discussion guide to further aid in the discussion of the film.

The film shows what is being done in Brazil, Bolivia, and Paraguay by nationals, Indians, Mennonite immigrants, and Mennonite Central Committee to bring about change for the better. But all of this is only a beginning. Poverty, unemployment, illiteracy, exploitation, graft, and plain discouragement plague our neighbors to the south. Some believe the answer lies in yet tighter military control. Others yearn for revolu-

tion, while a few still look to the church as the agent for change. "Manana," meaning "tomorrow," may be too late for South America. Tomorrow is already here.

Those interested in the film should contact their conference office: MCC, Akron, Pa. 17501; or MCC (Canada), 201-1483 Pembina Hwy., Winnipeg 19, Man.

Board Seeks Doctors to Fill Key Roles

Two doctors are urgently needed to fill key positions in medical programs sponsored by Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

A doctor is needed in August to replace John Keiser at the Shirati Hospital, Shirati, Tanzania. EMBMC supplies three doctors and several expatriate nurses at the Tanzania medical program, all but one of whom are based in Shirati.

Another doctor is needed to replace Vernon Kratz at the Jamama Hospital, Jamama, Somali Democratic Republic. One doctor and two expatriate nurses, sponsored by EMBMC, work with Somali staff members in the 25-30-bed hospital.

Charles Bauman, assistant overseas secretary for EMBMC, said, "I know there are acute medical needs in the United States; however, doctor to patient ratios in Tanzania and Somali Democratic Republic may be as high as one to 50,000 people. Many people have never visited a medical doctor.

MDS Aids in Fayetteville

A tornado which touched down in Fayetteville, N.C., Feb. 23, resulted in two deaths, 103 damaged homes, and nine trailers and 34 farm buildings completely destroyed. An estimate of five million dollars in damage was caused by the storm. Since the storm was not declared a national disaster, the major portion of debris removal and cleanup was left up to individuals from the area.

Jonas Kanagy, Mennonite Disaster Service coordinator for the Shenandoah Valley unit in Virginia, reported that units from 11 different Mennonite communities responded to the disaster and donated 4,000 hours of work in cleanup and repairs. The MDS personnel cooperated with the local Red Cross in the initial stages of the cleanup period. After the Red Cross left, MDS workers continued to contact people in need and help with the work.

Kanagy added that local authorities and churches responded tremendously by providing trucks, drivers, food, and a unit house for the MDS volunteers. A citation from the mayor of Fayetteville and other city officials was presented to the workers in appreciation for the work they had done.

Evangelicals Meet in Los Angeles

The thirty-ninth annual convention of the National Association of Evangelicals met in Los Angeles, Apr. 20-22, 1971, on the theme, "Jesus Christ, Lord of All," with 1,250 registered attendance, the largest in its history. The new president of the association, Dr. Hudson Armerding, President of Wheaton College, in his address reviewed the history of the fundamentalists, praised the principle of voluntarism, and called for advance by joining what he called an "Order of the Pierced Ear," avoiding fragmentation and provincialism, but exhibiting confidence in God.

The speaker who subtly involved the audience spoke the second evening. Edward V. Hill, pastor of Mt. Zion Baptist Church, invited "amens," and got many confirming a "conservative" position of faith, and when he got great support, turned suddenly saying he was also "liberal," and began to read Matthew 5:38-48 slowly and positively. The "amens" diminished significantly as he called for love rather than hate for communists, and went further to say he was also "militant" in proceeding to eradicate racism from evangelical churches. This was a testimony only such a black brother, with his characteristic humor, voice, and mannerism, could give as effectually as he did. This was possibly the most significant address of the convention.

The concluding address was delivered by Billy Graham on "Jesus Christ, Lord of All" in which he proposed to give observation on the present evangelical scene, and suggest activities for evangelicals in the Seventies. His emphasis was very optimistic. This is the beginning of the end-time revival, and evangelicals are on the move around the world. Black and white evangelical churches and colleges are growing. The influence of the liberals in society and in government is waning. Ecumenism is in a death struggle. N.A.E. must reorganize and get with it or lose its opportunity of the century with youth, intellectuals, and government. He called for eleven steps. Reorganize and relate to the many evangelicals outside N.A.E. Respond to the many evangelicals in World Council who want fellowship, not organization. Cooperate everywhere you can. Speak in intellectual circles, and continue to show social concern.

Billy called for the march of a million evangelicals on Washington to say, "I am for God," "I love my neighbors." We need research done from evangelical perspectives. We need more Congresses on Evangelism, more Urbanas. Encourage growing young evangelists. Put a new emphasis on Bible study and prayer. We should be glad that the gospel is being preached in the White House, and maybe we can somehow get the press with us even if it takes a speech

by Mr. Agnew.

The three Bible studies were the richest experience of the convention, done by J. Sidlaw Baxter of Santa Barbara, Calif., on "The Revelation of the Lamb," "The Centrality of the Lamb," and the "Sovereignty of the Lamb." This man radiated the glow of the glory of the Lamb, and led in unforgettable appreciation and adoration of the "Lamb" figure of our Lord Jesus.

The commissions had sectional meetings twice daily which seemed more relevant and current than some in previous years. One dealt with integration, without any black or brown face present, however, and seemed to be a decade behind. The National Negro Evangelical Association, with 100 to 150 attending, met in Los Angeles the previous week, and a few persons of that group were present at this meeting. The blacks know and say that the only way they can develop black leadership is for them to have an association of their own.

The Peace Churches, Brethren in Christ, Mennonite Brethren, and Evangelical Mennonite Brethren, are three of the twenty-six denominations, with some over two million members, and they have some of the positions of leadership in this organization, with a budget of \$300,000. The officers are calling for an additional \$100,000 this coming year to wipe out some indebtedness, open a new field office in the South (Georgia), and to prepare for the thirtieth anniversary celebration in St. Louis in 1972.

The convention adopted a statement on "Jesus Christ, Lord of All" and resolutions on Vietnam, abortion, homosexuality, Evangelism and Key 73, the Frankfort Declaration, Environment and Ecology, and Parental Responsibility in Education. In discussion on one resolution, one delegate wanted an appeal to the President, but he was told that was to be avoided. Other ecumenical groups do that.

It is true the evangelicals, so called, are in a position today to speak to government, and to social issues. There is, however, still great fear of the social gospel among many evangelicals. Billy Graham preaches to the President, "Christian Leadership," has prayer breakfasts for government officials from the President to city mayors. Will evangelicals be able to turn the tide of war, racism, or poverty any better than other Christian groups in the past?

The evangelical is encouraged by N.A.E. to join the chaplaincy, testify in the Pentagon, hold public office, make government Christian, but avoid the social gospel. The Anabaptist concepts of separation of church and state, of the difference between the old and the new covenants, the supranational nature of the church, the lordship of Christ over all of life, will be relevant concerns for all Christians in the coming decade, and we

should be in a position to give and receive in dialogue with our fellow believers. — Nelson E. Kauffman.

Meeting to Stimulate Historical Interests

The Lancaster Mennonite Conference Historical Society will hold its thirteenth annual meeting June 26, 27, at the Buffalo Mennonite Church in Union County, Pa. All interested persons are welcome to attend.

Saturday morning Mast Stoltzfus will speak on the early general history of Union County; Grant M. Stoltzfus, on the Amish settlement, 1837-1888; and C. J. Kurtz, on Amish bishop Elias Riehl and his people. For the afternoon, members of the congregation have planned a tour to places of local historical interest.

The evening program features opening selections by the Buffalo Valley area chorus, after which Christian E. Charles will tell about recent activities of the Lancaster Mennonite Conference Historical Society. Noah L. Zimmerman will describe incidents from Indian massacres in the area; Elmer F. Kennel, significant unsigned letters; and Grant M. Stoltzfus, causes for decline in the Old Order Amish church in Union County.

On Sunday afternoon Ira D. Landis will speak on developments in the general area since 1948; J. Roy Graybill, on related church groups in the community; and Donald E. Lauver, bishop of the Juniata District, on responsibility to the community.

The final session on Sunday evening will focus on the inspirational and the forward-looking with Marvin M. Freed and Elmer Stoltzfus. Moderators for the weekend are Bishop Ivan D. Leaman and Lloyd M. Eby; choristers, Wayne Kauffman and Park Stoltzfus.

Each year the Lancaster Mennonite Conference Historical Society schedules its annual meeting in a different Lancaster Conference district to which it has been invited. The sessions are part of an attempt to stimulate interest in Mennonite history and thought.

Become Independent Conference

For 16 years the Virginia Mennonite Board of Missions and Charities with offices in Harrisonburg, Va., has administered a mission program on the island of Jamaica. Today the 340 members have their own conference organization, a constitution, and are plotting their own mission outreach and destiny. Capable native leadership is largely responsible for planning educational, institutional, and evangelistic policies.

The Virginia Board's witness began in 1955. A group of 25 believers at Constant Spring evolved into the first Mennonite

congregation in Jamaica. Today seven congregations are organized into the Jamaica Mennonite Conference, Limited. Moderator is Kenneth Brunk, assistant moderator is Ransford Nicholson, and secretary is Samuel Walters.

A fraternal relation exists between Virginia Mennonite and Jamaica Mennonite

conferences. The Virginia Board will continue to send and support missionaries to Jamaica to work cooperatively with the Jamaican church. According to Moses Slabough, secretary for the Virginia Board, the young conference shows potential of a vigorous and dynamic Christian witness on the island.

FIELD NOTES

Jim Bishop, currently an information services writer for the Mennonite Board of Missions in Elkhart, Ind., has accepted the position of director of media relations at EMC. He will begin his new assignment on Aug. 1.

A native of Doylestown, Pa., Mr. Bishop is an alumnus of EMC, having graduated with a BA in English in 1967. He has been with the Mennonite Board since that time, editing the Voluntary Service periodical



Jim Bishop

Agape, contributing to the denominational organ *Gospel Herald*, and writing general news releases.

Jerry W. Westcott has accepted a call to begin pastoral responsibilities at Carlsbad Mennonite Church, Carlsbad, N.M., effective June 1.

Norman Hockman, Eastern Board missionary in Honduras, will lead the Mennonite Church in British Honduras in two weeks of evangelistic emphasis, June 5-19. Richard L. Bowman, pastor of the Mennonite Church in Belize City, B.H., said, "As we are participating in an Every Home Crusade in British Honduras, June 5-19 will be a good time for a concentrated expression of the church's commitment to witness."

Carl Kreider, acting president of Goshen College, announced a \$5,000 grant from the W. K. Kellogg Foundation to strengthen the college's resources of books and periodicals in environmental studies.

The gift from the philanthropic Battle Creek, Mich., foundation will be spent over the next three years to make possible selection of timely relevant materials. Kreider said a seven-member selection committee will choose resources that cross many scholarly disciplines to get the widest possible views on environmental problems.

The Campus Senate of Christopher Dock Mennonite High School, Lansdale, Pa., assumed the responsibility to raise \$12,000 in ten days to develop a baseball and softball field on the forty-acre campus site and to provide sufficient equipment to launch a baseball program in 1971-72 as a part of the school's athletic program.

On Tuesday, May 18, the Campus Senate president, Tim Ehst, announced that total returns received to date amounted to \$13,909, which exceeded the original goal by \$1,909.

Teacher Placement Service sponsored by Association of Mennonite Elementary Schools. To help: Boards, principals recruit needed personnel; teachers locate desirable positions. Secretary of Teacher Placement, Kay Predmore, Principal, Penn View Christian School, 420 Cowpath Road, Souderton, Pa. 18964.

The following staff needs are open at Adriel School, a school for slow-learning

Calendar

- Ontario Conference Annual Sessions, Rockway Mennonite High School, June 4-6.
- North Central Conference Annual Session and Mission Board, Bloomfield, Mont., June 10-13.
- Pacific Coast Conference Annual Sessions, Western Mennonite School, June 11-13.
- Western Ontario Conference Annual Sessions, Wellesley, Ont., June 11-13.
- La Junta Mennonite School of Nursing Homecoming, La Junta, Colo., June 25-27.
- Mission 71, Eureka College Campus, Eureka, Ill., June 28—July 4.
- Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.
- Alberta-Saskatchewan Conference Annual Sessions, Kalispell, Mont., July 15-18.
- Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
- South Central Conference Annual Sessions, July 23-25.
- Indiana-Michigan Conference annual sessions, July 29—Aug. 1.
- Conservative Mennonite Conference Annual Sessions, Wellman, Iowa, Aug. 3-5.
- Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.
- Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.
- Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.: Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18, Mennonite General Assembly, Aug. 18, 19.
- Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
- Allegheny Mission Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
- Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
- Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

teenagers: cook, houseparent for girls, shop teacher, and farm manager. Adriel School is approved by the Selective Service program. Box 188, West Liberty, Ohio 43357. Tele.: 513 465-5010.

New members by baptism: Five at Mechanic Grove, Quarryville, Pa.; four at New Providence, Pa.; five at Strasburg, Pa.; five at Sunnyside, Lancaster, Pa.; nine by baptism and 2 by confession of faith at Willow Street, Lancaster, Pa.; two at Eugene, Ore.

An assistant hostess is needed for the International Guest House, Washington, D.C., immediately. Exciting and worthwhile service opportunity for either a short-term or long-term VS assignment. Someone with some secretarial skill will find this a great opportunity to use this skill and at the same time receive many other benefits. This person(s) should be mature young person, middle-aged, or older retired. Contact The International Guest House, 1441 Kennedy St., Washington, D.C. 20011.

Life Songs No. 1 will be used in a song service to be held at the Martindale Mennonite Church, Martindale, Pa., Sunday evening, June 13. If you have a copy of your own, bring it along. A limited number of copies will be available at the service.

The following appointments for missionary service were made at the Apr. 27-29 Overseas Committee meeting: Albert and Lois Buckwalter, Argentina; Beth Ann Burkhalter (OMA), England; Elizabeth Erb, India; Jacob and Arvilla Flisher, India; Robert and Fran Gerber, Brazil; Rickey Lee Hostetler (OMA), Ghana; Robert and Nancy Martin, Israel; Stanley Miller (OMA), Paraguay; Peter and Alice Sawatsky, Brazil; and Keith and Kathleen Springer (OMA), Brazil.

A certified water safety instructor is urgently needed for the summer camping program at Youth Village near White Pigeon, Mich. Dates: June 26 to Aug. 20. Assignment carries short-term VS policies and benefits. Contact John Lehman, Box 370, Elkhart, Ind. 46514, for more information.

The North Central Conference is observing its 50th anniversary this year with sessions to be held at the Red Top Mennonite Church, Bloomfield, Mont., June 10-13. Milo Kauffman will serve as the main speaker.

Change of address: Ralph Buckwalter, 1-9 Asahi-Machi, Asahigawa, Japan. Jacob H. Flisher, c/o Sam T. Miller, P.O. Box 266, Kalona, Iowa 52247. Marlin Miller, 44-50 rue Sebastien Mercier, 75 Paris XV, France. George H. Beare, R. 3, Box 1119-B, Albany, Ore. 97321. Eugene Blosser from Nampa, Idaho, to 1-13 Tottori, Odori 8 Chome, Kushiro, Hokkaido, Japan 084.

To Members of the Mennonite Mission Board: This is to notify Board Members that the Executive Committee is recommending a change in the bylaws and charter of the Mission Board, changing the name from Mennonite Board of Missions and Charities to Mennonite Board of Missions.

Gladys Widmer, Bayamon, Puerto Rico, writes: "This week while shopping at a nearby drugstore, the pharmacist began to ask questions about the way of salvation. While answering him another believer joined in the conversation and it was an interesting experience to lead him to a decision for the Lord. . . . The church is going forward. Fourteen new believers were baptized — a married couple, three mothers, and nine teenagers. Another group is now being prepared for baptism soon."

Readers Say

Submissions to Readers Say column should comment on printed articles.

Bless God for Hubert Schwartzentruber's article in the May 4 *Gospel Herald* entitled "Let Me In!" I have been wishing for some time that some responsible Mennonite leader would spell out for our church what we can do to help our minority brethren and sisters the most. Hubert's article was full of concrete suggestions which is at least a start on the positive side.

I have been wearied somewhat by what I consider "barb-isms" leveled at our "racism" from some of our inner-city workers. Maybe we needed a good dose of that, but I was hoping that our brethren who work so unselfishly with minority groups in difficult settings could soon become more constructive in their suggestions.

I believe that there is developing in our church a great deal of goodwill toward minority groups. This goodwill needs direction now, rather than further browbeating. Help us, brethren, to implement what good intentions we have. Further positive encouragement and suggestions will educate and motivate us quicker in the right direction than more criticism. Thanks, Hubert, for doing us a good service. — Roy S. Koch, Goshen, Ind.

The comment regarding the Sermon on the Mount, in the Apr. 13 issue (page 329), by W. T. Purkiser, may be rather pert. Sometimes when reading familiar Scriptures, too much is assumed.

It was because of the multitudes (Mt. 5:1) that Jesus accompanied by His disciples went up into the mountain. There He . . . opened His mouth, and taught them." Obviously it was not the disciples, but the people, the multitude, who were being taught and were "astonished at His teaching" (Mt. 7:28). This multitude had been following the teaching of the scribes (Mt. 7:29); therefore, the applicability of the Sermon on the Mount as a requirement for the disciples of Jesus and/or all believers to follow must be read in.

In Galatians 1:12 Paul tells us from whence he received his message, namely "by the revelation of Jesus Christ." It is most interesting that Paul, with a special commission to go to the gentiles, was not instructed to proclaim the Sermon on the Mount; his message does agree with John 3:16; 20:31, namely salvation by faith. . . . For the Christian this sermon is a useful yardstick to take inventory to what extent the indwelling Christ has been allowed to control one's life. This needs to be done constantly. 1 John 1:8, 9.

It is helpful to remember that Matthew 1:1 traces the genealogy of Jesus back to Abraham only; that the early teaching of Jesus and others centered around the kingdom idea, so emphatically emphasized in the Old Testament, becoming the warp and woof of Jewish anticipation; that as late as chapter 10 of Matthew they were strictly commanded to stay with the Jewish people;

that Matthew chapters 24 and 25 are predominantly nationalistic, futuristic, and Jewish.

It was no accident Christian living and church decorum were spelled out so specifically in other New Testament writings, which definitely are applicable to all believers. — S. C. Brubacher, Ayr, Ontario.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bardell, Larry L. and Linda (Lemons), Siletz, Ore., first child, Timothy Lynn, May 1, 1971.

Bontrager, Mervin Jay and Alberta Louise (Christy), Newton, Kan., first child, Christa Lori, May 11, 1971.

Brubacher, John and Lorene (Good), Strathroy, Ont., fifth child, fourth son, Jay Mark, Apr. 26, 1971.

Detweiler, Paul F. and Louise C. (Delp), fourth child, second son, Christopher Jay, Apr. 24, 1971.

Ellison, Elmer and Lucille (Snider), Moorefield, Ont., first child, Julie Lucille, May 5, 1971.

Guengerich, Ronald and Ruth (Lapp), Sapporo, Japan, second child, first daughter, Catherine Alisa, Apr. 12, 1971.

Haarer, Dennis and Joyce (Miller), Goshen, Ind., first child, Michelle Arlene, Apr. 26, 1971.

Hochstetler, Wendell and Linda (Hooley), Shipshewana, Ind., third child, second daughter, Lori Ann, Mar. 2, 1971.

Leaman, J. E. and Ella Mae (Lehman), Polham Manor, N.Y., fourth child, second daughter, Wendy Suzanne, May 3, 1971.

Radstake, Richard and Eileen (Jantzi), Moorefield, Ont., first child, Cheryl Lynn, Mar. 27, 1971.

Robb, Richard and Janis (Miller), Apple Creek, Ohio, second daughter, Ann Marie, Apr. 22, 1971.

Rossi, Lawrence and Elsa (Egli), Guadalajara, Jalisco, Mexico, first child, Lawrence John III, Apr. 30, 1971.

Saner, Harold and Donna (Apple), McAllisterville, Pa., first child, Jennifer Lynn, Mar. 31, 1971.

Shoup, Vernon and Carolyn (Amstutz), Apple Creek, Ohio, fifth daughter, Gloria Ann, May 4, 1971.

Snyder, Harley and Mary (Cressman), Kitchenier, Ont., first child, Trevor (by adoption), Apr. 23, 1971.

Steiner, Charles E. and Martha (Richard), Wooster, Ohio, second child, first daughter, Joelyn Marie, Apr. 22, 1971.

Stutzman, Ward and Judy (Yoder), Holmesville, Ohio, fifth child, second daughter, Lisa Beth, Apr. 24, 1971.

Thiessen, Hank and Hildegard (Spenst), Ailsa Craig, Ont., fifth child, third son, Jason Kent, Apr. 8, 1971.

Yoder, Melvin and Martha (Beachey), Topeka, Ind., second child, first daughter, Michelle Renae, Apr. 24, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Douglas — Gordon. — Wayne Douglas, Sarnia, Ont., Pentecostal Church and Ruth Gordon, Kitchenier, Ont., First Mennonite cong., by T. Richardson and Robert Johnson, Feb. 27, 1971.

Graber — Stites. — Phillip Graber, Pleasant View cong., Mt. Pleasant, Iowa, and Mildred Ann Stites, Northview Christian cong., Kokomo,

Ind., by Glen A. Richard, May 1, 1971.

Hess — Lentz. — David Hess, Lancaster, Pa., and Joyce Lentz, Willow Street, Pa., both of Byerland cong., by Wilbur A. Lentz, Apr. 23, 1971.

Hess — Herr. — Maris R. Hess, Conestoga, Pa., Byerland cong., and Edith M. Herr, Quarryville, Pa., Mechanic Grove cong., by Clayton L. Keener, May 8, 1971.

Kulp — Rissler. — David N. Kulp, Narvon, Pa., and Mary Alice Rissler, East Earl, Pa., both of Bowmansville cong., by Howard Z. Good, May 8, 1971.

Lehman — Thomas. — Rodney Wayne Lehman, Johnstown, Pa., Stahl cong., and Cynthia Ann Thomas, Hollsopple, Pa., Weaver cong., by Harold E. Thomas (father of the bride) and Art McPhee, Apr. 10, 1971.

Metzler — Esh. — Joseph A. Metzler, Rawlinsville cong., Rawlinsville, Pa., and Irene M. Esh, Ridgeview cong., Intercourse, Pa., by Melville Nafziger, May 1, 1971.

Myers — Smith. — Lowell Myers, Blooming Glen, Pa., Blooming Glen cong., and Brenda Smith, Telford, Pa., Lutheran Church, by David F. Derstine, Jr., and R. Seaman, May 8, 1971.

Richard — Ebersole. — Lynn Richard and Karen Ebersole, both of the Pleasant View cong., Mt. Pleasant, Iowa, by Glen A. Richard, May 8, 1971.

Smith — Linder. — Rick Smith, Wilmot, Ohio, and Brenda Linder, Louisville, Ohio, both of the Beech cong., by Wayne North, Apr. 10, 1971.

Stambaugh — Miller. — Bruce Stambaugh, Killbuck, Ohio, and Neva Miller, Louisville, Ohio, both of the Beech cong., by Wayne North, Mar. 27, 1971.

Yoder — Bender. — Roy L. Yoder, Wellman, Iowa, West Union cong., and Vera L. Bender, Kalona, Iowa, East Union cong., by J. John J. Miller, May 14, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Denlinger, Ella, daughter of Tobias and Elizabeth (Denlinger) Leaman, was born at Gordonville, Pa., Feb. 20, 1874; died at the Lancaster General Hospital, Lancaster, Pa., Apr. 11, 1971; aged 97 y. 1 m. 22 d. On Nov. 1, 1899, she was married to J. Frank Denlinger, who preceded her in death June 2, 1962. Surviving are 5 children (Elsie — Mrs. Jacob Martin, Paul L., Erma — Mrs. Sanford High, Pearl — Mrs. D. Lester Groff, and J. Clair), 14 grandchildren, 15 great-grandchildren and one great-great grandson. She was a member of Kinzer Mennonite Church where funeral services were held Apr. 14 in charge of Willis Kling, Clair Eby, and Aaron Blank; interment in Hershey Mennonite Cemetery.

Gingerich, Henrietta, daughter of William James and Mary Ann (Willoughan) Perry, was born in Toronto, Ont., July 28, 1903; died of heart failure following surgery at St. Mary's Hospital, Kitchener, Ont., Apr. 9, 1971; aged 68 y. 8 m. 12 d. On May 2, 1928, she was married to Henry Gingerich, who survives. Also surviving are one daughter (Mary Irene — Mrs. Abner Brubacher), her stepmother (Mrs. Bertha Perry), and 3 grandchildren. She attended the Millbank Conservative Mennonite Church. Funeral services were held at Geiger Mennonite Church, Apr. 12, in charge of Kenneth Brennehan, Moses Baer, and Valentine Nafziger; interment in the Geiger Cemetery.

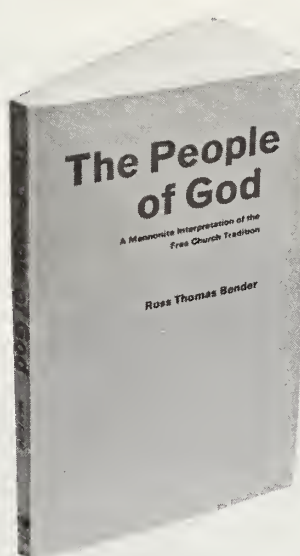
Glanzer, Lola D., daughter of Henry and Ellen (Derstine) Bower, was born in Franconia Twp., Pa., Aug. 16, 1917; died of a kidney ailment at the Grand View Hospital, Sellersville, Pa., Apr. 14, 1971; aged 53 y. 7 m. 29 d. On Nov. 4, 1945, she was married to Paul J. Glan-

zer, who survives. Also surviving are 4 sons (Paul David, James R., Dennis J., and Jerry P.). She was a member of the Park View Mennonite Church, Harrisonburg, Va. She attended the Salford Mennonite Church, Harleysville, Pa., where funeral services were held on Apr. 18 in charge of Willis Miller and Clayton Swartzentruber; interment in the Salford Cemetery.

Hunsberger, Mabel S., daughter of Abraham and Emma Gahman, was born Aug. 18, 1905; died at the Grand View Hospital, Sellersville, Pa., May 3, 1971; aged 65 y. 8 m. 15 d. On Sept. 25, 1926, she was married to Monroe N. Hunsberger, who survives. Also surviving are 8 sons (Millard, Lester, Nelson, Monroe, Jr., Glenn, David, Titus, and Mark), 5 daughters (Emma Jane — Mrs. Peter Anderson, Lorraine — Mrs. Robert Christophel, Mabel — Mrs. Norman Myers, Pearl — Mrs. Marcus Yoder, and Edith — Mrs. Edward Randolph), 28 grandchildren and 6 brothers. One daughter (Marie) and one son (Merrill) preceded her in death. She was a member of the Perkasio Mennonite Church. Funeral services were held at the Deep Run Mennonite Church on May 6, in charge of James M. Lapp and Richard C. Detweiler; interment in the Deep Run Mennonite Cemetery.

Imhoff, John W., son of John and Flora (Showalter) Imhoff, was born near Wooster, Ohio, June 24, 1915; died of a heart attack at his home near Sterling, Ohio, May 7, 1971; aged 55 y. 10 m. 14 d. On Aug. 6, 1938, he was married to Erma Hackman, who survives. Also surviving are 2 sons (Maurice and Ray), 3 daughters (Dorothy — Mrs. John Otto, Hazel — Mrs. Russel Leichty, and Norma), 7 grandchildren, 2 brothers (Harry and Frank), and 3 sisters (Mrs. Ray Beegle, Mrs. Myron Hochstetler, and Mrs. Edward Beegle). He was a member of the Crown Hill Mennonite Church, where funeral services were held on May 10, in charge of Wilmer Hartman, Noah Hilty, and Richard Ross; interment in the Crown Hill Cemetery.

Kreider, John L., son of Elam R. and Emma (Landis) Kreider, was born near Lancaster, Pa., June 6, 1892; died in the Lancaster General Hospital, Lancaster, Pa., Mar. 8, 1971; aged 78 y. 9 m. 2 d. On Dec. 10, 1913, he was married to Clara Mae Hersh, who preceded him in death on Aug. 12, 1970. Surviving are 2 daughters (Violet — Mrs. Leon R. Buckwalter and Emma — Mrs. Walter M. Miller), 6 grandchildren, 4 great-grandchildren, 2 sisters (Mrs.



The People of God

by Ross Thomas Bender

The People of God is a Mennonite interpretation of the Free Church tradition. Three major issues make up the content of the book: (1) What is the nature of the Free Church, especially in the Mennonite-Anabaptist perspective stated in contemporary terms? (2) What is the essential nature of the church's ministry today? (3) What is to be the character of theological education for the ministry in the 70s reflecting faithfully the theology of the Free Church.

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Lizzie Mellinger and Mrs. Mary Denlinger), and one brother (Landis E. Kreider). He was a member of Mellinger Mennonite Church, where funeral services were held on Mar. 11, in charge of Harry Lefever and Nelson Landis; interment in the Mellinger Cemetery.

Kauffman, Harry E., son of John E. and Annie (Yoder) Kauffman, was born in Bratton Twp., Pa., Jan. 31, 1889; died at McVeytown, Pa., May 5, 1971; aged 82 y. 3 m. 4 d. He was married to Etta Youtzy, who preceded him in death in 1936. In 1957 he was married to Myra Yoder, who survives. Also surviving are 2 sons (Charles F. and Elam), one daughter (Annie—Mrs. Everett Yoder), 3 brothers (Ezra, John M., and Samuel J.), and 2 sisters (Mrs. Ruth French and Gertrude—Mrs. Wm. Miller). In 1919 he was ordained to the ministry and served the Mattawana congregation. He was a member of the Mattawana Mennonite Church. Funeral services were held at the Pine Glen Church of the Brethren, May 9, in charge of Newton J. Yoder and Lee Weaver; interment in the Pleasant View Cemetery.

Miller, Ruth Mae, daughter of Henry and Katie Steider, was born at Strang, Neb., Nov. 14, 1920; died at Tallahassee Memorial Hospital, Tallahassee, Fla., May 4, 1971; aged 50 y. 5 m. 20 d. On Sept. 20, 1941, she was married to Floyd Vernon Miller, who survives. Also surviving are 7 children (Donald, Judith, Larry, Carolyn, Dale, Ivan, and James), one grandson, 3 brothers (Harold, Lee, and Ray), and 2 sisters (Ida—Mrs. Ivan Miller and Katherine—Mrs. Merle Shelter). She was a member of the Oak Terrace Mennonite Church, where funeral services were held May 7, in charge of John Eberly and Raymond Byler; interment in Pine Memorial Cemetery, Blountstown, Fla.

Moyer, Henry Warren, son of Henry G. and Hannah (Moyer) Moyer, was born in Bucks Co., Pa., July 18, 1887; died at Grand View Hospital, Sellersville, Pa., May 2, 1971; aged 83 y. 9 m. 14 d. On Mar. 11, 1911, he was married to Ida Smith, who preceded him in death, Oct. 25, 1930. On July 20, 1933, he was married to Tressie Smith Umstead, who died July 7, 1952. Surviving are 3 daughters (Arlene—Mrs. Russel Clemmer, Thelma—Mrs. Lloyd Beyer, and Mildred—Mrs. Nelson Moyer), one son (George S.), 12 grandchildren, 12 stepgrandchildren, 4 great-grandchildren, and 2 brothers (Irwin and William O.). He was a member of the Blooming Glen Mennonite Church, where funeral services were held on May 5, in charge of David F. Derstine, Jr.; interment in the church cemetery.

Showalter, Arb Cleveland, son of Lewis and Sarah (McGuire) Showalter, was born in Rockingham Co., Va., Mar. 26, 1885; died at the Rockingham Memorial Hospital, Harrisonburg, Va., May 4, 1971; aged 86 y. 1 m. 8 d. He was married to Pearl Heatwole, who preceded him in death in 1944. Surviving are one son (Harry A.), 11 grandchildren, and 23 great-grandchildren. He was preceded in death by one daughter (Reba—Mrs. Jacob Brubaker) and 2 sons (Richard and Frank). He was a member of Weavers Mennonite Church, where funeral services were held on May 6 in charge of Mahlon L. Blosser and Dewitt Heatwole; interment in the church cemetery.

Swartley, Annie A., daughter of George and Annie (Alderfer) Metz, was born in Montgomery Co., Pa., Feb. 20, 1883; died at the Eastern Mennonite Home, Souderton, Pa., May 11, 1971; aged 88 y. 2 m. 21 d. She was married to Henry R. Swartley, who preceded her in death in 1945. Surviving are one foster son (Chester Clapper), one brother (Herman A. Metz), and one sister (Mrs. Lizzie A. Godshall). She was a member of the Franconia Mennonite Church, where funeral services were held on May 14, in charge of Marvin Anders, Leroy Godshall, Floyd Hackman, and Curtis Bergery; interment in the church cemetery.

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Preparing for the New Sunday School Year	David Cressman

Cover photo by Jan Gleysteen. The old stone bridge across the Chickes Creek, Mount Joy, Pennsylvania.

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J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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When They Grow Up

By Bernie Wiebe

Recently the newspapers told of a man killing his three children.

When asked why he'd done it, he said that he simply could not stand the thought of them growing up in today's world.

"When I was a child, my speech, feelings, and thinking were all those of a child; now that I am a man, I have no more use for childish ways" (1 Cor. 13:11).^{*}

Our world is in ferment. Every headline and every news broadcast says so. When we think about our children playing in the sandbox or sitting in a high school classroom, we wonder about *their* tomorrow. The technological changes going on about us mean that our children will be faced with whole new ways of living, working, learning, and relaxing.

The Next Generation

Donald Michael is the author of a recent book, *The Next Generation*.

Dr. Michael says that children who come from families concerned with the world we live in will be much better prepared for the future than those whose parents are unaware or uninterested.

Dr. Michael also says that the next generation will depend more on the experts. We depend on them today to fix our cars, TV sets, and livers. In the future, experts will control about everything. This means that as our children grow up the trend will be to a more and more specialized education.

Dr. Michael sees three trends coming in family relationships: 1. Parents will more and more return to school for upgrading of self or for job-training. This will actually bring the family closer to each other because of shared experiences. 2. Poverty will become an issue that families even in advanced societies will have to face. Conflict and guilt feelings are the inevitable consequences. 3. Finally, the situation will not be too different from today. A few families will be prepared to meet the challenge of the next generation, but most families will not be.

Dr. Michael is widely recognized as an astute student of

This message was given over the Mennonite Hour radio broadcast.

the currents and crosscurrents that will form the world of the future.

What this author is saying — isn't that what we have known right along? Society may change, conditions may vary, circumstances can be altered! But man remains basically the same. We are born, grow up, sort of "muddle through" life and we eventually die.

Many parents look at the changing world and get worried. What will become of our children? Is there any hope for the next generation?

Dr. Michael says that your children, when they grow up, will be a lot like you yourself.

If you as an adult have been able to become a responsible adult, then you can expect the same from your children. If you have not been able to become a responsible adult in a changing society, then you can hardly expect it from your children.

The next generation will largely be what we adults will make it to be.

Old Faithful — Young Faithful

Back in 1870, General Henry Washburn observed a geyser at Yellowstone National Park. He noticed that one geyser would erupt every 64 1/2 minutes on the dot. He called it Old Faithful. There are other geysers in Yellowstone and some of them spout higher than the punctual one. But you can never tell when the others will erupt. Old Faithful is by far the favorite geyser in the park!

Old Faithful can be a great lesson for today's families. In the midst of a changing theology, sex-ethic, and growing awareness of injustice and violence in our world, we are challenged to be faithful.

When people responded to Jesus' call to be disciples, Jesus said to them: "Whoever is faithful in small matters will be faithful in large ones; whoever is dishonest in small matters will be dishonest in large ones" (Lk. 16:10).^{*}

Long before Jesus was born the Greek philosopher, Plato, said: "A little thing is a little thing, but faithfulness in a little thing becomes a great thing."

Adults look at children and at the future, and become worried. I look at adults and at the future, and I become worried. If the old will be faithful, then we will also find the young faithful. The children of today are protesting and rebelling because of the unfaithfulness of the old.

Untying Apron Strings

Paul, the great missionary apostle, tells us about his growing up in these words: "When I was a child, my speech, feelings, and thinking were all those of a child; now that I am a man, I have no more use for childish ways" (1 Cor. 13:11).*

Loudon Wainwright writes in *Life* (Oct. 6, 1967) about taking his 17-year-old son to a school in Switzerland. For part of the trip he had to hire a car. It was a huge, somewhat lumpy American limousine. When they got to the school, the son requested that the car be parked out of sight and at a distance. His friends should not see him arrive in such a childish fashion.

That's the way it is! Sooner or later, every family must face the fact that their children are growing up. Basically, the struggle is inevitable. Every child must have the opportunity to become a self. The apron strings to parents must be untied.

Sam Levenson, the comedian, talks about his family background. He begins: "I was a privileged child." His father worked seven out of twelve months per year. Some weeks he earned less than nine dollars. Three to a bed was private; four to a bed was semiprivate. But Sam says about his parents, "They gave us love." He was prepared to grow up!

Thomas Short, a Methodist minister, says, "All husbands and wives borrow their children. Our children are not our own; our children belong to God. He has loaned them to us for a season. . . . They are not ours to keep, but to rear. . . . This means that they have a right to marry whom they want to marry . . . also . . . in their choice of religious belief. . . . In handling these borrowed persons, we need to remember, beyond all else: 'Love does not insist upon its own way.' "†

When children grow up, families get involved with the most obvious and most natural but also the most frustrating kind of conflict that a family can have. Parents love their children, but it is difficult to love them enough to let go of them as they grow up. Children love their parents, but it is difficult for a child to communicate love for parents as he grows up.

When your children grow up, what will they be? They will be what you, with God's help, have taught them to become and what you have allowed them to become.

Let your children be children. Give them your love un-

reservedly. Teach them and demonstrate for them what God has done in your life. Then you can untie the apron strings without being pessimistic. The child who has been blessed with a happy childhood will now turn to be a responsible adult.

Prayer:

God, we pray for faithfulness on our part.

Help us to be an inspiration to children
who are growing up.

Forgive us where we have been a hindrance.

Amen.



*Today's English Version, *Good News for Modern Man*. Used by permission of American Bible Society, New York. This book can be secured from the American Bible Society, 1865 Broadway, New York, New York, 10023.
†*PD*, May 1967, p. 19.



Editor's note: Send in your questions. Keep them short. Anselm will try.

Dear Anselm:

What is your opinion of the recent war protests? — M.D.

Dear M.D.:

My opinion is that there are different kinds of war protests. Some, without doubt, have had good results. The early May war protests, in the main, probably hurt the cause of peace more than helped. A witness violates its very purpose when it uses violence to protest violence, destruction to protest destruction, hate to protest hate, and a disturbance of peace to promote peace. The Christian is called to have the mind of Christ and much in the recent war protests would say it was not the way for Christians. Jesus didn't start a protest movement. The great inconsistency with the mind of Christ could be seen just as clearly in the march for victory which followed.

Dear Anselm:

Why isn't there more Bible exposition in the *Gospel Herald*? I appreciate what there is, but could we have more? — W.W.

Dear W.W.:

Although *Gospel Herald* has carried expositions of entire books of the New Testament in the past few years in serial fashion, the primary purpose of the *Gospel Herald* never was to be a commentary on Scripture. Rather, its purpose is to share the thinking and work of the Mennonite Church. This, of course, involves scriptural study at times, but curriculum materials are published for Bible study. Some time ago the editor received a request for Bible exposition at the very time the *Gospel Herald* was in the middle of just such an excellent series.

Dear Anselm:

Many young people today seem to have the idea that whatever makes one feel good at the moment is the right thing to do. How does one answer this? — S.G.

Dear S.G.:

God wants us to feel good. But your statement does point out a false and unchristian way of decision-making. Maybe adults have taught this through the search of things to bring immediate satisfaction. Many adults stop short of few things if they desire them. It is interesting to note that such persons as the "Jesus people," who operated on the level of feeling before they became the "Jesus people," now seem to sense the utter futility of this approach and have become even rigid at points in stating clearly what is right and wrong, regardless of feeling. Some of the most unhappy people I've met are those who do what they feel like doing at the moment.



In Prayer

What's in a name? Man, a powerful lot when you use the right name to get what you want! You know, it's really true, "It's not so much *what you know* as it is *who you know* that helps you!" That's not being crooked either, or trying to twist an arm. It's the way Jesus said to go about getting what we need and want, but don't really deserve, and surely can't pay for. He said, "When you want something from God, the Creator, Ruler, Judge, just tell Him I sent you to ask. Tell Him you know My name, and I'm for you, and He'll *give you* what you ask for." Actually my Jesus said, "*Whatever* you ask for in My name, I'll do it! Use My credit card. The one with My name on it, and you'll get what you ask for!" Man, I like that. But say, this Big Name Credit Card is available to you, too! If you don't have it, apply now! Give yourself to the Company and you'll get one! I did! Check in John's Gospel. — Nelson E. Kauffman

Try It Some Week

One congregation adopted a 1971 budget — a 37 percent increase over 1970. Now it seemed impossible for a congregation to meet such an increase. So the pastor challenged each member to tithe his income the next Sunday. Not only did the congregation meet the \$1,220.00 per Sunday budget, it gave \$1,555.75 which is \$335.75 above budget. If the Mennonite Church tithed its money, all our Boards would need to look for projects instead of looking for ways to cut back projects. We do not really take the Bible seriously or authoritatively if we do not give at least the tithe no matter how much we say we believe and practice the "all things."

Today

I heard it in the cooing
Of mourning doves at dawn,
I saw it in the sparkle
Of dew upon the lawn.
I felt it in the coolness
Of winds across the bay;
I thank God for this treasure:
A shining bright new day!

— Violet M. Roberts

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Food for Spiritual Hunger

Dorothy Sayers, a British essayist, called by *Christian Heritage* "the most effective apologist of this century," wrote: "The brutal fact is that in this Christian country not one person in a hundred has the faintest notion what the church teaches about God or man or society or the person of Jesus Christ."

Many illustrations of this no doubt could be cited to point out that the church, in spite of all its educational wings and materials, is not doing the job many times. A certain preacher in a large fundamentalist church did a survey recently on the conception of God among the small children of his congregation and also among adult members. He found that there was little, if any, noticeable difference, and the major concept of God held by both children and adults was that God is an old, gray-bearded man who lives up in the sky and exists to pour out his pleasure or punishment on those who do good and bad.

Recently this editor was called by a Sunday school superintendent's wife who was deeply disturbed about what seemed like heresy in an adult Sunday school quarterly. In a grandfather and grandmother class the debate centered around the quarterly statement that Jesus existed before He was born in Bethlehem. The conclusion left was that the material was false since Jesus was born in Bethlehem. Imagine! That was the conclusion of persons who had grown up in the church and raised their children in the church and were now grandparents in the church. The superintendent's wife called to learn if the quarterly was not really in error.

In addition, such things as standards of morality, how one comes to an understanding of the will of God, and the practice of prayer and Bible study seem to be less and less clear on the part of many church members. Church members are increasingly critical of the church for even raising questions about many of the morals and practices of society. Ask many members what some of the major doctrines of the church are and they look blank. How many know what the church teaches about those doctrines?

This is one reason why I feel that the church is due for some serious study of Scripture and theology. It is useless for Christians to talk about the importance of Christian morality, unless they are prepared to take their stand upon the fundamentals of Christian theology. It is fatal to let people think that Christianity is only a way of feeling about things. It is essential that people know truth and to know that the Bible is true not so much because it says it in the Bible as it is in the Bible because it is true. And this truth has broken the hammer of the ages. It will stand today.

So it is necessary to again see that Christianity is not some soft, compromising, vague, idealistic aspiration, which only consoles and comforts. Rather, Christianity is a saving of people out of their sin through Christ and the power of the Holy Spirit. It is hard, tough truth steeped in certain and uncompromising realism.

To help in such a study the Mennonite Church has worked long and hard in preparing new instructional materials. In the 1966 sessions of Mennonite Publication Board there were strong urgings that a course "to aid pastors in preparing adults for baptism" be prepared. The Commission for Christian Education took action encouraging this preparation. Pastors were counseled and over 150 shared their concerns and insights. A Counsel and Reference Committee was appointed in the fall of 1966. Since that time the committee, writers, and editor have been working. A great deal of expense was involved in the 4 1/2 years of preparation.

These materials are now ready. The course consists of an excellent and complete leader's guide; a 30-day devotional guide, "Off to a Good Start"; a study of the Sermon on the Mount (*The Christian Way*); a book containing a brief church history survey, the 1963 Confession of Faith, and position statements of the Mennonite General Conference, and work sheets for those taking the course (*The Story and Witness of the Christian Way*).

I believe a real wave of renewal could be experienced in the church if this course were studied seriously by all the membership possible. It helps persons to understand theologically their experience, to become aware of the extent of change the new life in Christ calls forth, to make use of the disciplines of the Christian life which both empower and direct these changes, and to participate in the life and mission of the congregation. Read more about the course and prices in the news section of this issue.

For the price of one good book per person all this material is available for serious study and I believe it is worth many times its price if studied seriously. Often congregations invite a speaker in for a week or weekend. This involves expense. For the cost of one such speaker the congregation could go a long way in providing a copy of all three pieces for each member.

I think every congregation ought to work this study into its schedule. Those who prepared the material worked hard. Those who have worked with it are excited. The question now is: Will the congregations respond to it as seriously and with as great excitement? They probably will if leadership does. — D.

Baptism Is Not a Puberty Rite

By Harvey Yoder

What does the rite of baptism mean to teenage members of the Mennonite Church? I asked that question recently of juniors and seniors in my Bible classes at Eastern Mennonite High School.

Of the fifty-three students polled, only one third seemed sure that their own baptism meant what they themselves felt baptism should mean. One commented, "I was excited. God seemed to be saying, 'Now you are a part of my body, work for me.'" Another wrote, "It meant very much to me then. I felt it was a big step in my life toward future happiness with the Lord."

Student Reactions

Fully one third of the students, however, said their baptism did *not* mean what it should have. Some comments were: "I knew it was the right thing to do; in fact, I felt I *had* to do it, but I still feel I missed out on the purpose at the time. It never had a real meaning." "All the other pupils were doing it. It looked good, and it was a way to be seen and noticed by the congregation — as being an adult." One could

Harvey Yoder is pastor of the Zion Mennonite Church, Broadway, Va., and teacher at Eastern Mennonite High School, Harrisonburg, Va.

only recall, "I had trouble keeping a straight face through the whole thing. . . . I remember someone asking me how the water felt."

The remaining one third had mixed feelings. One said, "I wanted to [be baptized] because everyone who is a Christian usually is sometime." Another, "I think I was about 13, and that was really too young *for me*. I don't feel I really knew what I was doing, and why, except for some superficial aspects. I was influenced by the fact that the members of my Sunday school class were all joining the church."

Are these responses "good enough" for members of a "believers' church"? Are we practicing adult baptism when we baptize nine-to-thirteen-year-olds, or has baptism become a kind of puberty rite to initiate children (or adolescents) into our own "tribe"?

Questions about the *when* of baptism cannot be answered on the basis of chronological age alone, of course. The real questions are: "What does it mean to practice adult, or believers' baptism?" "When does a person need to make a decision *for himself* to become a disciple of Jesus?"

An Adult Step

Anabaptists, according to Franklin Littell, believed that "by the very example of the Master, baptism must be an adult matter. Those who would walk in the way of submission and martyrdom might therefore know that the Christian life requires a degree of understanding which only mature persons can have."¹

The early church used the word "sacramentum" for baptism, the same word used for the oath of induction one took when he renounced his life as a civilian and became a full-time Roman soldier. To the Christians, the "sacramentum" meant a decisive and dangerous commitment for life.²

It is this emphasis on *commitment* that seems most lacking in our baptisms. The usual route to baptism for most children is to first feel guilt for wrongs they have done (accompanied by intense fears of God's judgment), then being led to experience God's forgiveness, after which they are considered "saved" and are candidates for instruction and baptism.

All of this seems good, but it goes little further than the baptism of John, a baptism of repentance for sins *past*. This is understandable, for how can even adolescents make a realistic commitment of their whole *future* to Christ, when they have yet to enter their own future, and are still largely under the control of their parents? Furthermore, can they understand what it means to be baptized with (brought under the control of) "the Holy Spirit and fire," the baptism of Jesus?

When to Baptize

It is questionable whether the traditional concept of "accountability" (as a point in time when a person is able to "know right from wrong") is adequate, or even relevant in determining when one is ready to receive the baptism of Jesus. Luke 3:16. Perhaps the real question of readiness should be based on when one is considered *responsible for his own choices* and is *in control of his own future* — in contrast to being predominantly under the control of his parents (or guardian). The *when* of adulthood by this criterion of responsibility would vary, of course, from culture to culture, and from one individual case to another.

It is this kind of "accountability," or *responsibility*, which is illustrated in the accounts of Jesus with the young *children* brought to Him for blessing, followed by a contrasting story Mt. 19:13-22; Mk. 10:13-22; Lk. 18:15-23) of how Jesus deals with a young *man* who comes seeking eternal life.

In the case of the children, Jesus makes it clear that the parents did right by bringing them to Him — for a "blessing." But He made no plans for an instruction class for their baptism! Jesus simply received the children, assured them they were already "of the kingdom of God," and sent them away as blessed, innocent, forgiven children.

Parents' Responsibility


Jesus seems to recognize the important function of parents as a child's priest, representing God to the child and the child to God. Parents have the responsibility to bring their children to Jesus *often* for blessing, for forgiveness, and for the assurance that they are "of the kingdom of God." But as long as children are accountable first of all to their parents, which is normal and right for *all* children and young adolescents, they are not directly and personally accountable to God. Jesus sends them back to their parents — blessed but not baptized.

In the story which follows, the young man, or "rich young ruler," came to Jesus on his own. He had his *own* choices to make as to where his own life, or possessions, or influence, would go. This made him a young man, and not a child. Of him Jesus made very specific demands for commitment by saying, "*Go, sell what you have, and give to the poor . . . and come, and follow me.*"

Forgiveness of sins past was by no means the only issue in this kind of call to become a disciple of Jesus. It was important to have "obeyed the commandments" and to have dealt with any past guilt, but following Jesus meant more than that. It meant renouncing the right the young man had to control his own life and property. It meant to choose voluntarily, as an adult, to be a *child* in the kingdom of God, this time with God as his Father and with Jesus as Lord of all of his life.

When the young man turned sadly away "because he had

great possessions," Jesus gave him the freedom to go. It is difficult to give our own children that same freedom as they become "young men" or "young women." Out of a normal concern that our own "join the church" we may attempt to *bring* them to Jesus for discipleship, just as we often brought them for blessing.

If the baptism of Jesus is a symbol of a person's own commitment to a lifetime of discipleship, and of his receiving Holy Spirit power to carry it out, and *not* a symbol of repentance and cleansing alone, then we cannot bring anyone to Jesus for baptism while he is still our own. It is when his life becomes *his* that he must choose to lay aside his right to be a "rich young ruler" to become a disciple of Jesus instead. 

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1. Littell, Franklin H., *The Origins of Sectarian Protestantism* (N.Y.: The Macmillan Company, 1964), pp. 83, 84.
 2. Weber, Hans-Ruedi, *Salty Christians* (N.Y.: Seabury Press, 1963), p. 25.

The Bible

I believe that the Bible
is the inspired Word of God;
I want to understand it exactly
as God intended for it to be understood.

I will study the Bible
with an open mind, and
not with preconceived ideas.
I will allow God's Spirit
to teach me the eternal truth
with which He inspired the biblical writers.

I know that gaining an understanding
of the Bible is a lifelong process.
I expect to be greatly benefitted
by other Christians who also are
honestly searching to understand
God's message in the Bible.

I may not agree with some,
who may be more or less mature
in their understanding of the Bible,
but I will respect them for their honest search.
I will openly share my own understanding
with them and will prayerfully listen
to what has been revealed to them.

— Ivan Kauffmann, Hopedale, Ill.

Botswana: Land of Little Rain

By Eric Rempel



Paul Beiler, TAP Botswana, and fellow worker set up hand pump to transport water from stream to house.

When the name Botswana is mentioned, it is doubtful that it means much to most Westerners, but if these people do associate it with anything, it is probably either its proximity to South Africa and Rhodesia, or the fact that the Kalahari Desert with its bushmen is situated in it. It is interesting to note what effect these two geographical phenomena have on the people of Botswana and my work, and what part geography plays in their lives.

Most people are rather disturbed by the radical policies practiced by the South African and Rhodesian governments, and rightly so, but most of the people here don't spend much time thinking about it. As with several other black southern African countries, many people here depend on South Africa for most of their bread and butter. Many people go down there to work in the mines, so they can get money to pay for their bride, build a nice house, pay their children's school fees, and buy food for their families.

"Do you like working in the republic?"

"Yes, very much."

"But how can you work where you have to say, 'Yes, boss,' and you can't go where you want to go?"

"Oh, that's not so bad — and you get plenty of money there."

That is to say, the system down there is quite accepted by most of the people and although they may not like it, few would say it is wrong. Feudalism and class-consciousness are very deeply ingrained in this society, and often have

little to do with color. The intellectuals are bothered by what they see in South Africa, but the average person sees that country only as a source of money.

If South Africa and the politics it stands for enter little into the life of the average woman, the Kalahari, and the dryness it stands for, is always there. The men are great cattlemen, and can only be so because of the dryness. People are very worried all the time about their crops, and rightly so — they'll probably get a good one only once in five years. Women who spend four or five hours a day just drawing water for their families are very much aware of the climate. In my work as an agriculturist, I am working with these problems all the time.

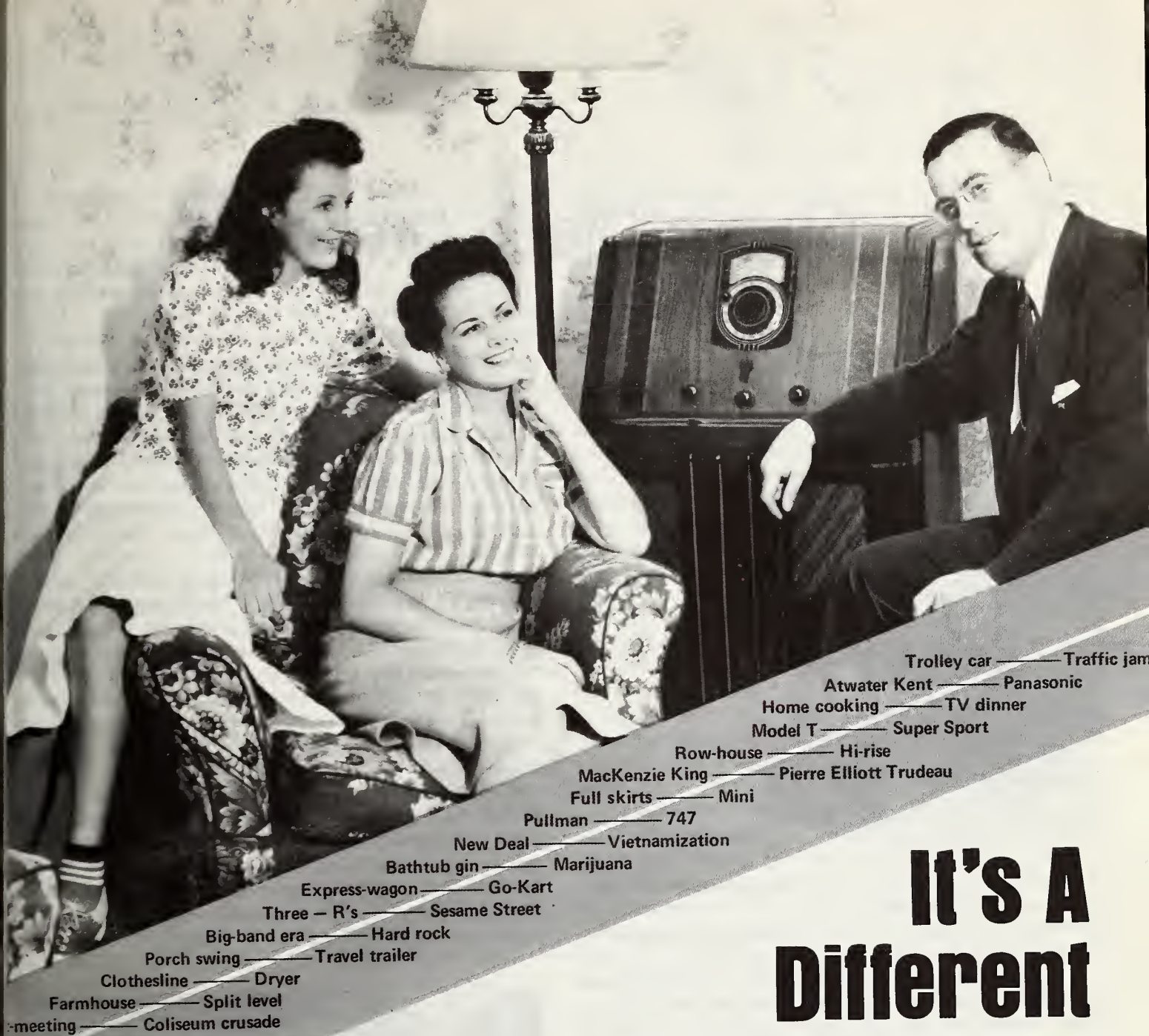
By saying the men are great cattlemen, I don't mean that they look after their cattle well, but rather that they keep many cattle. The grass which grows under these dry conditions is extremely palatable. Also, there is a minimum of disease. This has made cattle farming easy and a gentleman's business. The owner of the cattle stays in the village and visits his cattle from time to time, and the rest of the time they are left in the care of a herdsman. Under less ideal conditions this would not be possible. It also means that our job of education is much more difficult, since the owner of the cattle does not work with them.

One would think that people living under these dry conditions and dependent on their crops to keep them alive would have adopted some moisture-saving techniques, but that is not so. Every year the plowing is carried on as if there is going to be an abundance of rain, when in fact there probably won't be. Everybody waits eagerly for the first good rain and then spreads the seed on the fields before they plow it in rather shallowly. No effort is made to make the soil more permeable or to keep the moisture in the land in any way. As a result, much of it runs off, or evaporates before the plants can use it. By winter plowing and more careful planting, yields can be increased considerably, but these techniques are only accepted very slowly.

Domestic water often creates the biggest problem for the women. Boreholes, the only reliable source of water, are too expensive to be owned by people other than government and a few rich people. This means one of two things: either a woman has to walk a long distance, often three to four miles twice a day to get water, or she has to try to find her own water supply. Often we see a woman sitting for hours waiting for water to seep into the little well that she has dug in the sand. It also means that during the winter people have to migrate to places where permanent water is available, and leave the agricultural areas. In summer they can't move out to their agricultural areas until it has rained, with the result that few preparations are made for planting before it has actually rained.

Expatriates and other politicians are lucky. We complain about the heat and the dust, we long for a nice bath, and get it in time. We complain about exploitation by South Africa, but the average person couldn't care less about these things. He is worried about staying alive, and for that he needs "pula" (may it rain).





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1951-1971

TWENTY YEARS OF WITNESS THAT JESUS IS LORD

Church Life in Jamaica

By Berry and Sharon Friesen



Sharon Friesen

"Good morning," I greeted the village butcher as Sharon and I entered the market.

"Not bad, praise the Lord," he replied, saving me the effort of asking him how he was.

We inquired if he had any beef, hoping we wouldn't have to settle for pork. As usual, the beef was already gone. "Well, maybe next Saturday then," I said.

"Yes, maybe," he answered, "if the Lord hasn't come by then."

"Right, sir," I joined, "we won't be needing any beef should the Good Lord come!" He looked at me uncertainly for a bit and then passed on his way after his customary "praise God" and "love."

Conversations of this sort are quite common among the people of Glengoffe. Just today we had a similar exchange with the man from whom we buy eggs. He quickly invited us to his church, the Holy Ghost Immanuel Gospel Tabernacle. When we replied that we would perhaps visit, but were attending the Methodist church, he smiled condescendingly. "Well, that church nominates people just so. They are not even all Christians! They are not following the narrow way!"

Church life is important in our district. Sunday mornings and nights, and Monday and Wednesday nights are filled

with the sounds of the churches in action. Marathon evangelists, tamborine players, and swaying congregations compete with each other across the valley for the highest level of enthusiasm. Among church-goers, this man's quick, critical view of others is common. The spirit of ecumenism hasn't arrived. Within a mile radius of our home are a Baptist church, a Salvation Army church, a Methodist church, and four Churches of God. Each claims special contacts with God.

Jamaican churches tend to be divided into three groups: the "high" Anglican or Catholic churches; the "middle" Methodist, Baptist, and Presbyterian churches; and the "lower" Churches of God, usually of the Pentecostal persuasion. Attendance seems to match social class membership with church status. The upper class attend the "high" churches, and so on down. In the poor district of Glengoffe, the Church of God is most popular, and is often the most dynamic.

Church-going centers dramatically in certain age-groups. Children are often in attendance until 13 or 14. After that, their attendance drops off until about 35 to 40, when women begin to return to the church with their men following behind. Young people have been nearly totally absent from observed services in various churches. A common teenage response to the questions of Christianity is "no" for



Berry Friesen

"As I See It"

(For Women Only)

the time being, but an emphatic "yes" for someday. In between lies the period when these young people will contribute to Jamaica's record illegitimacy, and will enjoy many amusements common to their culture, such as dancing, drinking, and dominoes in front of the local rum shop. Once that period is over, 10 or 20 years later, a dramatic conversion will perhaps take place, and the life of the past will be as enthusiastically condemned as it was earlier enjoyed.

We have felt frustrated at times by the people who have returned to the church and cite their ascetic lifestyle as evidence of their salvation. Abstinence from drinking, smoking, and dancing are the symbols of the redeemed. Participation in these things is a sure sign that one is still a sinner. Some of our students in school seem to look forward anxiously to their time of "sport," after which they too, like their elders, will be converted and settle down.

Our views of this are based on brief observation. But we do seriously question what our response should be in this situation. Are the ethical standards we are asked to represent of deep relevance to Glengoffe's needs? Aside from the impression of coolness we perhaps give them when we refuse a friendly drink or decline to go "sporting," does our position contribute to misconceptions of what the Christian life means? What should our witness be? Surely one that speaks of a faith in the God of grace, and that shows the love of Jesus, but what about the freedom that Christ brings? We believe that the ethical position we represent only tends to reinforce some serious misconceptions perhaps doing more harm than good.

Perhaps a bigger problem is the divisive spirit of many brethren that seems to say, "Our way of worship is the only way; the Spirit is given to us in a spectacular way; others have not been truly saved." Yet even this tendency fits into our larger view that many people haven't been exposed to the God of love whose acceptance is never entangled by rules of conduct and methods of worship. ☞

Peace

*We have enough chemicals
to poison our current enemy's water supplies.
We carefully cultivate certain bacteria
which could cause epidemics of death.
We have a nuclear arsenal
equivalent to tons of TNT for each person.
We are the most peace-loving nation on earth.*
— Robert Hale.

"You have come a long way, baby" — all the way from Adam's rib to women's lib. (Women's lib appears to be a dozen or so women in New York City making a lot of noise and who seem to be very unhappy with their lot in life.)

I think it would be great to be a woman. All your female opportunities in cooperation with masculine energies! Why a little feminine tear will move a mountain. And to be at the receiving end of all that male chivalry! Men have been known to kill each other for a woman.

And who would want to shy away from all the beauty, grace, charm, and appeal God put in a woman? God knew from the beginning Adam couldn't make it. It's like God made a second and revised edition and put in all the improvements. Without a team approach the human race would never have reached our present-day population explosion. Why, man would never have gotten out of the Garden of Eden without a woman.

And who wouldn't prefer a nice white rib as the source of origin to dust?

It's true women are considered second rate before men knew better. But man, with the help of woman, has swung the pendulum to the opposite extreme. So today a woman is the most pedestaled, pampered, and petted person around. You better be careful, the pendulum might swing again.

I think women, especially women's lib, should look on the positive side. The Scripture that I think best illustrates male and female relationship is 1 Peter 3:7 — "heirs together of the grace of life." Peter was married and could speak out of experience, whereas the Apostle Paul is suspect. Life is a gift and not a grab, and we men and you women are in this wonderful situation we call "life" together.

We better forget about who has the edge and do our thing and do it better than past generations or things will fall apart. We all have a lot going for us.

God has given woman her unique ways. If a woman wants to make a "sheep" out of her man she calls him a "lion." She brags him sky high and there he is.

She buys him a gift (like a shotgun), charges it to him, and he goes shooting off to his buddies about what a wonderful little woman he has.

And what about your privilege to be a mother and have babies, the noblest of all achievements? A man never has the honor. He wouldn't know how to act. If I were a married woman and Christian I'd have all the babies I could if it wouldn't be for the population explosion.

A woman has a thousand advantages. She knows all the secrets.

A man can't keep a secret and a woman's ear is his favorite microphone. I think it would be great to be a woman. But women's lib doesn't paint the grass green on the other side of the fence. I'll try to be a man. — Moses Slabaugh, Harrisonburg, Va. ☞

For Each Child a Damascus Road Experience

By Roy S. Koch

I want the best for each of my children. They vary in nature and disposition, in ability and motivation, but the one thing I want them to have in common is a Damascus Road experience. This means I want for them a dramatic conversion experience. Of course, I want them to succeed financially; certainly I want them to be well adjusted emotionally and socially. Beyond a doubt I want them involved in healing the hurts of the world. But let me repeat, most of all I want them to have a genuine, no-nonsense conversion to Jesus Christ.

But people are not all natured alike. Not everyone will be smitten down, blinded, and overwhelmed with auditory overtones like Paul experienced on the literal Damascus Road. Of course not. Let the outward accidents be what they will, the suddenness of confrontation, the geographical spot, the rolling terrain, the heat of high noon, the sunburst of light, and the voice in Hebrew.


But let the enduring and essential qualities of the Damascus Road experience be repeated in each of my children. First is that soul-arresting confrontation with Jesus Christ in which there is a convincing impact of personal wrongness and the imperative of a deepest-level repentance, the same kind of emotional earthquake that Isaiah experienced in his great vision of God when he said, "Woe is me," and the publican manifested in the temple when he smote upon his breast and cried, "God be merciful to me a sinner."

I want them to see Jesus as the new goal and end of life, the reorienter of values and the magnet of their loyalties. Some call this faith; others call it a way of life. Still others call it an existential revolution. Whatever its name, I want my children to have the experience of making Jesus the heliocenter of their lives.

The Damascus Road experience I covet for my children must reorient decisively the motivational nerve center of their beings. An "about-face" of life goals, a redirection of energies, and an innate compulsion to live for God and others are all included in a Damascus Road motivational package.

This DRE also determines their destiny. Beyond the seeming urgencies and priorities of the moment lie the long reaches of eternity. The decision which determines whether that eternity shall be one of blessing or of woe is predicated on that same experience. The current absorption in "newness" and "nowness" dare not block out that which is of ultimate and lasting concern. I want their DRE's to be so authentic that after the sun has set for the last time, the

earth has made its final revolution, and the stars have fallen from their courses, their destiny with God in eternal blessedness shall be forever assured.

In every home and around every fireside, let parents and children alike penetrate all matters of lesser urgency to the most pressing priority of all, the conversion of each member of the family. 

Trained to Trap Trouble

"Just remember," the insurance agent remarked as he left, "I am trained to trap trouble before trouble traps you!"

It was his degree of self-confidence that set me immediately to examining his material to see what made him so positive. "I can assist you the moment a loss occurs," he had insisted. "We have the fullest possible protection. Not too little. And not too much. And all this at the very lowest cost to you."

He didn't know it, but he was making his mark. My burdened heart had been too heavy to be even remotely interested in insurance at the moment. I thanked him as he left not knowing then that the Holy Spirit would turn his words into an answer to my own praying.

I was asking God for a release from severe trials. I was more than confident that Jesus Christ had secured "at the lowest possible cost to me" a full salvation. Was it not also the fullest possible protection? Could not God too assist the moment a loss occurred? With never too little, or too much? It came so forcefully, my knowing that He could. It hinged on remembering that I had opened the door to let this salesman in.

My heart was now suddenly opened to His message of confidence. "Call upon me in the day of trouble: I will deliver" . . . "a very present help in [time of] trouble."

Like the agent had said, I was not to expect Him to keep me from trouble but *in* trouble and have help before it trapped me!

It was a new touch from God for the counsel and guidance I was needing in order to cast all my care upon Him. He said to my heart He was trained to trap my troubles before my troubles trapped me. His message became a telescope through which I looked and remembered, found release. And gave thanks. — Elma Smuland

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Preparing for the New Sunday School Year

The Mennonite Church is concerned that its teaching materials are true to the faith, contribute to effective teaching, and deal with the crossing points of the gospel and life. To keep curriculum materials serving us this way, they must be under constant study and continuous revision. To meet these objectives the Mennonite Publishing House is releasing its Sunday school materials with significant revisions for use in September.

Among these changes are: a new quarter arrangement, a new grading plan in the children's department, major changes in the organization of materials in the Graded Series, and many newly written lessons.

A New Quarter Arrangement

The Mennonite Church, like many other denominations of North America, is adopting the quarter plan of September-October-November (fall), December-January-February (winter), March-April-May (spring), and June-July-August (summer). Each quarter begins a month earlier than previously.

Here are some of the reasons for the change:

1. The Uniform Outlines on which our adult and youth lessons are based have been changed to the above quarter plan. The Mennonite Church has used these outlines since 1890 and plans to continue to do so. To use the outlines effectively requires this change. To change on the youth-adult levels also requires the same change on the children's level.

2. The new quarter plan ties the Sunday school year to the public school year. Promotion in Sunday school takes place when the child enters a new grade in school.

3. The new quarter plan allows materials to follow the seasons more closely.

4. Easter will always be in the spring quarter.

5. It will be possible to ship the winter materials in October and November instead of November-December, the time of the Christmas rush.

All of the Mennonite Publishing House Sunday school materials will follow the new quarter arrangement effective September 1971.

A New Grading Plan

The Mennonite Graded Sunday School Series, Grades 1-8, will follow a new grading plan. Instead of three-year departments, there will now be two-year departments. This means that there will now be four, two-year departments:

Primary — Grades 1, 2

Lower Junior — Grades 3, 4

Junior — Grades 5, 6

Junior High — Grades 7, 8

With this change the materials are more closely graded and, therefore, more readable and challenging to pupils.

Changing to the new grading plan requires the Sunday school to study enrollments very carefully, to form new classes in the light of enrollments, and to order correct amounts of materials for the new classes. It may also mean a change in the number of teachers appointed.

To begin with the revised materials September 5, 1971, use the "old" materials until August 29. Discard the final four lessons in the pupil books and in the teachers' manuals after August 29. Since churches will not use the September lessons in the unrevised nursery, primary, junior, and intermediate materials, customers will be given a 30 percent discount on the materials ordered for use in July and August, 1971. Since the revised materials replace the old, dispose of the old to avoid confusion.

New Content

Nursery materials for three-year-olds, and the Graded materials, for Grades 1-8, are changed in several significant ways. In the nursery course the lessons are rearranged in the Parent-Teacher Guide and Take-Home Pictures to fit the new quarter plan. To distinguish the revised materials from the old, the cover of the Parent-Teacher Guide and the Take-Home Pictures envelope are redesigned. Please note: the three Home-Books — *Nursery Stories of Jesus*, the *Nursery Songbook*, and *Nursery Happy Times Book* — along with the *Happy Time Nursery Songs* record remain unchanged. Do not order these if present supplies are adequate and in satisfactory condition.

The Graded materials are extensively changed in addition to the new quarter plan. The lessons for the lower junior department (Grades 3 and 4) are completely new. Six of the eight junior high quarters (Grades 7 and 8) are rewritten. Materials in the other departments have been thoroughly edited and revised. Changes include improved illustrations and activity materials. More emphasis is given to the work of the Holy Spirit. Activity sheets continue for the primary department (Grades 1 and 2). For lower junior and junior grades activity materials are included in the pupil books.

Changes in teachers' manuals include the addition of Bible exposition for each passage studied. There is more emphasis on teaching methods that involve group process. Worship is seen as an integral part of the lesson. There is also a new and attractive, easily read, and easily followed page layout.

With the revision of the Graded Series and adopting the two-year graded plan, other changes were necessary. The themes *Redemption*, *Church*, and *Discipleship* were retained, but their sequence has been changed so that the

Bible is studied on each level or department over a two-year period. Thus *Redemption* is studied on the primary, junior, and junior high levels in Year I. The *Church* is studied on primary, lower junior, and junior high levels in Year II. In the lower junior level in Year I and junior in Year II, the theme *Discipleship* is studied. This curriculum continues to keep the Bible central in all lessons. The curriculum seeks to interpret the Scripture from an evangelical, Ana-

baptist-Mennonite perspective. Care is exercised in making use of what is known about child growth and development.

It would be advisable to think about reorganizing your Sunday school in June. This would help your church in ordering fall materials and avoid last-minute confusion.

Congregational Literature Division
Mennonite Publishing House
Scottsdale, Pa. 15683

From My Scrapbook

Briefly Stated

Children need training in making decisions but most of that can come in the teens, preparing them for adult decision making. Sometimes children are allowed to make too many decisions when they are very young. Result — *what I want* is the most important or even the only thing to consider. This adds many problems, now and later, even on college campuses or after marriage. — Anna May Garber

I always watch the words I say
To keep them soft and sweet
For I don't know from day to day,
Which ones I'll have to eat.

The preacher's task is to preach the Word of God, not current events. God's Word gets around to current events — if you will let it — but current events do not always lead one to the Word of God. — D. E. Parkerson.

Wit and Wisdom

Inflation being what it is, it seems a little ridiculous to refer to the retirement years as the "Golden Years."

Every man needs a wife for so many things go wrong that cannot be blamed on the government.

"Mother," asked little Bobby one day when the entire family was present at dinner, "will the dessert hurt me this time, or is there enough for everybody?"

Seeing ourselves as others see us probably wouldn't do much good. We wouldn't believe it anyway.

A warranty is what expires just before the thing breaks down.

When you get something for a song, beware of the accompaniment.

It is much easier to be critical than to be correct. — Disraeli.

TV is educational. It puts repairmen's kids through college.

Definition: Race Horse — An animal that can take several thousand people for a ride simultaneously.

Medical science is doing a great deal to lengthen human life, but it will never get women past forty.

Be tolerant with a person who disagrees with you. After all, he has a right to his ridiculous opinions.

The man of the hour is the one whose wife told him to wait a minute.

If you don't believe in cooperation, just watch what happens to a car when one wheel comes off.

As Long as There Are Homes

*So long as there are homes
To which men turn
At close of day;
So long as there are homes
Where children are,
Where women stay—
If love and loyalty
And faith be found
Across these sills—
A stricken nation can recover
From its gravest ills.
So long as there are homes
Where fires burn,
And there is bread;
So long as there are homes
Where lamps are lit
And prayers are said;
Although people falter
Through the dark—
And nations grope—
With God Himself
Back of these little homes
We have sure hope.
— Grace Noll Crowell*

Items and Comments

The Billy Graham Crusade at the University of Kentucky has lately concluded the largest percentage of decisions ever received by young people in any of Mr. Graham's American Crusades. Bob W. Brown, pastor of Lexington's Trinity Baptist Church, commented, "It has often been said that the first church prayed and prepared for 120 days and 3,000 were saved on Pentecost. Christians in Kentucky prayed and prepared for ten weeks and enjoyed another Pentecost."

Seminars on death have revealed the urgent need to prepare people for death so that dying can become a less traumatic experience for both the dying and their survivors, a noted psychiatrist said.

Dr. Elizabeth Hubler-Ross of the Mental Health Center in Flossmoor, Ill., reported that seminars on dying have been launched in more than 50 institutions across the nation in the last two years, indicating that the "death taboo" is beginning to fade.

She spoke at a conference on The Patient, Death, and the Family, sponsored by the Rochester General Hospital in cooperation with the University of Rochester Medical School.

Participants included psychologists, sociologists, philosophers, clergymen, psychiatrists, nurses, and physicians who commonly treat fatally ill patients.

Dr. Ross described five distinct psychological stages which many dying patients pass through as their death approaches. Her five-stage theory was formulated as a result of extensive video taped interviews with some 500 dying patients while she was a psychiatrist at the University of Chicago.

With a little help from professionals who attend him, Dr. Ross said, the dying person and his family can be guided through these stages together, making death more acceptable and "healthier" for all concerned.

The five stages developed by Dr. Ross are:

- The stage of denial where the patient feels "No, not me," and cannot accept the fact that he has a fatal illness.

- The stage of anger and rage where the patient reacts with the question, "Why me?"

- The stage of bargaining follows, with the patient feeling "Yes, me but. . . . If you'll give me one more year, God, I promise you I'll be a good Christian."

- The stage of depression when the patient mourns over things lost and im-

pending losses.

- The stage of acceptance, when the patient accepts that "My time is very close now and it's all right." Dr. Ross indicated that not all dying patients go through all the stages, or in the order listed.

. . .

Ramsey Clark, former U.S. attorney general, says, "In every major city in the U.S. you will find that two thirds of the arrests take place among only about 2 percent of the population. Where is that area in every city? Well, it's in the same place where infant mortality is four times higher than in the city as a whole; where the death rate is 25 percent higher; where life expectancy is ten years shorter . . . where education is poorest—the oldest school building, the most crowded and turbulent schoolrooms" (*Crime in America*, Simons & Schuster, \$6.95).

According to Editor C. R. Daley, Jr., in *Western Recorder* (Kentucky), "Recent reports verify that radio stations that cater to religious programs and sell all kinds of religious viewpoints from the ridiculous to the sublime are among the most successful business ventures. They rate in success with another relatively new kind of radio stations, that which plays only country music from sunrise to sunset. . . . Here's a plea that God's sincere children exercise discrimination in what they listen to and believe and what support they give to . . . would be 'saviors' who claim a special pipeline to God. If we could see the audits of their finances and how sumptuously they live off the contributions they ask for on their programs or with their questionably secured mailing lists of potential givers, we would be utterly amazed and ashamed of being so deluded."

Suburban Partners in Chapel Hill, North Carolina, is a group of young evangelicals who have started an extension of Faith at Work. They are working in the areas of housing, rehabilitation of drug addicts, welfare reform, tutorial work, etc. Through the MCC Peace Section they obtained approval for the employment of I-W men in their various social ministries. The group has come by itself to embrace conscientious objection to war as a result of Christian faith and experience. In a lengthy "letter to the body of Christ" the group expresses its deep commitment to Christ and His way and points out that Christians assume the name of

peacemakers but will not pay the price of peacemaking. The group is creating the "Invisible Peace Fellowship" for Christians who may not have a place to tie into strong moral leadership. Those interested in the newsletter put out by the group can write: Invisible Peace Fellowship, 214 W. Rosemary St., Chapel Hill, N.C. 27514.

. . .

Sarah Elizabeth Collins, born into slavery 116 years ago, was buried May 5 in Tallapoosa, Ga.

"She was a woman of God who just got tired and went to sleep," said Rev. W. M. Hill during the funeral service at Mt. Sinai Baptist Church.

Mrs. Collins was born about 1855 on a farm in nearby Graham, Ala. She and her husband, who died in 1968 at the age of 107, moved to Tallapoosa ten years ago.

She was buried in a white silk dress she bought 25 years ago for the purpose.

The Collinses had 12 children. Six of the seven who are living attended the funeral. Amos Collins, 64, recalled his mother telling about hiding in the bushes when the "paddy-rollers" came during the last days of the Civil War. "Paddy-roller" was Mrs. Collins' name for Union soldiers. The former slave attributed her long life to God's goodness. She said she wanted to live to see her children grown. "I guess she got her wish," said her son.

James H. Ashenhurst, 60-year-old Brethren from Lombard, Ill., is conducting a one-man campaign to present the other side of the Defense Department's \$10.6 million advertising campaign on radio and television urging draft-age men to sign up for an Army hitch.

Since beginning in March he has gained the support of other individuals, the backing of his congregation, as well as attention in the Chicago area newspaper and television media.

"I got the idea when I saw news about one man whose letter gave the American Cancer Society time to respond to the cigarette advertisements," Mr. Ashenhurst said.

"Those Army commercials are pretty slick Madison Avenue productions, but they don't warn you that Vietnam can be harmful to your health."

In a letter to the Federal Communications Commission he noted the Commission's "fairness doctrine" under which the American Cancer Society was allowed free broadcast time to present its health message to counter cigarette advertising.

CHURCH NEWS

New Instruction Materials Now Available



Preparing for Church Membership is a new course of study to help churches prepare new believers for responsible church membership. Also useful as a good refresher course for Christians with years of experience. This material assumes that a basic commitment to Christ has been made. Four resources are included in the study:

1. **Off to a Good Start** is a devotional guide which encourages the believer in his new life, illustrates what it means to be under the control of Jesus Christ, helps develop Christian assurance, informs about the Bible, the Holy Spirit, prayer, the church, and about the nature and growth of the Christian life. Contains 30 devotional ideas. \$.95 each; 10 or more \$.90 each.

2. **The Christian Way** is a study of the Sermon on the Mount, by John W. Miller. From the earliest days of the Christian church this sermon has been used to instruct beginners in the Christian life. The study focuses on Jesus' teachings for our time. Excellent for group or individual study in addition to instructing new believers. 104 pages. \$1.50 each; 10 or more \$1.40 each.

3. **The Story and Witness of the Christian Way** is a resource containing a brief survey of church history by J. C. Wenger. It provides a framework for understanding the church since the apostles and for understanding the place of the Mennonite Church in church history. It includes 18 work sheets (one for each lesson), the Mennonite Confession of Faith, and position

statements of the Mennonite Church since 1951. 144 pages. \$1.95 each; 10 or more \$1.85 each.

4. **Preparing for Church Membership** is a leader's manual with guides for up to 18 sessions depending on the needs of the believers. It tells how to conduct the class periods and use the resource books described above. It clarifies doctrinal issues and practical problems faced by the church today. 112 pages. \$3.50.

Available from Mennonite Publishing House, Scottdale, Pa. 15683, or from Provident Bookstores.

Budget Cuts Alter MBI Programs

The Mennonite Broadcasts' board of directors voted a \$496,000 budget for 1972 — an increase from last year, but \$47,000 less than needed by program departments. This action came during Mennonite Broadcasts' recent annual meeting.

"Inflation has seriously pressed our operating costs," reported Kenneth J. Weaver, executive director, "and the urban crisis calls for priority allocations of Mission Board funds."

Inflation has also slowed giving patterns of supporters, Weaver indicated. "In a growing program such as ours," he said, "it is a matter of stewardship to shift program allocations accordingly."

Results?

- All purchased airtime for *The Mennonite Hour* was eliminated.

- Production of a third series of award-winning *Choice* spots for men has been suspended, pending cooperation with General Conference Mennonite Church, Mennonite Brethren (U.S.), and Church of the Brethren.

- Family Living Radio Spots were cut back from three releases this year to one.

- Release of Christmas and Easter "news-style" specials has been suspended.

- \$12,000 was cut from Spanish broadcasting.

- "Alive" pilot broadcast was suspended.

- All other programs are to be held at current levels without expansion.

In the light of the substantial budget reallocations, the MBI board also recommended a complete study of program promotion,

publicity efforts, and fund-raising.

In other actions the Board approved three scripts for possible production in the Family Life TV Spots series. This became possible through the receipt and allocation of a recent estate bequest.

Approved scripts deal with the problems created by affluence and materialism. Theme: "Communicating the art of living simply amid the pressures to conform to an affluent life-style."

Schedule calls for filming two or three of the scripts this summer for release early in 1972. The scripts are now out for production bids to a number of filmmakers in the U.S. and Canada. Producers were selected from these bids.

Kraybill Announces Leadership Conference

Paul N. Kraybill, executive secretary of the Mennonite Christian Leadership Foundation, has announced plans for a Conference on Faith in the Third World, July 5-17, in New York City.

The conference is for persons who have worked or will be working in overseas or stateside urban settings and want to feel the hurts of the "Third World," persons in a radically different culture. They will have opportunities to face the needs and feelings of minority group members, drug addicts, as well as United Nations personnel, social and welfare agency workers, and urban congregational leaders. They will have a chance to discover how the believers' church works at problems and finds the will of God in new cultural settings.

Resource persons from a variety of backgrounds will lead discussions and "exposure groups." Paul M. Gingrich, acting director of church relations, Goshen College, will direct the conference, and Dale Stoltzfus, program director of Mennonite Action Program, will be program and academic coordinator.

Among those lecturing will be: Ray Keim, social worker at Oaklawn Psychiatric Center, Elkhart, Ind.; Myron Augsburg, evangelist and president of Eastern Mennonite College; Jack Shepherd, former missionary in China and director of Jaffray School of Missions, Nyack, N.Y., now pastor of a Christian Missionary and Alliance church in Cranford, N.J.

Other resource persons will be John Eby, assistant professor of sociology, Eastern Mennonite College; Harold Miller, missionary on furlough, Dar es Salaam, Tanzania; Richard Pannell, pastor, Seventh Avenue Mennonite Church, New York City; John A. Lapp, executive secretary, MCC Peace Section; and Richard Detweiler, bishop and chairman of Franconia Mennonite Conference.

The New York seminar, initiated in 1969 by MCLF, in its first year was the World

Evangelism Institute. The conference this summer is the second under the Foundation's sponsorship.

Invitations will be extended through mission and service agencies of the Mennonite Church. Eastern Mennonite College and Seminary have agreed to give two hours of college or seminary credit for the two-week course of study.

The MCLF has rented the eleventh floor of the New York Theological Seminary at 235 E. 49th Street for the sessions.

The conference is limited to 30. More information is available from Mennonite Christian Leadership Foundation, P.O. Box 264, Lancaster, Pa. 17604, or Dale Stoltzfus, 2720 Kingsbridge Terrace, Bronx, N.Y. 10463.



Among the 186 college seniors recognized at Eastern Mennonite College's 53rd annual commencement were 25 nursing majors, the second year EMC has graduated seniors from this fully accredited four-year program.

The students follow, left to right, front to back: (Row one) Ellen Yoder, Millersburg, Ohio; Jo Ann Burkholder, Stockertown, Pa.; Nancy Horst, North Lawrence, Ohio; Marcia Schmidt, Norfolk, Va.; Carolyn Miller, Dillsburg, Pa. (Row two) Shirley Roth, Belleville, Pa.; Carol King, Waynesboro, Va.; Linda Charles, Lancaster, Pa.; Sharon Schlabbach, Sugarcreek, Ohio. (Row three) Doris Showalter, Waynesboro, Va.; Nola Kauffman, Kalispell, Mont.; Linda Rose, Mountain Home, Ark.; Barbara Schrock, Salem, Ore. (Row four) Rose Mary Ross, Comins, Mich.; Julia Stoltzfus, Parkesburg, Pa.; Fannie Bomberger, Elm, Pa.; Marlene Moore, Knoxville, Tenn. (Row five) Edith Kauffman, Harrisonburg, Va.; Linda Reinford, Creamery, Pa.; Janet Fisher, Logan, Ohio. (Row six) Linda Graham, Salem, Va.; Charles Nafziger, Archbold, Ohio. Not pictured are Janet M. Shank, Broadway, Va.; Patricia Stanley, Staunton, Va.; Catherine Witmer, Malabry, France.

More Transistors Than Bibles

There are more transistor radios in the world than Bibles. Or bathtubs. Or even telephones. These statistics emphasize the commemoration on June 13 of worldwide Broadcasting Sunday.

"On Broadcasting Sunday pastors and Sunday school leaders can help make this tremendous medium more effective," said Mennonite Broadcasts' church relations director Ron Yoder. "The widespread distribution of transistor radios and television sets makes them remarkable channels for proclaiming the gospel."

To this end Yoder urges church leaders to encourage congregations to share in a special prayer emphasis. "We need all the

prayer we can get for every one of our broadcasts and staff—*Choice*, *Heart to Heart*, the new TV spots, *Mennonite Hour*," Yoder commented.

Language Broadcasts

Mennonite Broadcasts' language programs have helped build the church in Japan and Latin America, where careful follow-up of interested listeners has led many into fellowship.

Kenneth Weaver, Mennonite Broadcasts' executive director, added his concern for prayer to that of Yoder's. "A day of prayer support will strengthen broadcast outreach in Italy, Germany, and Russian-speaking

areas."

Continual prayer is essential in developing creative efforts to reach people through radio and television. The Paul Erbs visited Mennonite Broadcasts headquarters in April. Sister Erb examined the Gabriel Award (given to *Choice II* in April) in David Augsburg's office. She turned to Augsburg and told him, "I pray every day for Mennonite Broadcasts and your outreach. I will continue to pray for an even more effective ministry," she added.

New projects currently in development, for specific prayer concern, include:

Choice III—now being written by David Augsburg. Several rewrite stages lie ahead. Theme: husband-wife relationships, leading into new Home Bible Study.

Next year's Family Life TV Spots are at a critical stage of production. Cast selection, direction, filming, laboratory printing take place in the next months.

Bible Correspondence Students and Counseling. The opportunities for discussion with individuals through the correspondence courses and letters requesting counseling are very significant. Spirit-directed understanding is necessary to make these effective in the lives of individuals.

"Nonviolence" Is Graduate Meeting Theme

"Nonviolence is the theme announced recently by the planning committee for the annual Mennonite Graduate Fellowship meeting slated for Dec. 28-30, 1971, and tentatively scheduled to be held at the Swiss farm conference center near Bluffton, Ohio.

This year's program will feature presentation of graduate student papers and group discussion of related questions compiled by the planning committee. One or two outside resource persons are anticipated, but the major emphasis of the meeting is the participation of each registrant from beginning to end of the conference.

Proposed paper and discussion topics treating both the religious and philosophical basis for nonviolence, and practical applications as well, include areas covering "Mennonite heritage," "nonviolent direct action for social and political change," "international conflict," "analyses of nonviolent encounters," and "the committed individual." Detailed copies of program proposals sent to Mennonite graduate students are available from the planning committee.

Graduate students are invited to prepare papers on suggested or related topics. Interested contributors should soon contact committee members: Jean Purves, secretary, 4612 Okemos Road, Okemos, Mich., 48864; or Jan Paul Emmert, chairman, Box 7008, Alice Lloyd Hall, University of Michigan, Ann Arbor, Mich., 48104.

Other committee members are Lois Wert,

treasurer, Wilmington, Del.; Brice Balmer, Columbus, Ohio; and Wesley Mast, Philadelphia, Pa.

Timbues: A Church Confronts Change

A flexible, energized church in a country undergoing rapid change — that's the Timbues congregation in Montevideo, Uruguay, pastored by Daniel Miller.

Miller, a native of Akron, Pa., has served as a missionary to lower South America with Mennonite Board of Missions, Elkhart, Ind., since 1949. Now on a one-year furlough in the United States with his wife, Eunice, and three children, Miller doesn't believe that the church will "crumble" during his absence.

"The Timbues church has many capable persons involved in its mission," Miller said recently. "Even though I might have been considered pastor for several years, now I am only one member of a team ministry. The gifts of many people are utilized."

Miller explained that the Timbues congregation, situated in a poverty area of Montevideo, began in 1960 as an annex to the Union Mennonite Church, pastored by missionary H. James Martin. Located near the Montevideo Theological Seminary, the Timbues area became a "laboratory" for seminary students to engage in practical work. Miller, who has taught courses in Christian education and New Testament at the seminary, since 1957, also called it "a window and door to the world."

For nine years a house was rented as a Center for religious and social services, largely staffed by seminarians. But as the community experienced a sharp increase in crime, particularly juvenile delinquency, the small church group agreed that changes needed to be made if they were to be any kind of reconciling influence.

One summer was dedicated to studying the situation of marginal youth in Montevideo's "poverty belt" as an attempt to clarify the church's task in crime prevention and rehabilitation.

Timbues began increasing its cooperation with social service organizations dealing with unemployment, health, sanitation, recreation, and education. Emphasis was placed on the formation of small groups of young people who together try to understand their present and possible directions for the future.

A building is now being constructed as a Center for activities of the Timbues church. WMSA groups in North America, Menno-



Daniel Miller

nite General Conference, and Uruguayan immigrant churches have cooperated in this project.

"Although Timbues will soon have a building for worship, it is largely seen as a base for urban outreach," Miller pointed out. "We find our groups tending to concentrate on specific service areas — such as juvenile delinquents, fellowship with university students, or community development projects.

"Some observers may be puzzled to learn that we assemble as a total group only once or twice a month for worship and communion," he continued. "But, really, what is church? Certainly it cannot be de-

fined by what happens on a given Sunday, but only over an extended period of time by what is accomplished for the cause of Christ."

Miller was hesitant to comment on the Timbues position in the midst of voices from many sources calling for changes in the political, governmental, and economic realm in Uruguay. "I think we are of one accord in feeling the urgency for structural change and the urgency of preparing ourselves and our communities for better ways of living together," Miller said. "As individuals and as groups we seek those ways — possibly naively — of finding nonviolent solutions to very violent situations.

Commonwealth of Pennsylvania



Governor's Office

HARRISBURG

PROCLAMATION

CHRISTOPHER DOCK BICENTENNIAL - OCTOBER 1971

The education of our young is of vital concern to society, for without the best educational opportunities, our country will fail to progress into the future and will fail to provide qualified leaders for the generations to come.

Christopher Dock, a prominent early American schoolmaster, taught school for some forty years in colonial Pennsylvania. He was one of the first dedicated teachers of children at a time when there were no public schools in Pennsylvania. He believed that all children should be educated, whether rich or poor, at a time when that belief was not popular.

Christopher Dock wrote out his educational ideas and the manner in which he conducted his school so that other teachers and posterity could make use of his book, the first book on teaching that was published in America.

Holding teaching as a life's work instead of a sporadic occupation, Dock was ingenious in his teaching methods, which were quite different than the normal teaching techniques of his day.

October, 1971 will mark the 200th Anniversary of the death of this famed early American educator, and it is fitting that he receive recognition for his outstanding contributions to teaching as we know it today.

Therefore, I, Milton J. Shapp, Governor of the Commonwealth of Pennsylvania, do hereby proclaim the month of October as CHRISTOPHER DOCK BICENTENNIAL MONTH in Pennsylvania, and urge that a proposed Christopher Dock Commemorative Postage Stamp be issued in recognition of a man who may easily qualify as the first true American educator.

GIVEN under my hand and the Great Seal of the State, at the City of Harrisburg, this twentieth day of May, in the year of our Lord one thousand nine hundred and seventy-one, and of the Commonwealth the one hundred and ninety-fifth.

MILTON J. SHAPP
Governor

"We have found that this constant pre-occupation with tremendous social problems has served as a binding force in the congregation," he added.

Miller concluded: "Two verses constantly resurface in the experience of the Timbues church: 'I came that they may have life, and have it abundantly' and 'If the Son makes you free, you will be free indeed.'"

"Good News" Artist in Film Services

Annie Valloton, noted Swiss artist and illustrator of the American Bible Society's best seller, *Good News for Modern Man*, appears in a series of 13 films for children recently added to the audiovisual library at Mennonite Board of Missions, Elkhart, Ind.

The series, collectively titled *Story Line*, features two stories based on the Old Testament, five stories about Christ's life, and six stories based on parables told by Christ. Each film runs 5 1/2 minutes in color.

Miss Valloton introduces each program by drawing a key line on a giant pane of glass, then she completes the illustration as she tells the Bible story.

All 13 films are available free on loan, but must be ordered individually by number and title as listed below:

1. "The Good Neighbor" (Good Samaritan)
2. "Stick by Your Friend" (David and Jonathan)
3. "Listening to God" (Parable of the Seeds)
4. "Show-Off" (Rich Man and the Widow)
5. "The Happy Man" (Jesus and the Man Who Couldn't Walk)
6. "A Baby Named Jesus" (Jesus' Birthday)
7. "Runaway Comes Home" (Prodigal Son)
8. "Hosanna Day" (Palm Sunday Entrance into Jerusalem)

9. "Conversation" (Pharisee and Publican)
10. "God Loves Us" (Shepherd and the Lost Sheep)
11. "It Is Written" (Christ's Death and Resurrection)
12. "God Protects" (David and Goliath)
13. "Afraid of the Storm" (Jesus Calms the Sea)

The Audiovisuals Department, anticipating a substantial number of requests for these films, suggests that persons indicate a second and third choice when ordering titles. Order from Audiovisuals, Box 370, Elkhart, Ind. 46514.

The *Story Line* series, designed for use with children up to ten years of age, will appeal to older children and parents as well.

MMHS Takes on Retardation Work

Meeting at Prairie View Mental Health Center, Newton, Kan., Apr. 23 and 24, the Mennonite Mental Health Services (MMHS) Board agreed to assume responsibility for inter-Mennonite concerns in mental retardation and to move ahead with services in Paraguay. They also elected a slate of new officers.

In reviewing its history, the MMHS Board noted that from the beginning of Mennonite interest in mental health, growing out of World War II, the inter-Mennonite efforts have been limited largely to mental illness and its prevention. Recently, however, sentiment has developed that Mennonites should also be concerned about the mentally retarded. Because a number of churches were looking for an inter-Mennonite agency to exercise leadership, Mennonite Central Committee requested the MMHS Board to consider assuming responsibility for mental retardation.

In taking action on the request, MMHS agreed to provide information, counsel, and other educational helps to Mennonite congregations and families who have retard-

ed children. MMHS will need to look to the churches, through MCC, for financial support for this new program.

The MMHS Board also agreed to proceed with providing certain services in Paraguay. MMHS Director Vernon Neufeld reported plans for proceeding to send a psychiatrist to the colonies, particularly to the mental hospital near Philadelphia, for a three-month period during the summer of 1972.

The Board encouraged the director to continue developing a program of service for the national mental hospital in Asuncion. MMHS hopes that nursing care and supervision can be upgraded so that the material aid which Mennonites and others in Paraguay provide will be put to maximum use.

MMHS was recently reorganized to include direct representation from the mental health centers. The current Board of 15 members includes six from the Centers. New officers were elected for the coming year. Luke Birky, executive secretary of the Health and Welfare Committee, Elkhart, Ind., was elected president; Elmer Ediger, administrator of Prairie View, vice-president; Charles Neff, MD, associate medical director of Pacific State Hospital in California, secretary; and William Zuercher of Appalachian Regional Hospitals, Harlan, Ky., treasurer.

Indonesia Church Re-evaluates Peace Concerns

During the past several months, lectures on reconciliation by Atlee Beechy and Carl Beck at Akademi Kristen Wijata Watjana (AKWW), Pati, Java, brought the Anabaptist understanding of peace, nonresistance, reconciliation, and love out into the open. According to Lawrence Yoder, an MCC teacher at the Mennonite Seminary, this is the first time in 35 years that this has happened.

The influence of European Mennonite missionaries during the first 3 1/2 decades of this century reflected the traditional Mennonite attitude on the peace position. However, with the onset of the Second World War, the newly independent Javanese Church was thrust into a decade when its faith was shaken to the core. During this time, Muslim fanatics tried to convert Christians to Islam. Then came the four-year Japanese occupation when Christians were accused of collaborating with the West. Then the Dutch accused Christians of supporting the nationalistic movement.

After the war and independence, a new generation of European and American Mennonites came to help the struggling church with material, medical, and educational aid. It was the frequently expressed opinion of the leadership of the postrevolution church that one thing which Western Mennonites should not do was press the peace, nonresistance, love ethic issue. The Indonesians themselves would need to work through their experiences and forge their own stand-

June 29-July 5
Eureka (Illinois) College Campus
MENNONITE BOARD OF MISSIONS
ELKHART, IN

now

God's community

ing on these issues.

"Now in 1971, expressions of a new kind are being heard," Yoder wrote. After hearing the lectures by Beechy and Beck, people are expressing their feelings, both in private and at Synod meetings, that the church should no longer remain silent on the peace questions. The Synod chairman said that the church is now ready to be confronted with the Anabaptist understanding of nonresistance, reconciliation, and love for brother and enemy.

Yoder also wrote, "When I spoke to the Synod chairman about proposed topics for lectures at AKWW, he chose two topics: 'Nonresistance and Peacemaking' and 'The Reconciliation Work Camps.' There were two good sessions on these topics at the seminary and good discussion followed. Since that time students have sought me out more directly with peace questions. Are we entering a new moment in the life of the church in Indonesia? Will the church begin to look more carefully into its Anabaptist heritage and face more squarely the call of its Lord to love, to reconcile, and to make peace?"

Middle East Mennonite Retreat

"Mennonites in Three Spheres of Action" was the focal point for consideration by the 17 participants in the Middle East Mennonite Retreat, Jerusalem, Apr. 17, 18, 1971.

Mennonite groups have work in three areas of the Middle East: Israel, Jordan (East Bank), and Jordan (occupied West Bank). All three areas were represented in the group which met to share, evaluate, and reaffirm their work. Participants included Urbane Peachey and Gwen Peachey and Margrit Schonmann, Jordan (MCC); Roy and Florence Kreider, Paul and Bertha Swarr, Israel (MBMC); Ivan and Rachel Friesen, Leon and Carri Miller, Dave and Sena Osborne, Don Epp, John Kauffman, Mona Giacaman, West Bank (MCC); and Vern Preheim, MCC director for Africa and the Middle East.

A primary objective for the retreat was to help the participants know what Mennonite groups are doing in countries which are near them geographically but with whom they have had very little communication.

In the opening session, six participants presented the work in which Mennonites are involved. Roy Kreider described his work with the United Christian Council in Israel, in which members meet for mutual advice, fellowship, and development of church life.

The work of Sharon Tours in Israel was presented by Paul Swarr. An increasingly large number of Protestants are coming to Israel specifically as pilgrims; to them, a Christian tour agency can be especially helpful.

Leon Miller described the West Bank needlework project, which provides work for 700 women.



Front row (l. to r.): Florence Kreider, Carri Miller, Sena Osborne, Gwen Peachey, Rachel Friesen, Margrit Schonmann, Mona Giacaman, Bertha Swarr, Paul Swarr. Back row: Roy Kreider, Leon Miller, David Osborne, Urbane Peachey, Don Epp, John Kauffman, Vern Preheim.

The Mennonite School for Boys in Beit Jala, West Bank, opened as a preparatory school in 1962. John Kauffman reported on the growth of the school since that time. The school has now expanded to include a full secondary section in commercial studies. Dave Osborne is currently headmaster.

Ivan Friesen reported on peace activity and described the Surif Sewing Center, where village girls learn sewing, food preparation, and hygiene.

The work of MCC in Jordan was outlined by Urbane Peachey. He described the difficulties of 1970 when the American staff was evacuated in June and civil disturbances halted MCC work from time to time. As a result of these disruptions, several new goals are being pursued in the work there. Projects should aim at flexibility rather than continuity, should have long-term reproductive potential, and should be staffed and administered by Jordanians. MCC's emergency relief effort in Jordan is largely concluded. Other MCC projects are kindergartens, mother-child centers, and a women's activity center administered by Margrit

Schonmann.

In small discussion groups, individuals shared experiences they had had as participants in the events of history in this crucial part of the world: the Six-Day War, the civil war in Jordan, and the death of President Nasser.

Three major papers were background reading for the retreat, and these were briefly summarized by the writers: Roy Kreider, "A Theology and Strategy of Witness in the Middle East"; Urbane Peachey, "MCC's Middle East Role"; Ivan Friesen, "Philosophy of MCC Presence in the Middle East."

It is very likely that the greatest value of the retreat lay in contact. This was an opening of communication and understanding between the previously isolated groups. Mennonites in the Middle East tend to identify with the people with whom they are working and feel pro-Israel or pro-Arab, but participation in the retreat helped many feel a wider identification. As one member said, "We are pro church of Jesus Christ. It is Christ who unites us." — Rachel Friesen, MCC staff, Jerusalem.

Projeto Jardim

Winding west out of Fortaleza, Ceara, is a pleasant trip on the newly resurfaced asphalt of Highway 222. Most of the people who live in the area along this highway are employed in Fortaleza. The mountains sticking up here and there are beautiful. Farther out of the city, the houses are poor. Skinny cows eating trash along the roadside and other grim reminders point up the fact that this is the heart of the poverty area of Northeast Brazil. About 44 miles out of the city we turn off the highway and head north on a dirt road with many rocks in it. The stones were hauled in to hold up the heavy trucks which would ordinarily bog down in the sandy soil. Occasionally we pass a well-to-do landowner's house, but most of the houses are mud and stick

shacks with dirt floors. About 16 miles from the highway we turn again and are in the colony Projeto Jardim, which is where Janet and I live. The Jardim area is very poor. If one can find work with a landowner, the going wage is forty cents per day.

The main crops are beans, mandioca, and corn. The planted areas along the streams usually have sugarcane. A housewife in Jardim doesn't have to worry what she will make for lunch or supper. She always makes the same thing — beans and some mandioca flour. Once in a great while she might be able to arrange for a few bits of meat to put in it. She also makes coffee which is sickeningly sweet with lots of sugar.

Kids run all over the place. No one knows



Warren Yoder with colonists choosing radishes to sell.

the size of the average family here, but our next-door neighbor recently had her nineteenth child, and this is common. About one third to one half of the children die before age six. The smaller ones rarely wear anything because the climate is warm.

Projeto Jardim is a colony with 14 houses. One house is used as a storehouse, we live in one house, and the other 12 houses are used by 12 Brazilian families. The idea of the colony was to give these families a good house (it even has a cement floor) and some land to work. With good technical assistance we hope to relieve some of their intense poverty. Some of the families are young couples with only a few children; the others have grown children. The 12 families total 78 people living at Projeto Jardim.

Jardim has 132 acres of land. The land, like all the neighboring land, is a long narrow strip. We have half of the land cleared and planted. We have built 5,600 meters of fence and have about 3,100 meters more to build. Fencing is necessary to keep the stray cattle and pigs out.

There is a small Baptist church in the community. It is quite weak and is suffering badly from lack of leadership, since there is no pastor. Many of the people in the region say they are Catholic, but most of them haven't been to church since the day they were baptized by the priest. A few have been married in the Catholic Church, but marriage by common law is simpler. If a man gets tired of living with one woman, he can go out and find another. This is a very common occurrence. There is no divorce in Brazil. — Warren Yoder, relief worker, Brazil.

Gerbers Serve in Rural Missions

"The Holy Spirit as a teaching agent is sadly lacking in much of our Christian education programs," missionary Robert Gerber said during an Apr. 21 staff chapel at Mennonite Board of Missions headquarters in Elkhart, Ind.

"From childhood on up I've been told that God loves me, but I've heard little on how the Holy Spirit actually enables me to

express that love in daily living," he added. "During our three-month furlough I'm asking people, 'How does the Holy Spirit teach and direct in your life?'"

Gerber named a three-year Pax assignment in Korea as one of his initial incentives toward future missionary service. "In Korea, and during my return trip to the States, I saw many countries in need of improved agricultural methods," he said. "This led to my majoring in agriculture at Purdue University."

During the early sixties, Gerber helped to start Bourbon (Ind.) Chapel as an offshoot of his home congregation, North Main Street Mennonite in Nappanee. He eventually served as pastor there for five years while engaged in cooperative farming with his father at R. 2, Leesburg, Ind.

Gerber fondly recalled the group dynamics that transpired when he and his wife, Fran, approached the Bourbon congregation with their interest in service abroad. "They made us come to grips with the issues," he said. "Was this merely an attempt to see the world or was it a genuine leading of God into vital Christian service? A series of mid-week congregational meetings was held prior to reaching a consensus. The total membership released us with their blessing."

The Gerbers, with their twin boys, Mark and John, began their assignment in Araguacema, Brazil, in February 1968 under the auspices of Mennonite Board of Missions. A third son, Joseph, was born there on July 16, 1970.

Gerber characterized Araguacema as a fairly isolated village of 1,700 persons in Goias State, Northeast Brazil. It is most easily

reached by air, he said, especially during the rainy season — which lasts six months. The subtropical climate coupled with six months of no rain lowers the Araguaia River, on which the town is situated, by as much as 35 feet.

As program coordinator of the Araguacema Mission program, Gerber has concentrated on making regular contacts with six villages within a 20-mile radius. A typical visit includes worship/evangelistic services, counseling with local citizens, and Christian education classes. The mission employs the services of Missionary Aviation Fellowship (MAF) on these visits.

In Araguacema, a community lacking the services of a resident doctor, an active clinic program, directed by nurses Dorothy Yoder and Ann Carpenter, continues to have good reception. Four families — James and John Bloughs, Larry Eisenbeis, and Byron Hertzlers — identify with the mission program as self-supporting farmers.

The Araguacema Mennonite Church, pastored by Teo Penner, has 65 members. Penner also operates a bookstore and library as a community service (reading materials are a rarity).

Approximately six months prior to their furlough, the Gerbers initiated social activities and a club program for area young people. "We want to see youth programming continued and emphasized in the future," Gerber said. "I also hope to become more involved in agricultural projects."

The Gerbers anticipate a mid-July return to Araguacema after attending Mission 71, the annual meeting of Mennonite Board of Missions slated for July 1-3 in Eureka, Ill.

FIELD NOTES

Anthony Campolo of Eastern Baptist College, St. Davids, Pa., will be commencement speaker, and **Bill Detweiler**, Kidron, Ohio, will be baccalaureate speaker at Christopher Dock High School, June 17 and 13 respectively.

Enthusiasm for Probe '72 and Key '73 marked recent discussions of the Commission on Home Ministries of the General Conference Mennonite Church. Executive Secretary Palmer Becker reported that after a review and a "vigorous discussion" of the plans for the All-Mennonite Consultation on Evangelism, the Commission voted: "We suggest that our congregations be informed . . . and encouraged to enter into discussion on how they can be involved in these efforts (Probe '72 and Key '73)."

The International Christian Broadcasters Organization has proposed June 13, Broadcast Sunday, as a time for congregations to pray for their denominational broadcasts and the people who produce them. ICB notes: "Without doubt, the

greatest power available to any broadcaster is that power obtained through prayer."

The David Shenk family, EMBMC missionaries in the Somali Democratic Republic, arrived in the United States on May 24. Their address is 1501 Colebrook Rd., Lancaster, Pa. 17501.

Vernon and Elizabeth Kratz, EMBMC missionaries in the Somali Democratic Republic, arrived in the United States on June 1. Their temporary address is R. 2, Box 365, Mount Joy, Pa. 17552.

Esther Mack, EMBMC missionary in the Somali Democratic Republic, will arrive in the United States on June 19 or 20. Her address will be R. 2, Collegeville, Pa. 19426.

Fae Miller, EMBMC missionary in the Somali Democratic Republic, will arrive in the United States in late June. Her address will be R. 2, Box 332, Orrville, Ohio 44667.

Change of address: **Paul T. Guengerich** to 1520 Hillcrest Ave., Harrisonburg, Va. 22801.

New members by baptism: five by bap-

tism and one by confession of faith at Ash-ton, Fla.; three at Prairie Street, Elkhart, Ind.; six by baptism and two by confession of faith at Blooming Glen, Pa.

The Robert Witmer family, missionaries to France with Mennonite Board of Missions, were scheduled to arrive in the States on June 4 for one-year study furlough. Address: R. 2, Petersburg, Ont.

La Junta Mennonite School of Nursing is scheduling a homecoming for June 25-27. June 25 class reunions will be held. June 26 a 7:00 a.m. LMSN alumnae breakfast and business meeting is scheduled. Hospital tours are scheduled for the afternoon. A banquet for alumnae and spouses is at 6:30 p.m. A church and community dinner will be held at the OJC gym at noon on June 27 for all friends and visitors.

The VS program at La Junta is now 20 years old. Returning VS-ers are invited to Open House at "902," picnic dinner and hospital tours on Saturday, and the community dinner on Sunday. Everyone planning to participate in activities should make reservations by June 15. VS-ers write to Ken Wenger, 902 Belleview, La Junta, Colo. 81050. Indicate if planning to attend the Sunday dinner. Please make your own lodging arrangements.

Bishop A. C. Good, R. 1, Sterling, Ill. 61081, will celebrate his 90th birthday on June 25. He would enjoy hearing from his relatives and friends.

Calendar

North Central Conference Annual Session and Mission Board, Bloomfield, Mont., June 10-13.
Pacific Coast Conference Annual Sessions, Western Mennonite School, June 11-13.
Western Ontario Conference Annual Sessions, Wellesley, Ont., June 11-13.
La Junta Mennonite School of Nursing Homecoming, La Junta, Colo., June 25-27.
Mission 71, Eureka College Campus, Eureka, Ill., June 28—July 4.
Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.
Alberta-Saskatchewan Conference Annual Sessions, Kalispell, Mont., July 15-18.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
South Central Conference Annual Sessions, July 23-25.
Indiana-Michigan Conference annual sessions, July 29—Aug. 1.
Conservative Mennonite Conference Annual Sessions, Wellman, Iowa, Aug. 3-5.
Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.
Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.
Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.: Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18, Mennonite General Assembly, Aug. 18, 19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Readers Say

Submissions to Readers Say column should comment on printed articles.

May I again congratulate you on the stimulating editorials in the *Gospel Herald*, as well as for the high quality of the entire periodical. Yours is no easy task. Your readers represent a much greater variety of backgrounds than did those who followed the paper sixty years, or even twenty years ago. Our racial and ethnic backgrounds are more different than they used to be. That is also true of our occupational spread, our levels of education, our degree of theological sophistication, our breadth of experiences, and our economic levels. You must try to speak to all of us and I believe you succeed remarkably well. At the foot of the cross, we are all on the same level; we are all sinners saved by grace. That astounding fact is much more significant than anything that sets us apart.

Some letters from the readers speak eloquently too, as did the one in the May 4 issue from Raymond Byler. Commenting on Brother Byler's statement that Kagawa at times sounds like Menno Simons. In 1956 while I was visiting Kagawa in his home in Tokyo he showed me the Mennonite books in his library, including the books of Brother Guy F. Hershberger. Then he brought me his German copy of Menno Simons' *Foundation-Book* and said, "I have preached many a sermon out of this book." It is no wonder that Kagawa sounds like Menno Simons. — Melvin Gingerich, Goshen, Ind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alberts, William and Ardyce (Beachy), Albany, Ore., first child, Wynston Eliot, Apr. 14, 1971.

Beachy, Howard and Leda (Stutzman), Albany, Ore., second child, first daughter, Brenda Jo, Apr. 23, 1971.

Derstine, Russell and Janet (Gehman), Souder-ton, Pa., third child, first son, Daryn Wade, May 10, 1971.

Kaufman, Dean and Arvilla (Nussbaum), Millersburg, Ohio, second child, first daughter, Crystal Kay, May 8, 1971.

Landis, Ray and Carole (Thompson), Perkaskie, Pa., third child, first daughter, Janell Marie, May 6, 1971.

Nice, K. Harold and Dorothy (Bergey), Telford, Pa., sixth child, second daughter, Susan Faye, May 14, 1971.

Nice, Loren and Susan (Myers), Portland, Ore., second child, first son, Matthew Loren, May 18, 1971.

Nisly, Weldon and Margaret (Miller), Iowa City, Iowa, first child, Tamra Lyn, May 5, 1971.

Oakley, Michael and Penny Jo (McCoy), Scio, Ore., third child, first daughter, Aleena Lea, Mar. 19, 1971.

Peachey, Robert and Joann (Wert), Belleville, Pa., second daughter, Tamara Joy, Apr. 29, 1971.

Ressler, Elvin and Melanie (Yoder), Kennett Square, Pa., first child, Alan Ray, Apr. 20, 1971.

Widrick, Clifford D. and Kay (Hutchins), —, N.Y., second daughter, Melinda Lee, Feb. 13, 1971.

Yoder, Kenneth E. and Elsie (Yoder), Willow Street, Pa., first child, Lyle Jefferson, Apr. 7, 1971.

Yoder, J. Loren and Wanda (Zook), Belleville, Pa., first child, Jaylene Lynette, Apr. 2, 1971.

Yoder, L. Marlin and Twila (Byler), Belleville, Pa., first child, Jeffrey Lee, Mar. 23, 1971.

Zehr, Edmund and Edith (Widrick), Lowville, N.Y., first child, Michelle Renee, Apr. 27, 1971.

Zehr, Nathan and Ruth (Troyer), Castorland, N.Y., second son, Jeremy Lyn, Mar. 16, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Dyer — Gehman. — Craig Dyer and Barbara Ann Gehman, both of Bally, Pa., Bally cong., by John Moyer and James C. Longacre, Apr. 10, 1971.

Krantz — Hess. — Elvin Krantz, New Providence, Pa., New Providence cong., and Esther Hess, Lititz, Pa., Hammer Creek cong., by Clayton L. Keener, May 15, 1971.

Landis — Zimmerman. — Benjamin M. Landis, Millersville, Pa., and Grace Mellinger Zimmerman, Lancaster, Pa., both of Millersville cong., by Ivan D. Leaman, May 8, 1971.

Martin — Martin. — Kenneth Martin, St. Jacobs, Ont., and Doreen Grace Martin, Hawkesville, Ont., both of the Hawkesville cong., by Simeon W. Hurst, May 8, 1971.

Miller — Garber. — Carl Miller, Pryor, Okla., Zion cong., and Ruth Ann Garber, Roanoke, Ill., Cazenovia cong., by Percy Gerig, Apr. 24, 1971.

Sauder — Schwartzentruber. — Stanley Sauder and Dorothy Schwartzentruber, both of Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, Feb. 18, 1971.

Seiling — Horst. — Ronald Frederick Seiling, Elora, Ont., Pentecostal Church, and Jeanette Lucille Horst, St. Jacobs, Ont., St. Jacobs cong., by Simeon W. Hurst, May 15, 1971.

Shellenberger — Huber. — Larry L. Shellenberger, Manheim, Pa., Erisman cong., and Sharon LaVonne Huber, Conestoga, Pa., Millersville cong., by Ivan D. Leaman, May 15, 1971.

Yutzy — Schlabach. — Joseph Yutzy, Plain City, Ohio, United Bethel cong., and Ruby Schlabach, Harrington, Del., Greenwood cong., by Alvin Mast, Apr. 17, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beachy, Barbara, daughter of Peter and Elizabeth (Steinman) Splener, was born in Poole, Ont., Mar. 7, 1888; died at the Goodwill Home, Grantsville, Md., Jan. 26, 1971; aged 82 y. 10 m. 18 d. She was married to Samuel D. Beachy, who preceded her in death in 1942. She is survived by 2 children (Rosie and Alvie) and 4 grandchildren. Funeral services were conducted at the Maple Glen Mennonite Church, Grantsville, Md., in charge of Ivan J. Miller and Walter Otto.

Good, W. Sarah, daughter of Elam and Mary (Wenger) Groff, was born Sept. 24, 1906; died May 13, 1971; aged 64 y. 7 m. 19 d. She was married to Aaron S. Good, who survives. Also surviving are 6 children (Lester, A. Harlan, Mervin, George, Mrs. Thelma Miller, and Mabel — Mrs. Elmer Messner), 33 grandchildren, 7 great-grandchildren, 3 sisters (Mrs. Edna Brooks, Minnie — Mrs. Clyde Martin, and Vera — Mrs. John Zimmerman), and one brother (Willis Groff). Funeral services were held at the Bowmansville Mennonite Church, Bowmansville, Pa., in charge of Benjamin Weaver, Wilmer Leaman, and H. Z. Good; interment in the adjoining cemetery.

Hostetler, Elbert M., son of Nathaniel and Mary (Stutzman) Hostetler, was born at Milford, Neb., Mar. 17, 1889; died at Seward,

Neb., May 14, 1971; aged 82 y. 1 m. 27 d. On Feb. 11, 1924, he was married to Clara Burkey, who survives. Also surviving are one son (Eldon), 5 daughters (Wilma — Mrs. Robert Phelps, Edith — Mrs. Robin Reed, Margie Swartzendruber, Leila — Mrs. Paul DeVoe, and Vada — Mrs. Eugene Clemmens), and 17 grandchildren. Three brothers and 3 sisters preceded him in death. He was a member of the West Fairview Mennonite Church, where funeral services were held May 17, in charge of Lloyal Burkey and Dale Oswald; interment in the church cemetery.

Miller, Mary, daughter of David and Drucilla (Helmuth) Kauffman, was born at Hutchinson, Kan., Feb. 26, 1905; died at the Sarasota (Fla.) Memorial Hospital, May 13, 1971; aged 66 y. 2 m. 16 d. On Feb. 13, 1927, she was married to Eli S. Miller, who survives. Also surviving are 7 sons (Albert, John, Paul, Eli, Ellis, Gary, and Richard), 3 daughters (Elisabeth — Mrs. Robert Amsden, Sarah — Mrs. Richard Cartwright, and Shirley — Mrs. Mel Sommers), 23 grandchildren, 5 brothers (Aaron, Dick, Levi D., Daniel, and Jake). One son (Samuel) preceded her in death. She was a member of the Palm Grove Mennonite Church, Sarasota, Fla., where funeral services were held May 15, in charge of Orrie Kauffman and Noah D. Miller; interment in the Palms Memorial Park.

Seifert, John G., son of Emmanuel and Emma (Gerret) Seifert, was born at Mountville, Pa., Mar. 22, 1892; died of a heart attack at St. Joseph's Hospital, Lancaster, Pa., May 6, 1971; aged 79 y. 1 m. 14 d. He was married to Alice Seifert, who preceded him in death Jan. 27, 1966. On July 14, 1966, he was married to Anna F. Smith, who survives. Also surviving are 2 sons (Alvin and John), 6 daughters (Elizabeth — Mrs. Rufus Kulp, Emma — Mrs. Joseph Finley, Miriam S., Anna Mary — Mrs. Claude Rupp, Kathryn — Mrs. Ernest Berglund, and Arlene — Mrs. Harold Kulp), 14 grandchildren, 12 great-grandchildren, and one sister (Mary — Mrs. Solomon Strohm). He was a member of the Elizabethtown Mennonite Church, where funeral services were held May 9, in charge of Paul G. Ruhl and Clarence E. Lutz; interment in the Elizabethtown Mennonite Cemetery.

Steria, Daniel M., son of Daniel and Leah (Martin) Steria, was born at Croghan, N.Y., Feb. 17, 1917; died at his home at Carthage, N.Y., of a stroke following cancer, Apr. 16, 1971; aged 54 y. 27 d. On Sept. 1, 1948, he was married to Nelda Moser, who survives. Also surviving are 4 children (Carol, Douglas, Bruce, and Clark), 4 sisters (Bertha — Mrs. Ben Lehman, Ada — Mrs. Jake Lehman, Barbara — Mrs. Dan Roes, and Mary — Mrs. Earl Stiles), and 2 brothers (Alvin and Richard). Two brothers (Ben and Ralph) died within the last 2 years of the same illness. He was a member of the Croghan Mennonite Church, where funeral services were held Apr. 19, in charge of Gilbert Steria, Richard Zehr, and Abram Clemens; interment in the Croghan Mennonite Cemetery.

Weaver, Franklin Earl, son of Franklin E. and Cenia (Kennedy) Weaver, was born in Augusta Co., Va., Oct. 28, 1910; died at Waynesboro, Va., from an accident while at work at the Klann Organ Co., May 12, 1971; aged 60 y. 6 m. 14 d. On July 6, 1929, he was married to Katie Ethel Grove, who survives. Also surviving are 7 children (Marion, Oliver, Daniel, Dwight, Alice — Mrs. Charles Boppe, Magdalene — Mrs. James Brenneman, and Orpha — Mrs. Darrell Beyeler) and 15 grandchildren. On Sept. 18, 1939, he was ordained to the ministry for the Springdale congregation; on Dec. 14, 1952, he was ordained as bishop. He was a member of the Springdale Mennonite Church, where funeral services were held May 15, in charge of Roy D. Kiser, Lloyd S. Horst, and Linden M. Wenger; interment in the Springdale Church Cemetery.

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Cover photo by David S. Strickler

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Attitudes Toward Sexuality

By John M. Lederach

There is a great hesitancy in the church to talk about the power of sexuality within our bodies. In the meantime, while we do not talk about it, the silent inroads of the world make their way into the life of the church. There is a sort of schizophrenia raging within each of us. Unwittingly we fall into the trends of moral decay found within our society. I think this is something we ought to stop and look at to see what God would have to say to us.

We are living in a day of sexual revolution. Hugh Hefner's *Playboy* ethic has certainly made its impact. The passions of the body Hefner would say are neither right nor wrong; it is only a matter of how they are used. If they are being used to hurt and damage they are wrong; if they are used to love, then it is right. The amazing thing is that many churchmen have fallen for this line. We do not need to debate the facts.

For another example, most of the humor in *Laugh In* has to do with sexuality. It becomes a laughing thing in our society, not only in television, but also in literature and advertisements. Madison Avenue has done a good job keeping our society sexually stimulated. The advertising media know that by stimulating someone sexually you can sell him automobiles, floor wax, or almost anything.

C. S. Lewis said in *Mere Christianity* that we grow up surrounded by propaganda in favor of unchastity. There are people who want to keep our sex instincts inflamed to make money out of us. Of course, a man with an obsession is a man that has very little sales resistance. I would like to make several observations about attitudes toward sexuality in our day.

The Romantic Lie

First of all, we are living under what I would call the *romantic lie*. Somehow we are being led to believe that there is something out there — a romantic kind of thing that is all-glamorous, all-beautiful, all-wonderful. If only we can find that, then life can be satisfied. Usually that romantic lie is interwoven with the physical relationships, the popular songs, the movies of our day.

Another popular idea along this line is that one *falls in love*. I believe that love is a growing thing; it is a response. Many people believe that you experience love at first sight,

that you know it rings a bell on the inside; again, I disagree. I think that this idea carried over into marriage has spoiled many a friendship.

Our society would also have us to believe that petting is expressing love. Courtship must pace itself. For example, if I were to run a mile in track, I wouldn't run full steam the first lap; I would pace myself. Courtships that begin by cramming all that is to be experienced into the beginning are fitting into this romantic lie. You are not really learning to know and understand each other.

Immediate Fulfillment

There is a second dynamic which operates in our society and subtly influences our thinking. Somehow in our day people think that all satisfactions need to be fulfilled immediately. If you want something, by using our credit card system, you can go out and buy it immediately; you don't have to wait. If your parents want something, they can get it right away with time payments. The younger generation has caught this spirit. If you want something, you want it right now; you are not about to wait for it. That is what I call *immediate* fulfillment.

Sexual relationships need to be considered along with other responsibilities in marriage — and they are only a part of the relationship. I do not believe that having everything immediately fulfilled is a very mature and open way of life. I think it is one of the weaknesses of our day.

What Is the Case for Chastity?

Why should I insist that moral purity and chastity is right, that it is something that brings rewards to life both here and in the future? Why should I say it?

Well, I would say first of all because God said so. That may sound like a naive answer. I don't believe it is. I don't think God makes arbitrary rules, or that God just sets things up and says that's how it ought to be just to make life difficult for people. God never does that. God knows what is right. The sanctity and the preservation of the home, the responsibility for childbirth is a responsibility that needs to be accepted with all of its implications in a marriage relationship.

I remember seventeen years ago when I stood before the marriage altar and I turned and faced my wife and made my pledge to her "to keep myself only unto her until death

John M. Lederach is college chaplain at Hesston College, Hesston, Kansas. He gave this address in college chapel.

do us part," I know that I could look into her face and she could look into mine knowing that we had kept ourselves pure.

I have counseled with many couples. The thing I discovered — that does not make a clean wound in any marriage — that comes closest to causing most tension is in this very area of unfaithfulness; it plants the seeds of mistrust; it plants the seeds of separation. As I reflect on my own marriage, as I think of my relationship with my dear wife, and as I see we have been able to keep ourselves only for each other, the result is a bond that grows between us. The love that we knew when we were courting was only a foretaste of the kind of love and devotion that we can have with each other right now. God knew what He was talking about when He called for moral chastity and for keeping our lives pure.

It results in a trust and a bond that is something almost unspeakable, but not only that, there is in addition a peace of mind. It is the reality of knowing that I have given my life to something that is important, and being able to sleep and rest secure in this.

Responsibility for the Auto


Let me say one other word about our culture and its influence. Sociologists tell us the automobile has completely changed our way of courtship. With the automobile you can take the bedroom and put it in any location. I believe pretty deeply that the automobile for the Christian and courtship is a responsibility, not a privilege. We need to recognize this. I guess it is a unique problem not only with the automobile but with courtship on a college campus like this. You see each other each day and so relationships develop much more rapidly than they would in a nonresidential campus setting, so it isn't long until you are taking privileges with each other that maybe you should not be taking.

I think the pressures of our society, the advertisements, the laxity in moral standards need to be questioned earnestly and seriously by Christians as we look at relationships between the sexes.

Christ's Attitude

But there is one other word that needs to be said. That is the word that comes from the Scripture. Jesus is very clear. There should be compassion toward others and severity toward ourselves. Those men that stood before Jesus that day in the temple condemned this woman because she was taken in the very act of adultery. Maybe they were also involved with this same woman, but Jesus' position with this woman was one of compassion and forgiveness. That also needs to be our position with others, but He also told the woman when she left, "Go, and sin no more."

Two boys were throwing rocks at a village drunkard. A minister stopped them and asked why they were throwing rocks. They said, "Well, we are trying to make a better man out of him." The Scripture is very clear that Jesus never threw rocks at people to make them better. His was a position of compassion and understanding. Whatever my sin, Christ and Christ alone can take the guilt away and offer me forgiveness, but with that forgiveness He says to go, and sin no more.

The Christian message is really the only message of all the religions of the world that has a message of forgiveness and acceptance following it. I would not be true to my calling as a minister of the gospel if I would say anything less. "Go, and sin no more." May God through His Holy Spirit somehow help us to see not only here in these few moments but as we talk together about the responsibility we have to each other, to ourselves, and to future generations as we commit our lives to Him. 

Vietnamization

Vietnamization is succeeding

To change the color of the corpses.

To save American lives.

The situation is well in hand;

The war has been programmed,

The computer needs feeding.

We arm the friendly forces —

Grenades, bombs, and bullets.

Death drops from the sky.

They arm the unfriendly forces —

Grenades, bombs, and bullets.

Death lurks in the jungle.

Brown is the color of the civilian dead,

Increasingly brown are the soldiers dead.

But the blood of the dead is always red.

Villages are uprooted, peasants live in fear,

The rich become fat, the people cry for peace.

But the war course is set to run on and on. . . .

Advanced technology destroys land and people.

Its efficiency will bring a quiet emptiness.

Great will be the victory!

— Atlee Becchy, member of MCC Executive Committee.

Christians have especially fine opportunities to keep on serving the Lord rather than retiring.

Is Retirement Scriptural?

By Clyde M. Narramore

The Bible tells us much of men and women who lived out their lives to a good old age. We read that we should serve the Lord to the end of our days, but there is never a word in the Scriptures telling us that we should retire.

As Christians we need to evaluate this matter. Is it an entirely worldly, materialistic concept: work for a certain number of years — make all the money we can and hold on to as much as possible — then eat, drink, sleep, and play — “live it up” for just a few years before we go into eternity?

Does this seem incongruous? Yet literally hundreds of thousands of mature persons, Christians among them, are swallowing it up — and retiring.

Let's take a glimpse into the lives of a couple who faced retirement and decided that far from being an end, they would make it a beginning. They would retire *to*, not *from*. They started to work with a Christian organization where they made an unusual contribution and the Lord gave them some of the happiest years of their lives.

Another couple stopped and asked themselves, Why are we retiring? We're both healthy and the Lord is blessing us. Why don't we go to work for Him instead of retiring?

As they prayed, the Lord led them to His place of service for them. The husband found himself using his many abilities in a variety of departments: printing, shipping, tape-recording. His wife, meanwhile, in addition to the experience she brought with her, learned to do things she had never done before. And this couple, by their very presence, blessed innumerable people whom they undoubtedly would never have met otherwise. So their “retirement years” became the most beautiful and rewarding times they had ever known.

We might ask, *What lies behind the eagerness for retirement on the part of so many persons?*

There are a number of reasons that can be pinpointed:

A desire for needed rest. It is true that we all do need rest. Sometimes, though, tiredness is due to poor scheduling and organizing, making the person's work harder than it need be. Actually when this condition is remedied, a two-week or a month's *vacation* may frequently be adequate to meet the person's need of rest. So many have found this to be true.

Escape from responsibility. For some, the lure of retirement is that they hope to shed responsibility that has become too much to cope with. Frequently, not complete retirement but lessened responsibility is the answer. A Christian lady who headed up a company resigned this position and began to use her experience and administrative skills for the Lord

during her so-called retirement years. In a Christian organization, and without the former pressures of responsibility, this lady made a significant contribution for many years.

Need for medical attention: for the person who is physically under par, retirement looms like a godsend. However, when with care and medication the individual's health is improved, he may find himself with a fund of energy with which to serve the Lord in ways he had never dreamed of doing.

The retirement years can be the most actively creative years of a person's entire life, as indeed they have been for many people.

I think of a man who had been a typical fight-the-traffic-commuter, five days a week. At 65 he decided to set up his drawing board on the porch of his home, and in time he was the one who came up with the ideas and who created new designs which meant great advancement for his company. And he had the satisfaction of having many more hours for witnessing and for serving the Lord in a number of ways.

Christians, both men and women, married and single, have especially fine opportunities to keep on serving the Lord rather than retiring — (into what?).

For the majority of people, retiring is not the answer to anything. It makes Satan happy, however, when he can get us to give up and not see the opportunities for service and for witnessing.

We should ask ourselves, then, seriously, *Is retirement scriptural?*



From *Psychology for Living*. Used with permission of the Narramore Christian Foundation, Rosemead, California 91770.

Seeing

“With eyes wide open to the mercies of God”
and the wounds of your fellowman,
see the baby bewildered by rejection;
see the child beaten with the words,
“You never do anything right”;
see the couple
with an empty house of things;
see each person with eyes wide open.

— Robert Hale

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Lust When It Has Conceived ...

Although it can be applied to other areas of life, lust is a word which is usually used to describe an unlawful sexual desire. It does not mean that God-given capacity to love and express sex. Lust is the separation of sex from love. It is the selfishness which considers another an instrument of personal satisfaction or gratification rather than a person of great worth, respect, and dignity.

Lust, like no other passion, produces swift slavery. No other thing destroys more quickly the power of intellect and will. No other thing so perverts our understanding and makes us intellectually blind to truth. Nothing else so easily weakens the will, steals the sense of values, or destroys discernment and decision between good and evil. Since lust is built on self-love, it creates thoughtlessness and unconcern; and in its concern for itself, it destroys itself.

Now, certain things happen as a person allows himself to live in lust of thought or action. First, God is not clearly seen. The pure in heart see God here and now as well as hereafter. And the light of God goes out in the life of one who lives in lust. "Who shall ascend into the hill of the Lord? . . . He who has clean hands and a pure heart."

Do we wonder why God is unreal, hard to be understood, and far off? God cannot be seen clearly by one who lusts.

Second, the lustful person gradually is more and more repulsed by a God of justice and punishment. Because God becomes an obstacle to self-gratification, He becomes hated. The holy God of Scripture cannot be loved by one who lives in lust. And the more one lusts after the illicit, the more the God of holiness and judgment is deplored. He is made into a pitifully weak God of tolerance, cheap forgiveness, and love which overlooks everything evil. His attribute of justice is repudiated.

Flowing from these two is the denial of immortality. Lust leads one to deny everlasting life because it cannot stand a God who will punish sin. As one lives in the flesh, the thought of judgment becomes more and more distasteful. Finally the belief in future judgment is denied. If it were not denied, it would demand a transformation of all of life.

Finally, lust leads one to the denial of God Himself, for only an atheist is able to imagine that he is unwatched. And since no man lives without a god to worship, he sets out to make gods like unto himself. — D.

Strange, Isn't It?

Strange how the same person who may use "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" to point out a rationale for paying taxes without question, will cut off his giving to God as soon as something displeases him in the church. Or he may withhold God's tithe and offerings (the things which are God's) with seemingly no bite of conscience.

Strange how one who labels youth as lawbreakers because they resist the draft, etc., will break the law by exceeding the speed limit, by not stopping at stop signs, and in other ways ignore laws which are for the good and protection of all.

Strange how one who claims the church is departing from the faith is seldom at prayer meeting, goes around talking against the church rather than for it, and seldom, if ever, is heard to pray out of compassion for the church.

Strange how a person who complains about the little progress of the church is usually the same person who comes to church just once a week and is content even then to just sit and watch others work and give.

Strange how people who claim to love the church seem to enjoy hearing rabble-rousers whose major task seems to be to tear to pieces the church and those whose life is bound up helping the church. Their eye is on apostasy which would

destroy the church more than on opportunities to help the church.

Strange how some think they are saving the church by denouncing the church or they think they are building the church by breaking it to pieces.

Strange, isn't it, how we so easily forget what we were like at 15 or 17 or 20 years of age and how quickly we denounce those of these ages for not doing everything absolutely perfect?

Strange, isn't it, that in spite of our contrary character and our antagonistic nature God still loves us and the church still lives? — D.

Prodigal Son

When I read recently that citizens of the United States spend 90 million dollars more on pedigree dogs than they give to all churches and that they spend multiplied times more on alcohol and tobacco, I remembered it was the prodigal son who took the inheritance of his father and wasted it in a far country on riotous living. — D.

Good News That Fits

By David Shank

Solitude gnaws at modern man. Aloneness haunts him. You may call it a sense of lostness, alienation, feeling alone or separated; but whatever you call it, it is communion turned inside out, the reverse side of fellowship.

Solitude is simply alienation from others. And even worse yet, this lostness makes life seem unreal because it cuts us off from reality and makes it almost impossible for us to recognize or relate to reality. Sometimes the more wrinkled books on dusty shelves one reads, the harder it becomes to know what is true or false, real or unreal, passing or permanent.

So it has always been. Finally we doubt if reality can be found. We wonder if we are not doomed to an unreal solitude for life. Who can speak to this strange feeling of disjointed aloneness, meaninglessness, and solitude?

One of the first Christ sermons ever delivered did just that. The preacher was Peter. The time, Pentecost. And the high point of his message was as follows:

"Jesus is the One of whom the Scripture says, 'the stone that you the builders despise turned out to be the most important stone. Salvation is to be found through Him alone, for there is no one else in all the world whose name God has given to men by whom we can be saved'" (Acts 4:11, 12, author's paraphrase).

One of the major problems most of us have with such a message is, "It is too hard to accept; it appears too simple. It's too exclusive, too narrow, too pretentious. Just one name?"

But this scandalous message is what St. Paul called "the scandal of the gospel." What is this "scandal of Christianity"? What is it that makes Christ a stumbling block? Is it

not the claim made by both Him and His disciples that He is the One who binds all together and ends our solitude and aloneness?

One of the striking passages of the modern humanist existentialist, Albert Camus, is found in his book *The Rebel*. Trying to reexamine history's answers to what he calls "metaphysical revolt," he is finally forced to look at the person of Jesus Christ. And he discovers in Christ a real answer to evil and death, the two major problems of the rebel. When the rebel turns to Christ, a strange happiness becomes possible. But Camus has serious trouble with that answer. When he sits in judgment of the gospel, his own human reason will not permit him to believe in the possibility of the divinity of Christ.

The idea that God comes down and shares man's suffering so that man can identify with the suffering God and thus no longer be obliged to go it alone, would be a real solution. But only if modern man will accept the divinity of Christ. But he says, "I can't. This just doesn't fit anymore."

Christians, and those raised within a Christian framework, are often tempted to think that they alone have these terrible subjective biases growing out of their unexamined presuppositions. But all men are burdened with biases. They cut us off, isolate us from help, and leave us alone with our failure and our guilt.

Because he thinks that he is alone, modern man is forced to work things out for himself. He becomes aware both of his power and of his failure. His consciousness of solitude makes him feel that if his answers don't fit and the results are not always so positive, no one dare accuse him of his failure since he's abandoned to himself.

Thus he must bear alone, too, the consequences of his failure. And all this guilt just does nothing more than stack up, stack up. Yet it is here where Peter's once-for-all answer fits the situation of modern man — even in the modern West. And this fitting applies to man on all social and intellectual levels from the simple day laborer to the so-called sophisticate.

One time, one of my collaborators who had been visiting mining camps in Belgium asked me if I would speak to a group of about a dozen and a half foreign miners, including Greek, Spanish, Yugoslavian workers. He made plans for me to speak to them without giving much time first for thought. When I asked whether it was to be a church meeting, he said no, no it would not be a church meeting. This was far from a church situation. So the question came to me rapidly. What does one say to men like this? What does one preach to men who have been conditioned by hardness and bitterness and leftist political incrimination? How does one communicate truth to those whose economic, social, and political biases have simply closed them off to the gospel?

David Shank delivered this message over the *Mennonite Hour Broadcast*, Harrisonburg, Va.

Obviously, the first thing to do was to take off my tie. And then, risking everything on a hunch, through the translator I proposed the following:

"Look, fellas, would you agree to the following game? Let me tell you about yourselves, and if I'm wrong, you may stop me. However, I may go on as long as I'm telling you the truth about yourselves. Would you agree to these rules?"

We rapidly agreed on the rules and my preaching was underway. And it went something like this:

"Now none of you men has ever had a real opportunity to get ahead in life until these recent months because for once in your lives you are risking your very existence by going down into these dirty, dusty Belgian mines in order that your children won't have to go through what you've gone through up till now. Is that right?"

"Yes, sir, that's right. Go on."

"So then you work hard, day after day, almost batting your brains out down there in the mine so that your children won't have to. That's your idea. When you get your pay on Saturday you go down to the cafe, drink up a good part of your pay. You gamble some of it and spend a part of it foolishly, wasting your time, so that when you get home with the rest of your pay to give to your wife, she looks at you and tells you that there's not enough money for the week. That's right, isn't it?"

"Yes, sir, that's right. Go on."

"So because of your wife's criticism, which was perfectly in order, you get mad at her and slap her. Right?"

"Right. Right. But how did you know?"

"Well, let me go on. After you've slapped your wife, you go off in a corner somewhere by yourself, you become really ashamed of what you've done, and then you ask, 'Why did I do it? Why did I slap her? I didn't really want to do that to someone I love. Why did I do it?' Is that right?"

"Well, yes, that's about the way it is."

"Then you get to thinking, and you realize that your children aren't any better off than they were before, even though that's what you were working for. You realize you just aren't doing what you knew you had to do. You aren't fulfilling your own law. And then you get mad at yourself. You really get mad at your wife, you get mad at your children, and after you've really been good and mad you decide that that's about enough of that. It's time to stop. It's time to take yourself in hand. And then you tell yourself,

"'Well, this week things are really going to be different.' So you go back to work. Back down into the mine, determined that you're not going to let it go like that again. Right?"

"Well, yes," they answered, "that's about right."

"Then when you go down in the mine again you begin to ask yourself, 'Will we come back up again or not?' Then you decide not to think about that too much. But you still think about it a little, and you ask yourself, 'Well, in case of gas or a cave-in or an explosion, then what do I become? What happens to me when I must die?' And then you recall how you messed things up with your wife and the children and you haven't done what you should have. You wish you could just talk to somebody about this, but you know you can't because perhaps the others are thinking about the same thing and no one can give you any help anyhow. Is that right or wrong?"

"Well," they answer, "Well, it's pretty well right."

"You know how I know all this?" I ask.

"No, how did you know what we're like? Where'd you get to know this about us?"

"Well," my answer was very simple. "I got it right here out of this book. It's written right in the book."

"What book?"

"Well, it's called the New Testament in which it tells about God's new plan for man. Do you want me to tell you the rest of what it says?"

And they said, "Yes, tell us the rest."

And so I told them about God's new plan for man, which says that at every point of difficulty in the situation which I described concerning these men there was an answer. God has an answer to help you make your ideal . . . what we might call a real moral value structure. God has an answer to guilt that drives man to such things that later he's ashamed of. God has an answer to the unnamed fear that lies at the bottom of every man's consciousness. What is God's answer?

That answer, I announced to these men in simplicity, is simply the message of the good news of Jesus Christ.

I suppose I shouldn't have been so amazed at their reaction because all I was telling them was simply what Paul tells us in his Epistle to the Romans. For here in Romans we discover what psychologists also tell us about man from their observations.

It is that man has a basic moral structure, God's law printed in his conscience.

Man is condemned because he doesn't fulfill that law, and he's always being overpowered in his attempt to refrain from evil.

And thus man knows a kind of living death because of the conflicts thrown into gear by a refusal of this moral structure or his failure and weakness in its shadow.

Finally, this casts a shadow over all of life and makes him fear physical death and its consequences.

Do you know that God speaks to your particular situation in exactly this way—through Jesus Christ? This is good news. This is the gospel. Not a gospel that is superimposed upon your life, but a gospel that fits your needs.



The Congregation

By David Hostetler

Is the plain white church going the way of the little red schoolhouse? Perhaps. But changes of greater significance than the way we build our worship centers are affecting us. Our congregational patterns and life-styles have been altered perceptibly during the last twenty-five years.

Congregational experience has been revitalized through these changes in some cases. New life has emerged from a serious concern for spirituality and an awareness of the church's mission. In other instances, the congregation has *not* been strengthened.

A Study

Sensing the need for reassessment, not only of congregational reality but of broader church structures, General Conference, 1965, acted to establish the Study Commission for Church Organization (SCCO). The plan for this commission was presented by General Council to that General Conference.

"The assignment given to the Study Commission was to review the nature and mission of the Mennonite Church and to determine the organizational pattern that would best serve the church in its mission." So summarized the Report of Joint Conference on Church Organization at Yellow Creek in October 1970. A study of church organizations at all levels was called for.

The three major boards — publication, missions, and education — subsequently took action to approve and support the study.

One of the basic assumptions underlying the study was that the congregation, as the basic unit of church organization, needs strengthening.

The Working Congregation

God meets His people in "congregation," and the congregation is a meeting of God's people. Worship and witness are central functions of this meeting. Reconciliation, discernment, and service grow out of church members' relationship with God, with each other, and with the outer community. Teaching and administration are essential to the ongoing program of the church. Facilities must be provided and

cared for. This is the church at work.

Adapting a statement made by John Drescher in an earlier article, with regard to structure: it ought to be "flexible enough so that the Holy Spirit can break in at any time and place."

A baby is born and the parents want to dedicate themselves and their child to the Lord. Someone makes a decision to become a disciple of Christ and wants to be baptized. A young man and a young woman deeply love each other and want to be married. These acts take on meaning as they are performed within the framework of the community of believers.

As members of the congregation come to understand the biblical mission of the church and related goals, ideally, they will want to be active in the corporate decision-making process and not mere onlookers. They will also cheerfully assume their share of the responsibility for this mission, in obedience to Christ.

A Task Force

To aid the Commission in its studies, a Task Force on Congregational Ministries was appointed. James M. Lapp, chairman, in a progress report, dated May 8, 1971, states that the Task Force "conceives of its assignment as that of studying the nature, functions, and structure of the congregation so as to enable every local Mennonite body of believers to become 'an authentic meeting of God's people.'"

The Task Force visited sixteen representative congregations, "located in Illinois, Indiana, Michigan, Ontario, New York, and Pennsylvania; including small and large, rural and urban, old and new, traditional and more innovative types of congregations."

Two significant preliminary observations should be noted because of the sensitivity and insights they reflect.

1. Because of the wide diversity evident in Mennonite congregations, in terms of structure, patterns of leadership, size, types of communities, focus in mission, relationship to the denomination, etc., it will be difficult for the church to offer common, programmed answers to the needs in congregations. Congregations, like people, are each unique.

2. Although many congregations have made changes in the nature of their program (small groups, retreats, innovations in worship, etc.), such changes have not necessarily caused new life or growth. New life and innovation in program are not to be equated.

One other observation worthy of note, at this point, is that "many congregations feel they should be more effective in evangelism but are uncertain how to achieve this ideal, and reflect some uncertainty on the nature and meaning of evangelism for a Mennonite congregation."

The report suggests some provocative questions. How does the congregation hear God speak to them? Are people responding in confession of Jesus as Lord, and walking obediently in the power of the Holy Spirit? Does the congregation interact satisfactorily as God's people and respond to the needs in the body? Does the congregation interact effectively with the community, drawing new people into the body of Christ?

The second function of the Task Force on Congregational Ministries is to provide background information to a new board envisioned by the SCCO, the Board of Congregational Ministries.

Congregations at Work

A few examples of some of the exciting things that are happening in the churches have been reported by various people. Arnold C. Roth reports on his visit to the Pleasant View congregation near Goshen.

Pleasant View is served by a team ministry. There are advantages and disadvantages to this approach. One of the advantages is that responsibilities are shared and more attention can be paid to certain details that would not be possible under a one-man ministry.

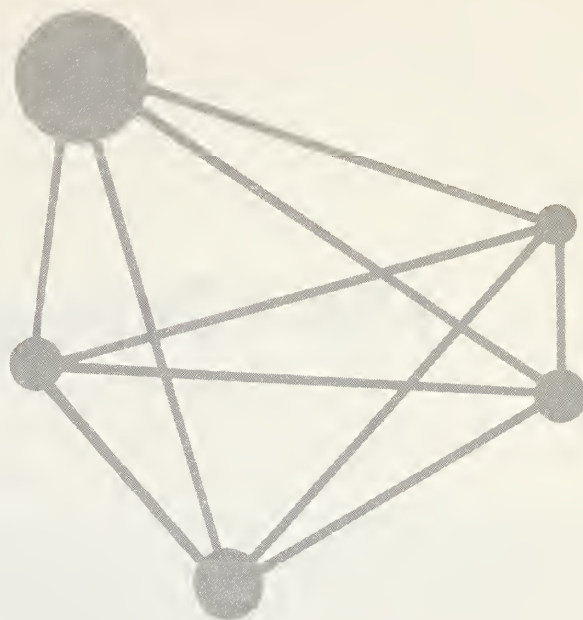
Ray and Clara Keim have had two large retreats. One was for the young married people and the other for people more advanced in age. The emphasis was on spiritual growth and better personal relationships. Participants have enjoyed the experience and are more sensitive to each other's needs. They have continued in small groups on Saturday evening with a meal, some activity, and sharing.

A report from the Akron (Pennsylvania) Mennonite Church reveals that new life is continually emerging in the church. The congregation is free and flexible to innovate. Sunday morning is the high point of church life. There is a lot of group interaction and dialogue on the sermon.

The House of Friendship in New York reports that twelve ethnic groups are able to relate in love and openness. Sunday morning worship is alive with the presence of the Holy Spirit. A certain frankness and openness characterizes relationships in the church. The people really care about each other.

From these it appears that the Book of Acts has not been closed and that the congregation can and should be the place where the real action is.

But the congregation does not exist for itself. As relationships exist among people, there are relationships among congregations.



The Cluster

The cluster of congregations can be described as an informal relationship among congregations of relatively close geographical proximity, who relate to each other for certain activities. There is, however, the possibility that congregations may form clusters on the basis of mutual concerns rather than geographical nearness.

Such clusters may have various purposes. One might be to carry out a more effective ministry to the community. The expenses of wider efforts can be shared, such as in the case of inviting missionary speakers or inspirational leaders for special emphases. Leadership gifts could better be shared and distributed through this type of association. Common relief or service programs can be carried out more effectively.

These ideas gathered from the Report of Joint Conference on Church Organization are enhanced by the following statement from the same report:

The cluster provides a context for the development of new dimensions of inter-Mennonite or interchurch relationships. Some congregations will seek out nearby congregations of other denominations and develop cooperative relationships. This is in line with the new initiative placed on the congregation and at the same time enables a flexible pattern of interchurch relationships. Such relationships may be developed without imposing a uniform pattern on the larger denomination and without compromising those whose convictions on interchurch relationships would differ.

A Period of Transition

Paul Kraybill, who was appointed executive secretary of SCCO in early 1970, summarizes what is taking place in a letter to church leaders: "We are in a period of transition. . . . Structure, however, is not the goal. The goal is to mobilize and release the brotherhood to fulfill its goals. New life in the congregation must lead to new forms of structure and organization. We are trying to reflect the brotherhood, its desires, its renewed life, and its growing witness."



The Christian Hope in Furano

By Adella Kanagy



Reiji and Hiroko Asai, pastor couple at Hope Mennonite Church in Furano.

Hope is alive in Furano. The Holy Spirit is working in hearts. People are being changed.

One husband had threatened, "Studying English with the missionary is all right, but if you become a Christian, that will be grounds for divorce." That was three years ago. His wife did join the women's English and Bible class at the missionary home. God worked. This sister now testifies: "The Holy Spirit has led in so many ways. When He led me to faith, He also changed my husband, who gave permission for my baptism and even came to church for that service last October." A visit to that home now — hearing the husband and two sons join the mother in singing, "For God So Loved the World," — shows the real changes the Spirit has brought.

Mennonite Witness Begins

After the Mennonite witness began in Furano on the island of Hokkaido, Japan, in 1966 by Lee and Adella Kanagy, the first baptism came two years later. A young man now working as a mail carrier came to Christian faith largely through Reiji Asai's sharing of friendship, books, and the Word. Later baptisms and transfers brought the membership to nine. Lay pastor Asai and his wife give leadership in this church. They've chosen "Nozomi Kyokai" (Hope Church) as their name.

Adella (Mrs. Lee) Kanagy serves with Mennonite Board of Missions, Elkhart, Ind., in Ashoro on the island of Hokkaido, Japan.

Ten years ago Reiji Asai's dream was to serve as a pastor. He became a Christian while employed in the Akutsu chicken business in Ashoro. He attended the Bible study held in his Christian employer's home and thus found faith. Asai explains: "I grew in faith mostly from reading books. I had to find answers to my own questions and questions that others put to me. It was difficult, for there was no one from whom I could obtain counsel. For that reason I wished to go to Bible school — for my own discipline and to learn to help others."

Asai later spent four years at Tokyo Christian College where he had opportunity for Bible study. After graduation in 1967 he joined the Kanagys in Furano to assist with the Christian witness there. The Kanagys are now serving in Ashoro, the area of Asai's home church.

Hiroko Ohno's becoming Asai's bride was a special experience in waiting upon the Spirit's intervention. Hiroko's steps to Christian faith began with an introduction to Christ as a Sunday school child; then, occasional visits to the church in her town of Ebetsu, but "only as a form," she said, "without any personal faith." When questioned how she came to personal faith in Christ, Hiroko's answer was, "through letters. An older Christian friend, a grandmother, corresponded with me about three years, helped me to understand Christianity, and led me to believe. I was baptized four years ago."

How did Hiroko come to be Mrs. Asai? It was arranged, in the time-honored Japanese way, by her pastor recommending her to one of Asai's teachers. While the couple saw this as God's leading, the prospective bride's parents (Buddhist) violently rejected the thought of their daughter marrying a Christian pastor. Patience and prayer prevailed, and after a time of waiting, the parents did consent to the marriage plans. Reiji and Hiroko Asai are now reflecting upon God's blessings to them during a year together of serving His church.

Church Activities Germinate

The building which serves as center for church activities (and for English classes which are part of the pastor's support) and as home for the pastor and wife, became the

property of Hope Church last year. Even with the North American brotherhood bearing half the cost, financing the purchase was a venture of faith for the small group. They were faced with a choice — either purchase the building or move out. Prayer — and the prayers, gifts, and encouragement of Christian friends — brought assurance that they should move ahead in buying. “This is our chance to claim this building for the use of the church,” was the group’s feeling. Faith is being rewarded now as members work responsibly at paying off the borrowed funds.

Asai, a licensed chicken sexer, has seasonal jobs that keep him busy in the spring. This skill enables him to be self-supporting and leads to contacts for sharing the gospel. His wife helps with their financial needs through a job at a nearby printshop.

Two of the most regular pupils at the small Sunday school, led by the Asais, are sons of the pharmacist baptized last October. The boys accept the Bible stories in their Sunday school papers as true. Having heard her boys say, “There really is a God,” the still unbelieving mother has begun to inquire about Him, too.

“Ken” also helps in Sunday school. He goes along to help teach Bible stories to seventy children at the orphanage, where the church women and friends also go monthly to sew. “Ken” only talks when Asai talks for him, but enthralled listeners would never know it. Asai learned ventriloquism from Kimura, another Hokkaido Mennonite pastor. They find it a ready way to captivate eyes and ears for witnessing.

Outreach points from Furano are nearby towns Nake-Furano, and Kami-Furano. Occasional special meetings have been held, and regular cottage meetings are being planned and prayed about.

Asai believes prayer backing is most important. “This is a special lesson I’ve been learning recently,” he said. “Sometimes I’ve felt weak and alone and then have learned, through letters, of friends backing me up in prayer. Because of their prayers, the necessary work does get accomplished. While we work here in Furano, I know that others are praying.”

Asai confidently concluded, “There will be growth.”

Hope for the Future

What are the hopes for the future at this three-year-old church? “We want to go forward with all the members planning and all taking part in meetings,” Asai said. “The church belongs to all the members.” As pastor, Asai wants to reach out more to people and make more home visits. At the

same time he wants to let more people know that “there is a church here.”

Hope is the monthly bulletin that helps inform and keep contact with members, seekers, and others. Asai wrote: “Other members and seekers also share experiences in the Christian walk. Their testimonies reflect that God is working. ‘Just the fact that I’m free to attend church shows how much my family has changed,’ said a wife who is a recent believer. Two other homes that faced family problems are seeking God’s help through Hope Church.”

There is *hope* in Furano!



He Brought Me Here

January 16, 1971 was a glorious, victorious day for me. I would have liked to climb atop Greencroft Central Manor roof and shout over a resounding radio microphone, “Thank God, I am seventy-five years old today.” But since I had no ladder to get there, I celebrated in the confines of my apartment with my two daughters, bless them.

Often when the odds have been against you and you see no way out, there comes the Divine to make the impossible possible. Such an experience was mine. Stricken with a heart ailment, at age fourteen, I carried on with a limping heart. My teen years were darkened with a continual thought that I may not live, knowing that a neighbor girl with a similar ailment died in her early twenties.

My parents, kind but wise, didn’t make an invalid of me, which they could have easily done. Instead, they allowed me to take my place, next to my brothers and sisters, in performing farm and household duties, such as milking cows, cocking hay under the summer sun, shocking wheat and hauling it to the barn and husking corn.

Oh, it wasn’t easy. In spite of heart pains through all stages of my career, I, today, after four children, nine surgeries, an aneurysm, and two heart attacks enjoy a normal, contented life. No, my past wasn’t a bed of roses, nor was it all thorns. The Great Maker and Sustainer endowed me with a zest for living, for which I am grateful.

And, now, whether my remaining days are few or many, I pray I may have ample courage and fortitude to meet every oncoming situation in my path. Pleased and proud of my seventy-five years, let me say with the psalmist, “Bless the Lord, O my soul . . . bless his holy name!”

— Nora Oswald.

Fathers Are Not Obsolete

By Katie Wiebe

This July my father will celebrate his seventy-fourth birthday. He doesn't feel old, he says. Other people are old; he isn't. When you still own a good head of hair and can walk five miles a day, you aren't old. He and my mother plan to celebrate their golden wedding anniversary in late summer.

I would not write of my father here if I were not so convinced that the generation gap has part of its origins in the lessening role of father. One writer suggests that in the past the father's role was to lead his children through the high moments of life. He was responsible for conveying significance and meaning to his children.

Today the husband of the mother has become the regular guy, the playmate of his children, subject to the same foibles and impulses as his offspring. Whatever high moments the children have involving the transcendent meaning of life which might bring them closer to God are frequently experienced with other children or young people.

My father was never a "regular guy." Nor was he our playmate. He never acquired many degrees or diplomas; he never made his first million dollars; he never owned much real estate; he never sat on many boards; he never became famous; yet he was able to convey to me a precious legacy of commitment to compassion and justice and continual search for truth. Sometimes he seemed to be only an economic provider, but he was more.

My father was a storekeeper for over forty years on the same street corner in a small farming community in northern Saskatchewan. Every morning, about 7:30, he put on his white apron and hurried to the store to open it for the early morning business: bread for breakfast, pencils for school, bologna for lunches.

We children grew into our turn to help in the store. My turn came during the late Depression and early war years when business was done mostly with relief vouchers and when a "copper" bought a good-sized piece of candy. Groceries were not put into sacks, but were packaged, whether few or many. Dad taught me how to wrap big piles of assorted cans and boxes so that the package wouldn't come apart in the bearer's arms on the way home. He showed me how to make change, to fill shelves, to cut wedges of cheese to order, to detect rancid butter, and to weigh peanut butter.

But I learned more than clerking. He taught me that though simple charity and honesty may not make a person rich, they help to preserve one's integrity. I heard often that "Jake" was the man who could be trusted to hold a paycheck so that the owner wouldn't spend it on drink; that

he was a man of concern and kindness. I will never know how many boxes of groceries he gave away to Mother Hubbards and Popoffs and Kutnikoffs. I know only how many he delivered uncharged to my kitchen when my husband and I struggled on a low allowance while teaching Bible school and later while studying. The cans were dented and he couldn't sell them, he said.

From my father I also received my love for and interest in the church. All through childhood we never lived close to the church my parents officially belonged to, yet each summer we motored twenty miles (about an hour's journey) across the river to the small white frame building in the heart of Mennonite country. Sometimes my father preached. Sometimes other men did. One of the high moments in my memory is coming home late in the evening, with three children slumped together in the backseat, one hunched on an improvised jump seat, and one squeezed between my parents, with Dad at the wheel singing the old *Kernlieder* of Russia, so close to his memory, but so distant to me.

In winter and in summer our home was the unofficial portage for all kinds of Mennonites, officially related to the church or unofficially detached from it. We children never knew when we would be transferred to a comforter on the floor in winter or to the playhouse in summer for a group of VBS workers or a homesteading family from the north hungry for knowledge of their relatives across the river.

Hospitality was important to my parents. Because we had no barn, Dad often paid the livery stable fee for the traveler's horses. "They had no money," was his excuse. That he had little also didn't count.

In winter the church moved into our home. The benches which were piled alongside the house were dusted free of snow and lined up in the living room for a service for the Russian Baptists in town who couldn't get to the country building. Though we were separated from a formal attachment to church, we were always strongly aware of the importance of Christian fellowship.

But there are other aspects of this legacy my father will leave me: his passion for justice, which began in Russia during the famine and revolution of the early 1920s. If he was prejudiced, it was not against minority groups, but against hierarchies, power blocs, and people bound by tradition.

My father writes me many letters, usually short and to the point. Yet he has convinced me that being old is not the same as being stale. He gives me his comments on current issues in the church and what it feels like to be older. He adds a Scripture verse or proverb which he thinks fits my thinking or adds a joke or puzzle for the children.

I have sometimes accused my father, as the young accuse my generation, of being too busy making a living to have time to live. Sometimes we children wanted a playmate. Yet I know now that in making his living, my father was able to convey to us children the ability to cherish many things that cannot be measured. If my generation can convince the young that the substance that holds the world together is not dollars and cents, but the gifts of God to the inner man, the words about the generation gap will have an empty ring. ❧



On July 2 and 3 Clayton Beyler, dean and professor of Bible at Hesston College, Hesston, Kansas, will lead Mission 71 participants in a series of Bible studies on the Book of Philippians, with emphasis on Paul's words:

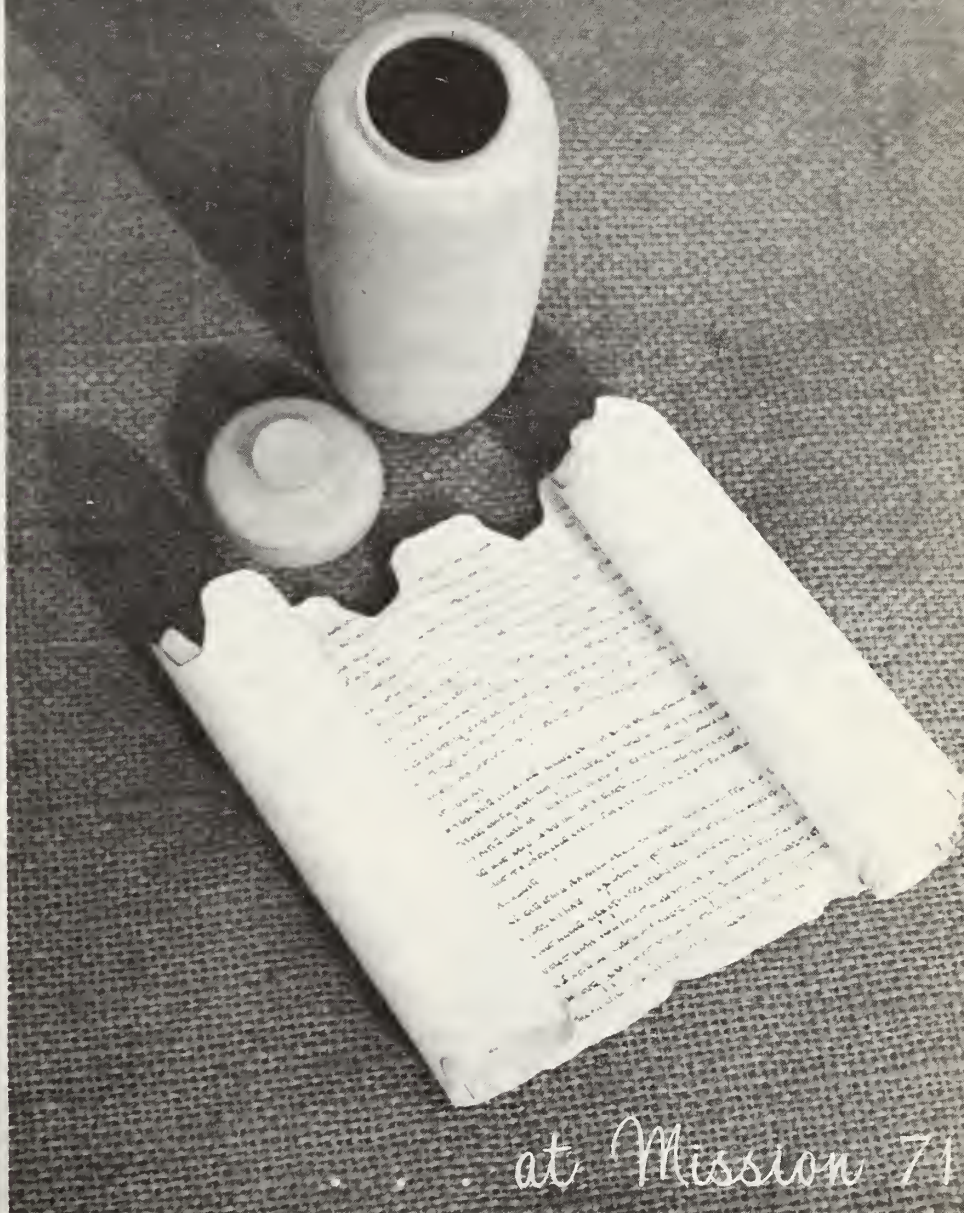
"I press toward the goal to win the prize which is God's call to life above in Christ Jesus" (Phil. 3:14 NEB).

"NOW Groups" of 10-12 youth and adults continue Bible study, sharing and prayer in the context of their local neighborhoods and the world beyond.

Mission 71 is a missions convention for the entire family across the whole Mennonite Church.

mission
71 **now**
God's community

You are cordially invited
to discover spiritual resources
in Philippians



at Mission 71

June 29 — July 5
Eureka College Campus
Eureka, Illinois

Mennonite Board of Missions
Elkhart, Indiana

Here is a piece of satire which helps us see a real problem.

The Antisocial Gospel

By Harvey Yoder

1. I believe in working long and hard to earn a good-sized income, with regular pay increases and all kinds of other benefits — for me and my own family. It costs more all the time to keep up with everybody around here and, besides, we have to look ahead for our future security, too.

What really gets me is these people working long and hard to help folks in Appalachia and Mississippi and places like that get better jobs and benefits. That's nothing but social gospel, and if there's one thing I'm really against it's the social gospel.

2. I believe in sparing nothing to see that my children have the best health care available. They get regular check-ups, my wife and I see to that. We make sure they get a well-balanced diet, too. There's nothing like good, healthy bodies around a farm like this.

But am I ever tired of hearing ministers preach about all the poor starving and diseased people in other places in the world. It just turns me off. I say that's not our real concern as Christians. Why don't we stick to preaching just the plain old gospel? That's what these other people really need, not this other stuff.


3. I believe in providing good housing, too — for us. A twenty-five-year mortgage, a \$20-40,000 investment in a house is just a must if you want any decent roof over your head these days.

But why do people get so carried away in things like in-

vesting money in better housing for people in the slums and the like? They're nothing but social activists.

4. I believe there are certain cases where we should speak out in government matters, but only if our own interests are at stake. When it comes to lobbying in Washington for better laws for our own conscientious objector boys, I'm for that. And as for farm subsidies, government aid for better schools in our district, and special tax benefits for my business investments, I'm for all those things, because I get direct benefit. And, around here, I get involved in things like getting up petitions for better roads around our place and not having our children bussed in to that poorer school on the other side of town, and things like that. I always vote for good school board members and for county officials who are really going to watch the welfare money closely, too.

It's when people start going to Washington and lobbying and putting on pressure for jobs and schools and welfare help, and against the war, for people in *other* places that I think it's really bad. What right do they have to tell the government what to do, especially about things that don't directly concern them?

Now that demonstration the farmers put on in Washington for better hog prices, that I can see. It's a downright shame to have to raise hogs for what we have to right now. I won't get my boy's new Mustang paid off for another six months at this rate. 

Over Fifty

By Glen Wenger

"But my people would not hearken to my voice; and Israel would none of me" (Ps. 81:11).

A layman's answer to C. Ray Dobbins.

Too often we put too much stress on "the minister" or "the layman." Forgetting we are one. One in Christ Jesus. One in purpose. One in aim. Having only one Lord. Only one commission from Him — "Ye are all one in Christ Jesus," (Gal. 3:28b).

As a layman over fifty, may I say to you brother minister what you feel we too feel. As your words are received, so are ours. As you are looked upon, so are we. And this feeling is quite widespread among us. Wonder how God felt when He said, "Israel would none of me" — don't you?

Now why?

Especially so since the average age of the judges of our

land is way over fifty. Our Senators and Representatives and Governors are nearly the same age. As was mentioned, seldom are presidents, cabinet members, or ambassadors chosen under fifty.

Our generation over fifty has built (with tax money and through charity) more and better hospitals of every sort, rest homes, grade schools, high schools, gymnasiums, colleges, universities, parks, camps, fellowship halls, etc., than any preceding generation ever has. Yes, *things*, so that the oncoming generations could enjoy life more. We have spent more money for life insurance and hospital insurance to satisfy the longing for security, than any generation ever has. We have given sports a top-ranking place. Education and acceptance by the crowd held top priority in our ideals. Yes, we have given things, and to provide these things I am fear-

ful that the Word of God too often took second place.

Really, fellow churchman over fifty, minister or layman, do we believe that Jesus chose unlearned and ignorant men (at least in the eyes of the world) to turn the world upside down? To carry the good news to a lost and dying world? Have we diligently taught that the "fear of the Lord is the beginning of wisdom"? In this enlightened age, when people know more than any previous generation (so we are told), is the Bible known better than ever before? Or have we simply supplied things, perishing things and neglected the real things that bring real security, real satisfaction? Are

the "cares and riches and pleasures of this life," choking out the Word of God," and thus fellow churchman over fifty and under fifty, we are bringing "no fruit to perfection"?

As I see it, the past and our failures are behind us. Let us leave them there. The future, the Lord willing, lies before. Let us use it to God's honor and glory to the utmost of our ability under the guidance of the Holy Spirit. Let us turn again to the Bible. Let us "rend our hearts and not our lips." How about it, fellowman over fifty, under fifty, what road are we choosing today? Where does it lead? —
By a layman slightly over fifty

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster. 17602

Christ the Liberator. Inter-Varsity Press, 1971, \$2.95. 288 pp.

In 1970 approximately 12,300 students from 48 states and 72 countries met in Urbana for a four-day conference on the theme, "Christ the Liberator." This volume contains the 19 major messages given during that convention. The four expository messages from John 13, 14, 15, and 17 by John R. W. Stott are in Stott's excellent style and spirit. Other messages center on the issues in World Evangelism, the challenge of World Evangelism, and a survey of God's work in the world. Included is a message by Myron S. Augsburger on "Revolution and World Evangelism."

To catch the emphasis and depth of Urbana '70 get this volume.

— John M. Drescher.

Can I Forgive God? by Leslie F. Brandt. Concordia. 1970. 78 pp.; \$2.50.

Because there are so many evidences of forgiveness among Christians, we need this clear, sharp, hard-hitting discussion on such questions as: Can I forgive God, myself, others, those I love most? Can I forgive and celebrate and serve? The author is forced to the nonresistant position, although David's Psalms, praying judgment upon his enemies, are more to his natural liking. This message of forgiveness (how often we lack it and show it) cuts deep and will make the reader's grudge wounds bleed freely. How dare we justify our unforgiving attitudes by our professions of zeal for the faith? This small book clearly points the direction of joy and victory in Christ. An excellent gift, excellent for the church library as well. — Nelson E. Kauffman.

Is This Trip Necessary? by Philip and Lola Deane. Thomas Nelson. 1970, 88 pp. \$1.95, paper.

This book about the drug problem is one that every Christian parent should read. It is one of a series being published

through joint efforts of Youth Research Inc. of Minneapolis and Thomas Nelson, Inc. They are based upon the very real concerns, problems, and searchings of young people today as revealed through nationwide surveys being conducted continuously through the Research Center.

The authors, Dr. Philip G. Deane and his wife Lola (he is a pediatrician and she, a graduate nurse), have six children of their own and in addition have shared their lives deeply with many other young people. In addition they have served as foster parents to nine teenagers over a ten-year period.

This book is the story of what happened to some of the teenage friends of the Deanes. Every parent needs to read this book for, as the authors state, "To raise children in the church is no guarantee that they will not be touched by the drug problem, nor is sending them to a good college a similar guarantee. The drug culture is too widespread at this point to make it possible to insulate our children from it." — Howard Zehr

God Thoughts, by Dick Williams. Seabury Press. 1969. 128 pp; \$1.65, paper.

When do one's thoughts become prayers? Answer: when one's thoughts are about God. Williams, a young evangelical clergyman from England, demonstrates how natural a process this is. In over 100 of these rambling thought-prayers he expresses searchings for God, confidence in the great realities of faith and the church, and celebration in response to important days and events in the church year.

Dick Williams' style is similar to that of Peter Marshall — simple, warm, and relevant to personal needs. The reader cannot but respond with his own thoughts and prayers. The evangelical stance makes this a worthwhile reading experience. Recommended highly for use in private meditations or better yet for sharing by reading aloud to a friend. Excellent

for the church library or as a gift selection. — Harold D. Lehman.

Be Your Whole Self, by Maxie D. Dunham. Revell. 1970. 192 pp.; \$4.50.

This book begins with the concept of "glob" and ends with the concept of personal "wholeness." The transition from "glob" to "wholeness" is a journey of development: personal, painful, but always progressive. The author says, "Gradually the shape of this wholeness is emerging."

This book is not just another self-help essay. It comes to grips with honesty and reality for the person caught up in modern pressures, routines, superficiality without fulfillment. Wholeness is a possibility, and it begins as a process when God's forgiveness is claimed, and His grace pursued.

The style is easy reading. Dunham shares his own experiences and feelings. He illustrates with quotations, Scriptures, prose, hymns, and stories. This book should be considered for resource materials in preaching and discussion groups. Fine for church libraries. — Glenn B. Martin

Prayer Who Needs It? By Annette Walters. Nelson. 1970. 92 pp. \$1.95, paper.

This book is one of a series growing out of some real concerns, problems, aspirations, searchings, and goals of young people expressed through surveys made by the Youth Research Center of Minneapolis, Minnesota. This particular book discusses the subject of prayer in relation to the needs and experiences of youth.

Attempt is made to answer some of the questions, expose some prejudices, and give direction for a meaningful and exciting prayer experience. Anyone with interest in exploring greater meaning in prayer will find this book helpful. It will be stimulating and helpful to many adults as well as youth. — Howard Zehr

Items and Comments

Monday, May 10, may have seemed fairly insignificant to most people, but to the average American taxpayer it was actually a red-letter day—or perhaps “black-letter day” is a more appropriate description.

That's the day Mr. Average Taxpayer was in the black. He started working for himself then, the Chamber of Commerce of the United States says. Until then, all of his earnings were earmarked to pay his 1971 federal, state, and local taxes.

If more than four months seems like a long time before earnings equal the average tax load, look at it on a daily basis, the Chamber's tax experts point out.

The average wage earner needs to work more than one third of every eight-hour workday—two hours and 51 minutes, to be exact—before his daily income will be enough to cover his tax bills, the National Chamber calculates.

Unless our various government jurisdictions can learn to be more productive or unless citizens quit demanding more services of government, it won't be many years before half our work load is a tax load, a National Chamber spokesman points out.

A bachelor's degree at a first-rank university costs a student about \$22,000—a doctorate up to \$47,000. It requires a fourth to a half of an average family's income to pay expenses at most colleges if the student lives on campus.

The U.S. Supreme Court has been asked to uphold the decision of the Wisconsin Supreme Court which ruled that members of the Amish faith do not have to send their children to public high schools.

The case involves criminal complaints lodged against three Amish fathers of New Glarus, Wis., charged in 1968 with failure to enroll their teenage children in high school.

A bill has been introduced in Washington, D.C., that would permit a clergyman to invest up to 10 percent of his income in an approved retirement program without being taxed on that portion of his income.

However, unless clergymen around the country indicate interest in the legislation, it probably will be disapproved by the House Ways and Means Committee, as an identical bill was last year.

Rep. G. William Whitehurst, a Virginia Republican, introduced the bill again

this year, telling his colleagues from the House floor that he was doing so to “correct an inequity.”

His reference is to the “Keogh Plan” by which self-employed persons (excluding clergymen) may deduct for income tax purposes no more than 10 percent of their income—not exceeding \$2,500—paid into an Internal Revenue Service—approved private retirement-investment program.

A breakthrough in teaching about religion in public high schools has come with the publication of a new book by a Lutheran publishing firm, several educators said at a news conference.

They said the book is expected to lead many U.S. public schools to introduce objective courses on Judaism, Christianity, and Islam.

The book is *Religious Literature of the West*, whose release by Augsburg Publishing House, Minneapolis, was announced by Dr. Roland Seboldt, the firm's book director.

Written by John R. Whitney and Susan W. Howe of Pennsylvania State University, it traces the major themes of the three religions and includes selected readings from the Hebrew Bible, the rabbinic writings, the New Testament, and the Koran.

The question of dropping the title “reverend” from official usage and of putting all clergymen on the same salary base was among key topics before the 183rd United Presbyterian General Assembly in Rochester, N.Y., May 17-26.

More than 60 overtures (petitions) were forwarded for General Assembly consideration by synods and presbyteries.

The Presbytery of Boise had proposed ending the use of the title “reverend” on the basis that it “smacks of a special kind of pietism and seems to make of ordained ministers a special kind of Christian, distinct from all others called of God. . . .”

A study of a uniform basic salary for all ministers had been proposed by the presbyteries of Boise and Los Angeles Southwest. Both overtures called for a study that would consider variable factors such as costs of living and years of service.

Many American movie companies—reacting to a storm of complaints from exhibitors and a sharp decline in box office receipts—are ordering a drastic change in

film making strategy. And the new word is clean—clean, family-type films. The executive-suite decision has not (sad to say) come about because of any moral turn-about on the part of Hollywood moguls but rather because of a reappraisal of what type of movie will bring in the most dollars in today's changing market. Several large companies have put an outright ban on all X-rated films. The president of one major movie studio said in a newspaper interview: “The whole country has undergone a remarkable reversal in taste.” He referred to a public “backlash” against what he termed “the permissive type of entertainment that all of us have overindulged ourselves in.” The shift in film making strategy—already a fact in production schedules (one studio has ordered its directors to “make all films within the G and GP rating range”)—is not expected to become widely apparent to the viewing public for at least six months.

A California pastor told American Baptists in Minneapolis that the charismatic movement has brought profound changes to his congregation.

“It has brought a real sense of love, of sharing together, and of commitment,” said the Rev. Kenneth L. Pagard of Chula Vista, Calif., a leader of the American Baptist Charismatic Fellowship.

Mr. Pagard explained that “charismatic” implies that “we experience the miraculous power of God.”

He said there had been a number of healings in his congregation as well as other “gifts” of the Holy Spirit, including prophecy and speaking in tongues.

He noted that his congregation—First Baptist in Chula Vista—has had about 150 baptisms in the last three months.

The church reaches at least 600 young people weekly through its coffeehouse ministry. This has had “a tremendous effect in getting young people off drugs,” he said. He estimated that from 200 to 300 young people have been freed from use of drugs.

For the first time in history the United Presbyterian Church has elected a woman as its leader.

Mrs. Lois H. Stair of Waukesha, Wis., was named to serve as moderator at the denomination's 183rd General Assembly.

Election came on the third ballot. Mrs. Stair received 392 votes to 380 for Dr. John Thompson Peters, a Toledo pastor. She will continue for one year as the titular head of the 3.1-million-member church.

CHURCH NEWS

Mission 71 Public Sessions

"God's Now Community"

July 1-4, 1971

Thursday, July 1 (Dominion Day)

Morning and afternoon — WMSA sessions for visitors and delegates.

Board business sessions.

Five all-day tours —

1. Caterpillar Foundry, Mapleton, and Dickinson Mounds.
2. George Zeller Zone Center (medical rehabilitation, drugs and emotional illness therapy) and LakeView Center for Arts and Sciences (museum, art exhibit, planetarium).
3. Lincoln Country.
4. Forest Park Nature Center, lunch at Junction City, Grandview Drive.
5. Caterpillar earth-moving equipment and Northern Illinois Research Laboratory.

Write Robert Yordy, Morton, Ill. 61550, for information or to make reservations.

Children's Activities: kindergarten through grade 8; mothers' room for babies and toddlers.

3:30 p.m. Youth get-acquainted activities, recreation, chicken barbecue at Lake Eureka with Delbert Culp and Jim Dunn.

7:30 p.m. Evening session, moderated by Dave Augsburg. Singing with Mary Oyer and Jerry Derstine (begins 7:15), special music, Clayton Beyler introduces Philipians. "Missionaries for Christ," mixed-media presentation written and produced by Darrel Hostetler.

9:30 p.m. Youth Coffeehouse. Jim Kraybill of 'Rebirth, host. Location to be announced.

Friday, July 2

7:00 a.m. Women's Prayer Breakfast

9:00 a.m. Special Children's Activities. Singing, Bible study input (Philippians 2), NOW group study (Roy Umble and John P. Wenger, coordinators).

1:30 p.m. Special Children's Activities. Singing, Flashes of Action, Witness from Our Mission, Issues and Concerns, The Open Mike, NOW Groups.

3:45 p.m. Short tours.

7:30 p.m. Mass session. Singing, NOW Group paraphrases and Bible input with Clayton Beyler. Special music. Myron Augsburg, "The Real Issues Which Confront Us."

Saturday, July 3

9:00 a.m. Special Children's Activities. Singing, Bible input (Philippians 3), with Clayton Beyler and other witnesses. NOW Group Bible study.

1:30 p.m. Special Children's Activities. Singing, Flashes of Action, Issues and Concerns, Open Mike, NOW Groups.

3:45 p.m. Short tours.

7:30 p.m. Mass session. Singing, NOW Groups Revisited, special music. J. Lawrence Burkholder, "Where Do We Go from Here?"

9:30 p.m. Youth Coffeehouse.

Sunday, July 4

Morning, afternoon, and/or evening worship in local congregations featuring mission report teams speaking from their own experiences within the framework of the Mission 71 theme, "God's Now Community." Watch the daily newssheet, the *Mission 'Minder*, for locations and personnel involved.

Tuesday and Wednesday, June 29 and 30, are dedicated to committees and working groups.

Board business sessions will be held Thursday, July 1, and Monday, July 5, morning and afternoon both days.

Urge Preregistration for Mission 71

Registrations for Mission 71 have begun and are being forwarded to local arrangements committees, Boyd Nelson noted at Mennonite Board of Missions in Elkhart, Ind., on June 3. Nelson, Board secretary for Information Services, is serving as a liaison to local arrangements personnel in the Eureka, Ill., area.

According to Nelson, the upcoming missions convention, sponsored by Mennonite Board of Missions, is expected to attract upwards to 3,000 people at some periods between June 29 and July 5. Mission 71 committees have a massive job on their hands and are working effectively and efficiently to be good hosts when their guests arrive, he said.

The lodging committee is arranging housing on Eureka College campus (the Mission 71 site), local homes, and nearby camping facilities, under the leadership of Don Roths and the Harold Neumanns. The food committee is planning meal and food service with the college food staff, under chairmanship of the John Reebbs.

Robert Harnish, Sr., Peoria, and several committees are programming services for children aged 3 1/2 through grade 8. Activities include a day in Lincoln country, in proximity to Eureka, at Springfield and New Salem. Each child will experience interesting and meaningful events on his own age and interest level.

A mothers' services committee with Mrs.



J. L. Burkholder



Clayton Beyler



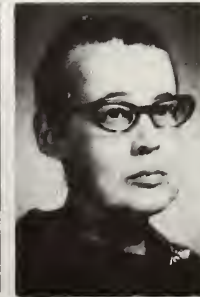
David Augsburg



J. D. Graber



Myron Augsburg



Mary Oyer



Irene Weaver

Edna Springer, Hopedale, is programming nursery and toddlers' care — on the two levels. A tour committee, chaired by the Robert Yordys of Morton, has planned a choice of five daytime tours during July 1 WMSA and Board business sessions. Other short tours are being projected for the afternoons of July 2 and 3 following the small NOW Group Bible studies.

The youth program committee plans a head start on the mass sessions with an outdoor get-acquainted recreation and chicken barbecue at Lake Eureka on Thursday afternoon at 3:30 or 4:00 p.m. A procession of banners that youth will bring with them from their local MYF groups will carry messages from the Book of Philipians. The banners will be hung at the front of the hall to serve as the basic decoration for Reagan Center auditorium/gymnasium, where all mass public sessions will be held.

The flier released several weeks ago by Mennonite Board of Missions did not clarify sufficiently the need for persons staying in the dormitory to provide their own pillows. Linens can be rented (for a small fee), but public health regulations prohibit the rental of pillows. Families registering for dormi-

tory rooms who wish to bring cots or sleeping bags may do so, and there is no charge for members of the family sleeping this way in their parents' rooms. Dormitory rooms are \$3.50 per person per night for folks who occupy beds.

After June 28 the local committees at Eureka can be reached by telephone at 309-467-3739.

The transportation committee suggests that the best means of public transportation is via air on Ozark Airline to Peoria. Rail service via Rock Island would also come to Peoria, and the Santa Fe has traditionally stopped at Chillicothe, although the status of these services is currently unstable with the new rail passenger arrangements.

All these committees depend upon registration procedures to give them information upon which to plan. Interested persons are asked to write to Mission 71, Eureka, Ill. 61530, to register. Be sure to give the names and status of all the persons in your party. Husbands and wives will be designated that way, but youth and children should be identified by name and last school grade completed or nearest year of age.

Autographing Event Planned

For the first time in history, a large autographing party featuring eight Mennonite authors of recent books will be held. It is scheduled for Tuesday evening, June 29, from 7:00 to 10:00 p.m. at the Dutch Family Festival, Lincoln Highway East, Lancaster, and is open to the public.

The evening is an attempt to bring to Mennonites and the public recent Mennonite authors of popular works. At the same time it is an invitation to Mennonites and the general reading public to support Mennonite culture. The occasion will offer the opportunity for readers to informally meet the authors of current books and to purchase autographed copies of these recent works.

Featured will be I. Merle Good and his new novel, *Happy as the Grass Was Green*. He is known for his poetry and articles appearing in church periodicals, and the two dramas, *Strangers at the Mill* and *Who Burned the Barn Down? Happy as the Grass Was Green* is his first novel and will be released only days before the autographing evening.

David Augsburg, speaker on the *Mennonite Hour* and a prolific writer, will be on hand to autograph his recent books: *Be All You Can Be*; *Man Uptight*; *So What, Everybody's Doing It*; *70 x 7*; and *Witness Is Witness*.

Featured with special interest will be Orie O. Miller. In addition to having Paul Erb, the book's author, present, Orie Miller

will himself be there to coautograph his recent biography. Both men are well-known church leaders; Erb having formerly edited *Gospel Herald* and taught at Hesston, Goshen, and Eastern Mennonite colleges; and Miller, having served on numerous church committees and having been responsible for the development of Mennonite Central Committee.

Evelyn King Mumaw, former dean of women at Eastern Mennonite College, will be autographing her book, *Woman Alone*. John A. Lapp, professor of history at EMC and Secretary of the Peace Section of MCC, will be on hand with his recent book, *Peacemakers in a Broken World*. And Mrs. Ruth Hackman of Allentown, Pa., will be present with her book, *All Things and Stuff*.

As this goes to press, Myron Augsburg, president of Eastern Mennonite College, and church evangelist, plans to be present, autographing his numerous books, as does Urie Bender, author of *Hurt in the Heart*, *Soldiers of Compassion*, and *The Witness*.

Special music will be provided by the Paul Lehman Family, just arrived from Vicenza, Italy, where they serve under the Virginia Mission Board; and the Dutch Family Festival Players. There is no admission charge.

Everyone is invited to attend and meet these authors, and purchase autographed copies of their books from 7:00 to 10:00 p.m. on Tuesday, June 29, at the Dutch Family Festival in Lancaster.

GC Sets Date for Inauguration

The inauguration of J. Lawrence Burkholder, tenth president of Goshen College, is set for Saturday, Oct. 30, the crowning event of a series of activities during a week-long Believers' Church Festival.

Burkholder, who resigned from Harvard Divinity School to accept the presidency, moved to Goshen on June 3 to begin planning for the 1971-72 school year. He will assume responsibilities of the office on July 1.

The October 29-31 weekend is homecoming and activities for alumni are part of the inauguration day schedule.

The inaugural activities will celebrate God's leading through the ages and the Anabaptist-Mennonite heritage. An important part of the service will be rededication to Christ and the important mission of the college and the church for the years ahead.

The afternoon has been set aside for students, faculty, alumni, and other guests to take part in shirt-sleeve work on or near campus, then return for "family" sharing, extemporaneous talks, informal singing, a time for joy and expressions about the future.

Among the events set for the week preceding the inauguration are Caesar Von Arx's drama, "Brothers in Christ," by the Goshen College Players; John Ruth's film, "The Quiet in the Land"; an illustrated lecture on the early European Mennonites by Jan Gleysteen; and a performance by the Chamber Orchestra of the Saar. Addresses in convocation and chapel services will focus on the Christian heritage and tradition.

Youth Leadership Seminar

Rocky Mountain Camp, nestled in beautiful Pikes Peak National Forest near Colorado Springs, has been selected as the site for the 1971 *Regional Youth Leadership Training Seminar* by a joint G.C.-O.M. planning committee. Youth leaders and their adult sponsors will converge on Rocky Mountain Camp for a three-day seminar starting July 23, running through to noon of July 25. The seminar will offer an opportunity for participants to discover the meaning of being a "Jesus Follower" in the Seventies; also to explore the relationship of youth and adults in today's Youth Ministries.

Peter and Marjorie Ediger from Arvada, Colo., along with Wally and Sylvia Jantz, La Junta, Colo., and Robert and Phyllis Carlson, Newton, Kan., will be the key resource personnel.

For additional information contact R.M.M.C. Youth Ministries Secretary, Richard R. Miller, 302 Walter SE, Albuquerque, N.M. 87101. Phone: 303-242-2473

June 29-July 5
Eureka (Illinois) College Campus

God's now community

MENNONITE BOARD OF MISSIONS
ELKHART, IN

mission

71

EMC Reports on Contributions

Current contributions have more than doubled over last year at Eastern Mennonite College, but gifts for the capital purposes are running nearly 70 percent less with only one month remaining in the 1970-71 fiscal year.

EMC's Director of Development, Richard L. Benner, reported \$171,873 in current gifts toward college, seminary, and high school operations and student aid from July 1, 1970, to May 25, 1971, compared to \$80,332 during the same period in 1969-70.

Benner cited a successful alumni drive and increased support from churches as the main factors for the increase. An additional \$50,000 in unrestricted gifts could be applied to current needs by approval of the trustees.

In sharp contrast, capital gifts total only \$164,500 this year after a record-breaking \$532,562 in 1969-70.

Obviously, the unprecedented student library drive boosted last year's capital giving, said Benner. Students, in a dramatic effort of work drives and a marathon auction, raised some \$111,000 in four days last December.

Total gifts, both capital and current, amount to \$335,000 this year as compared to \$550,490 last year. Nearly 61 percent of the total goal of \$550,000 has been met.

Benner predicted the college will reach its operations goal of \$259,000, but he said unless some sizable capital gifts are subscribed, funding on the library will be incomplete at the time of dedication in October 1971.

Some \$250,000 is needed to complete the funding on the new library which is scheduled to open its doors in late June, said Benner.

A year-end appeal to churches, alumni, EMC suppliers, and a community drive is expected to help close the gap by June 30.

"We are grateful for the increased support of the alumni and churches toward our operations, indicating their confidence

in the program," commented Benner. "Alumni pledged over \$56,000 in a recent nationwide telethon conducted by alumni relations director Carl B. Harman, and all the returns are not yet in. The drive could bring in nearly \$70,000," he said.

"Through the promotional efforts of our church relations director, Norman Derstine, churches have doubled their participation so far this year. Church contributions totaled some \$44,600, compared to \$18,000 last year."

With an enrollment of 1,000 full- and part-time students, this year's goal of \$550,000 over tuition income comes to \$550 per student.

In speaking to the longer-term needs of the college, President Myron S. Augsburg said that the "bricks and mortar" era of funding has been shifted to an emphasis on improving the instructional quality of the program, increasing endowment, and reducing indebtedness.

MDS-er Reflects on Inverness Work

A tornado, which swept through Louisiana, Mississippi, and Tennessee, on Feb. 21, struck hard in Inverness, Miss., splintered trees, reduced machinery and buildings to rubble, and left 19 people dead. The mayor of Inverness estimated a 75 percent loss of homes, 90 percent loss of business section, and damages in millions of dollars.

Now, several months later, Inverness looks tidy and clean. Mennonite Disaster Service responded to the Inverness disaster with 150 volunteers from the United States and Canada, who working beside other cleanup workers, repaired roofs, ceilings, and windows of damaged buildings.

The last project they worked on was the Community Center. By repairing this structure, MDS contributed to the good of

the whole community.

"Never before have I felt so much appreciation for the work done by MDS," said Abe Froese, MDS field leader from St. Catharines, Ont. "People not affected by the storm personally would tell us we put them to shame by our help. One person said to me, 'Every time you do something you preach a sermon of love which speaks louder than those from the pulpit. You practice the teachings of Christ instead of just talking about them.'"

Youth Anticipate Mission 71

Young people from the East Zorra and Cassel area Mennonite congregations in Ontario have chartered a bus to attend public mass sessions at Mission 71 in Eureka, Ill., July 1-4. Sponsoring agency for this 65th annual mission convention is Mennonite Board of Missions, Elkhart, Ind.

Fred Lichti of the East Zorra Mennonite Youth Fellowship has been responsible for coordinating travel plans. He states: "None of us has ever attended any of these large mass conventions in the past, and for interest's sake and experience, we'd like to try one. We also look forward to meeting other youth, other Christians, and just plain other people."

The 40 Ontario youth also anticipate the youth activities scheduled as an integral part of Mission 71. The music groups, drama, a get-acquainted chicken barbecue, and daily recreation are numbered among special youth features. Youth are also encouraged and expected to participate fully in small "Now Group" Bible Study, Flashes of Action, input programming, and other public sessions throughout the convention.

Lichti adds: "In general, I guess we expect a jumble of superexciting things, a mixture of church structure and merging of Christians, which always is an experience in the first person."

Almost one year ago a similar group of youth from the East Zorra area chartered a bus for a weekend visit to Mennonite Board of Missions, Associated Mennonite Biblical Seminaries, Oaklawn Psychiatric Center—all in Elkhart—and Goshen College.

Aids Victims in Saskatchewan

Residents of Regina, Sask., were rudely awakened Easter Sunday morning when floodwaters came crashing into their homes and basements. The flooding waters came from the normally placid Wascana Creek which runs along one side of the city. By 7:30 that morning water was filling three main parts of the city and by noon families had to be evacuated.

Fred Unruh, local Mennonite Disaster

Service director, checked with the Emergency Measures Office on the following morning and found that help from MDS volunteers would be needed and appreciated. On Tuesday, Hans Sapinsky, Saskatchewan MDS coordinator, arrived at the flood scene and began to make preliminary plans for MDS involvement in the cleanup operations.

Because of clogged streams and melting snow, the water level remained the same for three days. Fifty-one MDS volunteers worked five days and cleaned the dirt and mud out of 23 homes after the water was pumped out of them. In addition, Rosthern Junior College sent 13 students to help with the cleanup for one day.

Roy Hartzler Joins Mennonite Board of Education Staff



Roy T. Hartzler

Roy T. Hartzler of Harleysville, Pennsylvania, high school physics teacher and science department chairman, is joining the Mennonite Board of Education staff as Assistant Executive Secretary.

Hartzler will be making regular contacts with the individual Mennonite high schools in addition to giving staff service to the Secondary Education Coordinating Council, which is composed of Board of Education, high school board, and high school staff representatives.

Hartzler's work with youth will be extended also to his position as the Board of Education representative on the three-man, churchwide Youth Ministry Team.

In addition to the part of his time in which he will be sharing in the general work of the Board, a third major assignment for Roy Hartzler is in promoting and coordinating communication between the church and its educational institutions, involving two-way communication both of interpretation of the educational efforts of the church and of understanding the concerns and the wishes of the church regarding education.

In the central offices of the Mennonite Board of Education, Hartzler will be working with Albert J. Meyer, who continues as Executive Secretary. Paul Bender, who has been designated Educational Coordinator for the Board of Education, is retiring with the close of the year on June 30.



MDS-ers repairing benches at the Washington Monument.

Virginia MDS Goes to Washington

Approximately 50 volunteers from Rockingham and Augusta counties in Virginia traveled to Washington, D.C., on May 18 to assist in repairing damage that resulted from the May 3 peace demonstrations. The cleanup/repair work was sponsored by the Virginia Mennonite Disaster Service Committee.

Around 25 MDS men, working under the supervision of the park foremen, cut and fitted slats for 500 feet of benches that completely surround the Washington Monument (the demonstrators had used the wooden slats for firewood).

The park foremen had 15 men collect glass and trash in the area where the demonstrators had camped. The park ranger was especially concerned about broken glass in this area where ball games are played, as anyone cut by glass may attempt to sue the government.

A small group of men replaced windowpanes and began replacing wooden shingles on a ticket office in the park. Two men planted cherry trees.

The Hyattsville (Md.) Mennonite Church provided the noon meal, and Mr. Fish, the chief park administrator, along with several park rangers, ate with the MDS-ers.

In reporting the event, Moses Slabaugh of Harrisonburg, Va., observed: "There was nothing spectacular about the day. A few photographers were around, but little publicity was carried by the news media. The MDS group was impressed by the need and the opportunity to give a silent witness to faith in Christ.

"While the Washington cleanup operation was not considered a disaster, some felt

that an institution in debt over 300 billion dollars, as the U.S. government is, may deserve some volunteer help," he added.

Winston O. Weaver, a Harrisonburg businessman, made the initial contact with the park service and furnished the transportation from Harrisonburg to Washington, D.C.

Middle East Representative Visits MCC

Fuad Bahnan, Beirut, Lebanon, visited Mennonite Central Committee headquarters at Akron, Pa., on May 25, as one stop in his three-week trip to the United States. As director of the office of Communication and Interpretation of Middle East Ecumenical Commission for Palestinian Refugees, Bahnan has come to inform church leaders and organizations of the seriousness of the Middle East situation.

Bahnan voiced a concern for a new kind of church-related travel of North American Christians to the Middle East. His office is prepared to set up travel plans for groups to meet directly and informally with local people and share experiences with them. Travel plans also provide for a close view of the religious situation in the Middle East in coordination with visits to sites of historical interest that are often the only goals of packaged commercial tours. Thus travel would mean learning to know people.

Another concern Bahnan expressed is that the long history of Christian presence in the Middle East is endangered, as many Christians are leaving after years of po-

litical upheaval and insecurity. Some traditionally Christian areas now have less than half their former population of Christians.

"I would like to express my heartfelt gratitude," said Bahnan, "for the services of Mennonites to the Palestinian refugees. Your help is appreciated and accepted by the Arab people as genuine and without ulterior motives." Bahnan also encouraged Mennonite Christians to voice their concern to government that justice be done to all parties in the Middle East.

Bahnan was born in Jerusalem, educated at Princeton University and the Near East School of Theology. He is on a two-year leave of absence from his duties as a minister in the National Evangelical Church of Beirut.

Black Rock Retreat Camp Schedule

Arbutus Camp (ages 9, 10), June 14-19

Laurel Camp (ages 11, 12), June 21-26

Family Retreat, July 1-4

Oakwood Camp (ages 11, 12), July 5-10

Teen Villa Camp (ages 13-15), July 12-17

Camp for Retarded Children, July 19-24

City Camps

Camp Eagle Rock (ages 13-16), July 26-31

Camp Deerlick (ages 11, 12), Aug. 2-7

Camp Rocky Mount (ages 9, 10), Aug. 9-14

Camp address: Kirkwood, R. 1, Pa. 17536.
Phone 717 529-2179.

Shank Reviews Witness in Belgium

"Each part of the total program in Belgium had its particular preoccupation during the 1970-71 fiscal year," missionary-pastor David A. Shank wrote recently to Mennonite Board of Missions in Elkhart, Ind. "The Brussels French congregation and the Foyer Fraternel were mainly concerned with their decision to move into a new area, finding that area, and moving.

"The Spanish congregations have examined the problem of leadership and the ministry of the Word in their midst, particularly in light of the departure of the Spanish-speaking missionary," Shank noted. "Solutions are still being worked at."

Shank's congregation at Rixensart, a suburb of Brussels, is attempting to discover how to be "the church of Christ in this place" in view of the great variety of backgrounds and varieties of religious experience among the membership.

The Flavian congregation in southern Belgium, with only four members, finds itself challenged to effectively reach a scattered number of villages that are strongholds of rural Catholicism.

The Slavic ministry, supported by the Mennonite Mission, concentrates on elderly,

isolated, abandoned persons lost in the big city. A foreign migrant ministry, another Mennonite-supported effort, seeks ways to offer hope to the economically and socially crushed in the various industrial centers of modern Belgium.

The Lighthouse publications ministry, spearheaded by Jules Lambotte, continues its major concern for releasing evangelical paperbacks. Also during 1970 a *History of French Protestant Missions* was published to provide perspective to the current mis-

Refugees: The Insider's Report

Hearing room number 6224 in the New State Office Building was crowded; the atmosphere charged. In the front of the room, facing a circle of Senators and their assistants, sat the government's Vietnam pacification experts. Behind the government witnesses was crowded an assortment of government and civilian listeners and several dozen Vietnam Veterans Against the War decked out in their green combat fatigues.

This was the opening session of two days of hearings on refugees and civilian war casualty problems in Vietnam, Laos, and Cambodia. The hearing was conducted by Sen. Edward Kennedy's Subcommittee on Refugees. The lead witness was Ambassador William Colby, deputy to Commander of United States Military Assistance Command, Vietnam, for Civil Operations and Rural Development Support (CORDS). He tried to point out substantial progress in the pacification program and care of civilian population. The Ambassador read only five pages of his 43-page document before Sen. Kennedy charged that his testimony read like so many previous ones given to the committee by Administration spokesmen. In spite of these favorable reports, refugees and a large number of civilian casualties are being created. There were 150,000 refugees in Vietnam in the last six months alone, charged the Senator. "Right on!" came the echo from the "men in green."

Ambassador Colby's testimony on the favorable treatment accorded the civilian population by the United States and South Vietnamese military units was punctuated frequently by "No! No! That's a lie! We're the enemy," by one of the veterans.

The second and third sessions of the hearings centered on casualties from the United States air operations over Laos. Former ambassador to Laos, William Sullivan, and Congressman Paul McCloskey, R-Calif., were key witnesses.

The final session of the hearings heard testimonies from three Vietnamese-speaking voluntary agency workers and five Vietnam Veterans Against the War. The voluntary agency workers were Hugh Manke, Chief of Party, International Voluntary Service; Kevin Byrne, former volunteer, Mennonite

sionary scene.

"The very great differences in concern from one location to another indicate differences in culture, language, and population — to say nothing of occasional theological differences and forms of personal piety," Shank noted. "Is there then a unified pattern evidenced? Yes, if we are doing what other groups are not and sometimes in the process showing a new way, inspired by one Spirit, whose presence is the Hope that changes and renews."

Central Committee; and Brennon Jones, Church World Service volunteer. The latter two have served as community development workers with Vietnam Christian Service.

The three volunteers pointed out the low priority human concerns received in the United States and South Vietnamese military and pacification programs. Political and military considerations always seem to take precedence. In his formal testimony, Byrne said on this point: "But today, for the people, there is nothing, really, to report. For there is no news, or anything new, coming out of Vietnam, which is, perhaps, the greatest tragedy holding that land captive. No news because life cannot grow in a bunker or grow in a 'bunker-ready' kind of existence. It's too dark and crowded in there and you're too afraid. I have seen that the forces of war and the needs of the military determine the only changes in their lives and society."

The three volunteers decried the forced resettlement of 20,000 Montagnards under the "Gathering of People and Hamlet Establishment" plan. Manke said, "The fact that the Vietnamese government has deemed it necessary to consolidate people in order to secure them offers us a clear indication of the inherent weakness of the pacification and Vietnamization programs. . . ."

At the conclusion of the volunteers' testimonies, Sen. Kennedy expressed appreciation for the activities of the voluntary agencies in providing assistance to the Vietnamese refugees. He also commented on the dedication and commitment of the individual volunteers.

As the five veterans testified, the atmosphere changed markedly from the previous day. In somber and almost penitential tones, the Vietnam Veterans Against the War spoke of the treatment they and their units gave the civilian population. They spoke of destroying villages, burning huts, and killing unarmed civilians. They spoke of directing "H and I" (harassment and intradiction) fire and "reconnaissance by fire." The latter tersely explained is "shoot, then look."

Sen. Kennedy, Congressman McCloskey, the three voluntary agency workers, and the five veterans all pointed out that the tremendous United States military fire power

is the single greatest factor in generating refugees and civilian casualties. They called for an end to United States involvement in the Indochina war.

Sen. Kennedy concluded his remarks with, "Let me say, again, what I have said before. Our national interest does not lie in the continuation of the Indochina war. It does not lie in the further destruction of the countryside in Vietnam, Laos, or Cambodia. It does not lie in the generation of more war refugees and civilian casualties. It does not lie in the serious crisis of people spreading from one country to another.

"Rather, it lies in the very urgently needed effort by our government to stop the violence and extricate ourselves from the war through appropriate decisions at the highest levels of our government. It lies, as well, in a far greater effort to meet the vast human needs generated by the conflict."

One of the veterans said, "Nothing disturbs us more than the rhetoric of the present Administration on 'saving American lives.' This total disregard for Asian lives is incomprehensible."

And Kevin Byrne added, "In speaking in this country about the people of Vietnam, I can truly and honestly speak for them as they enjoined me to do only when I keep repeating the message of the immediate need for peace, as they always did in talking with me. On the day I left Quang Tri, a friend from the Cam Lo Camp pleaded with a fierce intensity in his eyes as he said: 'Say in your country . . . we just want peace so we can raise food to eat, that's all.'" — Paul Longacre, MCC director for Asia.

Calendar

La Junta Mennonite School of Nursing Homecoming, La Junta, Colo., June 25-27.
Mission 71, Eureka College Campus, Eureka, Ill., June 28—July 4.
Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.
Alberta-Saskatchewan Conference Annual Sessions, Kalispell, Mont., July 15-18.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
South Central Conference Annual Sessions, July 23-25.
Indiana-Michigan Conference annual sessions, July 29—Aug. 1.
Conservative Mennonite Conference Annual Sessions, Wellman, Iowa, Aug. 3-5.
Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.
Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.
Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.: Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18, Mennonite General Assembly, Aug. 18, 19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

FIELD NOTES

Wilmer R. Lehman, member of the faculty of Eastern Mennonite College, was licensed to the ministry to serve as assistant pastor with Isaac M. Risser at Gospel Hill, Fulks Run, Va. Bro. Lehman was formerly of Chambersburg, Pa., and his wife, the former Louise Rufenacht, was formerly from Wauseon, Ohio. They have 3 children. An installation service was held on May 30 at the Gospel Hill Church.

Reunion of MCC and Mennonite Board of Missions personnel who have served in Algeria, Aug. 14, 15, on the campus of Mennonite Biblical Seminary, 3003 Benham Ave., Elkhart, Ind. Anyone who has not been notified and who wishes to attend should contact Marian Hostetler, 127 1/2 Wagner, Elkhart, Ind. 46514, before July 31.

Mennonite Brethren participation in Probe 72 will be encouraged by action of the Board of Evangelism in Christian Education. The Board voted recently to promote the all-Mennonite Consultation on Evangelism in their constituency. Leonard Vogt, Salem, Ore., was appointed to represent the Board in this specific interest.

Salem Mennonite congregation, Tofield, Alta., plans to observe the 60th anniversary of its origin on July 11. The congregation of approximately 300 members had its origin in the Milford, Neb., area, although Iowa and Ontario contributed early pioneers. Although five of the charter members are still living, only two are in the Tofield area. Interested persons are invited to share in the celebration of the dedication of the first church building.

Merle G. Stoltzfus, Sarasota, Fla., gave the commencement address at Lancaster Mennonite High School, Lancaster, Pa., on June 4. One hundred and fifty-nine seniors were graduated.

A group of 50 travelers began their pilgrimage to the USSR on May 31, escorted by Cornelius Krahn, North Newton, Kan. Krahn is a native of Russia and revisited the USSR last August.

The three-week tour, under the direction of Menno Travel Service, will take the group to Amsterdam, Warsaw, Leningrad, Moscow, and Kiev. Of special significance will be a five-day visit to the former Mennonite villages of Chortitza and Molotschna near Zaporozhe in the Ukraine. The last stop is to be in Prague before the return to New York on June 22.

Roger William Getz, a native of Springfield, Ohio, and recently serving under the American Baptist Foreign Mission Society (ABFMS) in the Philippines, has been named executive director of Vietnam Christian Service. He will be replacing Robert

Miller, who has served in that capacity for the past three years. Miller will be returning to MCC headquarters staff in July.

The junior class of Christopher Dock High School, Lansdale, Pa., presented a play, *Christy*, adapted from the book by Catherine Marshall, May 17, 18. After a struggle to gain permission to write the play from the book and much work in adapting the story for the stage under the direction of Joan Graybill, the outstanding performance was attended by more than 1,000 people and received an excellent write-up in the *North Penn Reporter*.

The 252-year-old Hans Herr House was recently added to the national register of historic places by the National Park Service. Owned by the Lancaster Mennonite Conference Historical Society, it is the oldest house in Lancaster County and the oldest original Mennonite meetinghouse in America.

Naomi Weaver, an EMBMC missionary in Shirati, Tanzania, will arrive in the United States in late June. Her address will be 1177 West Main St., Ephrata, Pa. 17522.

Miriam Buckwalter, an EMBMC missionary in Nairobi, Kenya, will arrive in the United States in late June. Her address will be 2352 Old Philadelphia Pike, Lancaster, Pa. 17602.

Plans for a community bookroom in Can Tho, Vietnam, are taking shape. The bookroom, front room of the home of Luke and Dorothy Beidler, will probably open its doors this week for community people to use news, religious, agricultural, and social magazines; newspapers; easy-reading English books and reference materials.

Special meetings: **Fred Augsburg**, Youngstown, Ohio, at Maple Grove, Atglen, Pa., July 16-18. **John M. Drescher**, Scottdale, Pa., at Floradale, Ont., June 18-20. **David Augsburg**, Harrisonburg, Va., at Northern District Conference of the General Conference Mennonite Church, Freeman, S.D., July 17-20; at National Youth Conference for the Church of the Brethren, Valparaiso, Ind., Aug. 12; and at Annual Bible Conference, Massanetta Springs, Harrisonburg, Va., Aug. 14, 15.

Ella May Miller, Harrisonburg, Va., speaker on *Heart to Heart*, will be the speaker at a women's fellowship at Prince of Peace Mennonite Church, Corpus Christi, Tex., Sat. afternoon, June 19, on "The Woman Today." Discussion groups with teenagers after the meeting. On Sunday morning, June 20, she will participate in the dedication service for babies. At 7:00 p.m. she will speak at the Calvary Church in Mathis on "The Family in a Changing

World." On Wednesday afternoon, June 23, he will be visiting the Heart to Heart Fellowship at El Dorado, Ark., and at 7:00 a.m. will be speaking at the First Mennonite Church in El Dorado.

New members by baptism: Eleven at First Mennonite, Ft. Wayne, Ind.; fifteen at Kidron, Ohio; seven at Waterford, Goshen, Ind.; two at Weavers, Harrisonburg, Va.; four at Lawndale, Chicago, Ill.

The Lawndale Mennonite Church Choir of Chicago, Ill., under the direction of Arlin Hershberger, has recently presented programs at the Illinois Conference at Hopedale; Metamora and Waldo congregations in Illinois; First Mennonite in Iowa City and Iowa Mennonite School, Kalona, Iowa; and will be at East Goshen and North Goshen in Indiana on June 27. They will also be singing at Mission 71 at Eureka, Ill.

Change of address: John H. Kraybill from Johnstown, Pa., to P.O. Box 127, Springs, Pa. 15562. Edgar Metzler to Peace Corps, 5/1 Ho Chi Minh Sarani, Calcutta, India.

Byron Hertzlers arrived in West Liberty, Ohio, on May 28 for a three-month furlough from Araguacema, Brazil. Address: c/o Mrs. Newt Yoder, West Liberty, Ohio.

Sugar Creek Church, Wayland, Iowa, is observing its centennial this year, June 25-27. A pageant of six areas of church life, written by local members, will be presented on Saturday evening at the local Wayland school. Services at the church will be held on Friday evening, Saturday afternoon, and three Sunday services with a fellowship lunch at noon.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Thank you for your excellent editorial, "In the Huddle Too Long" (May 25 issue). We have remained in the huddle just trying to run out the clock while maintaining our present position. It is less risky, less costly than trying to move the ball, trying to be peacemakers in a militarized world. It's much safer there in the huddle. But Jesus calls us out into the world to take up the cross of love, even to dare to lose our lives on this cross.

This is where draft resistance and civil disobedience come in (Apr. 27 issue, p. 385). For our security must not be in draft laws and armies. "Where our security is, there shall our hearts be also." Our higher loyalty is to God and our fellowman, not to laws and government. So we cannot obey laws and cooperate with the government when they conflict with our higher responsibilities. Alternative service is only designed for the privileged few, while the rest are compelled to kill and destroy. We must not retreat into the huddle and be glad for our privileges, but stand up for the freedom of all men from conscription.

Also, thanks for the fine article on the college students at Franconia (Apr. 27) and their message. "Even though I may have the gift of tongues, or prophecy, or healing, or knowledge, etc., without love it is all vain." — John Swarr, Washington, D.C.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Birkey, Jon Lee and Lani (Slager), Hopedale, Ill., first child, Jimmy Lee, Apr. 23, 1971.

Boldman, Larry and Mary (King), Wooster, Ohio, first child, Robert Andrew, Mar. 15, 1971.

DiNicola, William and Fern (Unzicker), Roanoke, Ill., first child, Darren William, Mar. 27, 1971.

Enck, Larry and Linda (Denlinger), Landisville, Pa., second child, first son, Gregory Scott, May 21, 1971.

Godshall, Abe and Joann (Horner), Nairobi, Kenya, third child, first son, Allen Lamar, Apr. 25, 1971.

Halteman, Norman and Christel (Royer), Lancaster, Pa., first child, Rebecca Sue, May 27, 1971.

Horst, Marlin and Jean (Sauder), New Holland, Pa., first child, Sheldon Lynn, May 15, 1971.

Hunsberger, Ronald and Donna (Carlson), Telford, Pa., third child, second daughter, Jill Kristine, May 5, 1971.

King, Keith and Phyllis (Erb), Kouts, Ind., first child, Craig Dee, April 19, 1971.

Kratz, Abram and Mary Anne (Nice), Bridge-water Corners, Vt., third child, second daughter, Trina Nicole, May 10, 1971.

Litwiller, Larry Wayne and Nancy (Limer), Arlington, Ill., third child, second son, Matthew Justin, Apr. 21, 1971.

Longacher, Joseph W., Jr., and Constance (Brenneman), Richmond, Va., fourth child, second daughter, Karen Marie, May 10, 1971.

Mast, Larry and Helen (Swartz), Port Heiden, Alaska, second son, Brian Dean, Sept. 4, 1971.

Moyer, Steven L. and Nancy J. (Souder), Souderton, Pa., first child, Bambi Nicole, Apr. 24, 1971.

Nafziger, Roger and Cindy (Barton), Omaha, Neb., first child, Brett Alan, May 18, 1971.

Roth, Gene and Margaret (Dwyer), Morton, Ill., first child, Jodi Lynn, May 20, 1971.

Rupp, Lynn and Karen, Toledo, Ohio, second child, first son, Darren Edward, May 16, 1971.

Seiler, Roland L. and Teresa (Dollier) Spenceville, Ind., first child, Lana Jo, May 9, 1971.

Sensenig, Arthur and Edith (Kreider), Lake-wood, Colo., second child, first son, Chad Landis, May 18, 1971.

Stoltzfus, Richard G. and Elaine (Hunter), Darby, Pa., second child, Mark Charles, Apr. 29, 1971.

Swartzendruber, Lynn and Sharon (Winkler), Minier, Ill., first child, Leah Ann, May 20, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Burkholder — **Albrecht**. — Earl Burkholder, Harrisonburg, Va., Weavers cong., and Donna Albrecht, Pigeon, Mich., Pigeon River cong., by Luke Yoder and David Miller, May 1, 1971.

Denlinger — **Kauffman**. — Clarence Denlinger, Berlin, Ohio, and Cynthia Kauffman, Millersburg, Ohio, both of the Martin's Creek cong., by Roman Stutzman and Ivan Gochbauer, May 8, 1971.

Steiner — **Mast**. — Daryl Steiner, Medina Co., Ohio, Bethel cong., and Karen Mast, Elkhart Co., Ind., Bonneyville cong., by Galen Johns, May 22, 1971.

Yoder — **Metzler**. — Sanford Morris Yoder and Shirley Ann Metzler, both from the Meyersdale cong., Meyersdale, Pa., by Ross D. Metzler, May 8, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bentch, George D., son of Adam and Maggie Bentch, was born near Macks Creek, Mo., June 18, 1888; died at the Wetzel Hospital in Clinton, Mo., Dec. 15, 1970; aged 82 y. 5 m. 27 d. In 1907 he was married to Della Phillips, who preceded him in death on May 12, 1928. Surviving are 3 daughters (Grace Palmer, Faye Flippin, and Margaret Friley), 6 sons (Roy, Charley, Herbert, Ambrose, Orville, and Ray), 17 grandchildren, 17 great-grandchildren, and one brother (Jim Bentch). Two daughters preceded him in death. Funeral services were held at Reser Chapel, Dec. 18, in charge of Maynard D. Yoder and J. P. Brubaker; interment in the Cable Ridge Cemetery.

Gnagey, Lloyd, son of Jacob E. and Catherine (Maust) Gnagey, was born at Meyersdale, Pa., Feb. 26, 1897; died en route to the Wauseon Hospital, May 23, 1971; aged 74 y. 2 m. 27 d. Surviving are 2 brothers (Elmer and Homer) and 2 sisters (Margaret Price and Velma Graber). He was a member of the Central Mennonite Church, Archbold, Ohio, where funeral services were held on May 26, in charge of Charles H. Gautsche; interment in the Eckley Cemetery.

Grieser, Elmer, son of Simon and Lizzie (Nofziger) Grieser, was born at Archbold, Ohio, Mar. 28, 1898; died at Wauseon Residence Hall, Wauseon, Ohio, May 14, 1971; aged 73 y. 1 m. 16 d. On Feb. 5, 1924, he was married to Minnie Stuckey, who survives. Also surviving are 2 sons (Orville J. and Merle D.), one daughter (Mary — Mrs. Eldon Snyder), 6 grandchildren, one brother (Raymond), and one sister (Irene — Mrs. Clarence Nafziger). He was a member of the Central Mennonite Church, where funeral services were held on May 17, in charge of Charles H. Gautsche and Henry Wyse; interment in the Pettisville Cemetery.

Litwiller, Katie, daughter of Rudolph and Veronica (Ridiger) Ehrisman, was born at Roanoke, Ill., May 16, 1883; died at the Hopedale (Ill.) Hospital, May 21, 1971; aged 88 y. 5 d. On Feb. 7, 1905, she was married to Simon Litwiller, who preceded her in death on June 30, 1956. Surviving are 4 sons (Lester, Chancy, William, and Allen), 3 daughters (Rachel, Esther, and Freda), 13 grandchildren, and 3 great-grandchildren. Five brothers, 3 sisters, and 2 grandchildren preceded her in death. She was a member of the Hopedale Mennonite Church, where funeral services were held on May 23, in charge of Ivan Kauffmann; interment in the Hopedale Cemetery.

Miller, Daniel L., son of Levi and Barbara (Fry) Miller, was born in Lagrange Co., Ind., Mar. 20, 1925; died of a heart attack at his home at Middlebury, Ind., May 22, 1971; aged 46 y. 2 m. 2 d. On Mar. 1, 1949, he was married to Katie Eash, who survives. Also surviving are 6 children (Elroy, Pollyanna, Mary Katherine, Rosetta, Joyce, and Harley Dean). He was a member of the First Mennonite Church, Middlebury, Ind., where funeral services were held on May 24, in charge of Samuel J. Troyer; interment in Grace Lawn Cemetery, Middlebury.

Nace, Esther, daughter of William and Sallie (Dettra) Bean, was born at Lederach, Pa., Jan. 26, 1882; died at the Angelina Nursing Home, North Wales, Pa., May 16, 1971; aged 89 y. 3 m. 20 d. She was married to Allen M. Nace, who preceded her in death in 1938. Surviving are one daughter (Irene Nace) and one sister (Jennie — Mrs. Clarence Derstein). Two daughters (Ada Pearl and Alverda) preceded her in death. She was a member of the Souderton Mennonite Church. Funeral services were held at the Hunsicker Funeral Home, Souderton, Pa., in charge of Richard C. Detweiler, Russell

B. Musselman, and Roy M. Allebach; interment in the Souderton Mennonite Cemetery.

Neff, Curtis C., son of Henry and Rosa (Zook) Neff, was born at Comins, Mich., Mar. 23, 1924; died in an automobile accident near his home at Addison, Mich., May 18, 1971; aged 47 y. 1 m. 25 d. On Sept. 2, 1949, he was married to Velda Handrich, who survives. Also surviving are 3 sons (Stanley, Steve, and Timothy), 4 brothers (Carl, Elmer, John, and Rolla), and 2 sisters (Mrs. Clara Martin and Marie — Mrs. George Belinsky). He was a member of the Liberty Mennonite Church, where funeral services were held on May 21, in charge of Oscar Leinbach, Dewaine Swartzentruber, and Robert A. Folkert; interment in the Hillside Cemetery.

Renno, Annie, daughter of Moses E. and Saloma (Spicher) Yoder, was born at Bertrand, Neb., July 25, 1886; died at Belleville, Pa., Apr. 29, 1971; aged 84 y. 9 m. 4 d. On Dec. 12, 1916, she was married to Joseph Y. Renno, who preceded her in death on Feb. 23, 1936. Surviving are 2 sons (Erie H. and Paul C.), one brother (Samuel S.), and one sister (Malinda). One stepson (Jesse L.) preceded her in death. She was a member of the Locust Grove Mennonite Church, where funeral services were held on May 1, in charge of Elam Peachey and John B. Zook; interment in the Locust Grove Cemetery.

Roberts, Charles Lincoln, son of William D. and Mary Elizabeth (Bradley) Roberts, was born near Hastain, Mo., July 18, 1900; died at Cox Medical Center, Springfield, Mo., Apr. 12, 1971; aged 70 y. 8 m. 25 d. In 1922 he was married to Della Bybee, who preceded him in death on Apr. 23, 1939. On Oct. 29, 1943, he was married to Gladys Mitchell, who survives. Also surviving are 3 sons (Willie, Charles, and James), 6 daughters (Mrs. Lora May Forker, Mrs. Mary Marie Chafin, Mrs. Lucille Hamblin, Mrs. Charlene Roberts, Mrs. Lorene Hendrix, and Mrs. Mary Lou Hickok), 22 grandchildren, 9 great-grandchildren, and 4 brothers (Roy, Ernest, Henry, and George). Three children preceded him in death. He was a member of the Evening Shade Mennonite Church. Funeral services were held at the Reser Chapel, Apr. 15, in charge of Maynard D. Yoder; interment in the Mossey Cemetery.

Showalter, Elsie, daughter of Levi A. and Annie (Wingard) Blough, was born at Hollsopple, Pa., Aug. 31, 1899; died at her home at Goshen, Ind., May 16, 1971; aged 71 y. 8 m. 16 d. On Apr. 3, 1926, she was married to John Showalter, who survives. Also surviving are 2 children (Evelyn — Mrs. Royal Bauer and Bernard), 5 grandchildren, and 3 sisters (Mrs. Katherine Thomas, Mrs. Margaret Spiegel, and Edith — Mrs. Clarence Collins). She was a member of the Waterford Mennonite Church, Goshen, Ind. Funeral services were held at the Yoder-Culp Funeral Home on May 18, in charge of Paul M. Gingrich and Elno Steiner; interment in the Yellow Creek Frame Cemetery.

Zehr, Mary (Stauffer), was born at Berne, Ind., Jan. 19, 1895; died at the Parkview Hospital, Fort Wayne, Ind., following a stroke, May 14, 1971; aged 76 y. 3 m. 25 d. On November 23, 1913, she was married to David Zehr, who survives. Also surviving are 9 children (Verna — Mrs. Roman Miller, Effie — Mrs. Wilbur Kauffman, Mary Ellen — Mrs. William Miller, Virgil, Amos, Joe, David, Jr., Bud, and Jerome), 30 grandchildren, 17 great-grandchildren, 4 sisters (Fannie — Mrs. Bill Wittmer, Katie — Mrs. Amos Schmucker, Mrs. Margaret Troyer, and Lovina — Mrs. Samuel W. Miller) and 4 brothers (Joe, Pete, Menno, and Daniel Stauffer). One daughter (Lovina) preceded her in death. Funeral services were held at the Fair Haven A.M. Conservative Church on May 18, in charge of Amos O. Hostetler, William Miller, and Mose Bontrager; interment in Thomas Cemetery.

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The Seventh Day Baptist community on the banks of the Cocalico Creek, known to us as the Ephrata Cloister, was one of the most important printing establishments in Colonial America. They printed six books for their Mennonite neighbors, including the *Martyrs Mirror*. The cover photo by Jan Gleysteen shows the prior of the Cloister, Conrad Beisel, as played by Richard Daupt in "The Quiet in the Land."

JOHN M. DRESCHER, Editor

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A Time to Speak and a Time for Peace?

By Walton Hackman

"A time to keep silence, and a time to speak . . . a time for war, and a time for peace"; these are the observations of the writer of Ecclesiastes. For many Mennonites the past fifty years, or more, have been a time to refrain from speaking especially with regards to our peace witness.

One editor of a Mennonite periodical recalls "some of us well remember what it meant to be called slackers during World War II, or of having the term C.O. spat at like venom. Some of the recent activities of 'peaceniks' would have meant instant jail or personal violence if engaged in during the previous wars." During World War II nearly all of America was solidly behind the war and the observations of the editor are probably correct for that time.

Many parents will also recall their experiences in public schools during World War II. Because of their conscience against war and those things which supported war, they did not participate in the drives to collect used tin cans, newspapers, or kapok and would not attend the showing of war propaganda films or buy war bonds. The cruelties of fellow schoolmates, most of whom came from mainline Protestant and Catholic homes, made the lot of the school age Mennonite youth a difficult one.

These silent acts of nonparticipation by Mennonites during the war were perhaps all that could be said given the high-pitched patriotic mood of the country at that time. However, since that time the national mood has changed considerably.

A Change of Mood

Today the situation is quite different. The Historic Peace Churches are now only a small minority of those supporting an end to the war and a restoration of peace. During World War II they stood very much alone. With 73 percent of the American people opposing the Vietnam war is this not "the time to speak" and "the time for peace"? But how to speak has been a difficult question for many Mennonites. Some few have carried placards and attended peaceful protest rallies; a few have said that the church should not place so much emphasis on the peace issue. However, most have simply "kept silent" and said nothing about peace to their neighbors, to other Christians, or to those who represent them in government.

Perhaps at no point in the history of our nation has the

openness to the message of peace and reconciliation been so widespread. Certainly during no other time that our country was at war has there been such interest in peace. This may be the moment for Mennonite Christians to refrain from silence and speak a word for peace. Is not this the "*kyros* — moment" (a "welcome time" or "God's time") in which to share the peace witness which Mennonites have nurtured and preserved for about 450 years?

Peace Division Between Christians

The division within our society over the question of peace is not between the church and the secular forces but between fellow Christians — most Americans consider themselves to be Christian. Quite often it has been the Christian community which develops a strong rationale for supporting war.

For this reason the message of peace must be proclaimed as loudly in the churches as in the marketplaces. But there is a new openness on the part of many churchmen to see the New Testament message of peace and reconciliation. Perhaps Mennonites should begin by sharing this dimension of their theology with other Christians.

A good index to this new climate which now exists was the openness experienced by the Mennonites who attended the Intersociety Christian Fellowship Conference held at Urbana, Illinois, several months ago. Among the 12,000 students attending that conference there was an unprecedented interest in the peace position articulated by Mennonites. This was evidenced by the initiative that many students took in asking for literature and in raising questions.

A Growing Concern and Interest

When a Mennonite evangelist, Myron Augsburg, told the student conference that he was opposed to the Vietnam war and that his convictions grew out of a Christian faith which called men to be peace-loving and reconciling disciples, the audience responded with applause.

Students who identified themselves as Baptists, Presbyterians, Methodists, Episcopalians, and Catholics came to the Mennonite information booth to ask for information and assistance in becoming a conscientious objector to war. Some even came wearing military uniforms.

A common response by many of these students was that for them this was the first time they found Christians who believed in peace as a way of life. Much of their informa-

Walton Hackman, Akron, Pa., is executive secretary of the Committee on Peace and Social Concerns.

tion on peace had come not from the church but from secular sources. Some even indicated that their pastor and parents would be most unhappy if they knew that their parishioner or their son would not participate in war or military service.

Still another example of this new openness within the Christian community is reflected in the many invitations which Mennonites have received to address local ministeriums or to speak to special interest groups within congregations on the issue of peace. Recently Howard Zehr, the Executive Secretary of the Mennonite General Conference, was invited to speak to the Evangelical Pastors Fellowship of Greater Phoenix on the issues of War and Peace.

One local newspaper prior to his visit carried a headline announcing "Mennonite to Speak on War and Peace." The panel which discussed Zehr's lecture included an army chaplain and an Independent Bible Church pastor. One minister attending the Phoenix meeting expressed his appreciation to Zehr and then went on to comment, "It must have taken a lot of guts to speak to a crowd like this on this subject."

A Time to Share

While it is somewhat ironical that the members of a local ministerium should be unsympathetic to a discussion of peace which has its roots in the biblical tradition it is nonetheless instructive. Within the Christian church the position of Christian pacifism (nonresistance) has been a minority or heretical view. A beginning point for Mennonites would simply be to share their convictions and theological insights with other Christians who have a theology that tolerates war.

It appears that "the time for silence" has been broken. Is this not an opportune time to speak? In the past decade every major Protestant denomination has taken the position of recognizing the conscientious objector. The Catholic Church since Vatican II has come to view war with an entirely new attitude, consequently many Catholics have registered with the draft as conscientious objectors. Catholics presently represent the largest increase among conscientious objectors during the past five years.


We as Mennonites are faced with a decision of whether to speak and how to speak proclaiming "a time for peace." This year as every year our country will be celebrating its day of victory in a war of Independence, Memorial of Veterans who have died in past wars, and military victories in Europe and the Pacific.

Will the voice of the church be heard above the firecrackers, the gun salutes, and marching feet? Will the Mennonite churches across the United States and Canada use these occasions to speak with their neighbors, most of whom are church attenders, about "pursuing those things which make for peace"?

Plan Peace Sunday

The Mennonite General Conference Committee on Peace and Social Concerns along with the District Conference Peace

Committees are asking each Mennonite congregation large or small to use Peace Sunday, June 27, as a time to discuss and plan how to share the message of peace and reconciliation in their community.

It is suggested that on that Sunday the pastor develop his sermon along the general theme of "A time to speak . . . A time for peace" and that the congregation then discuss the sermon along with a general query on how our peace witness is communicated. The congregation is asked to consider how they both cooperatively and individually can share with others their convictions relating to peacemaking and reconciling. In order to share the ideas and strategies which emerge from the congregational discussions with the larger brotherhood, the Committee on Peace and Social Concerns is asking that each congregation share a resume of their discussion and proposed strategies with the committee. These should be sent to Committee on Peace and Social Concerns, 21 South 12th Street, Akron, Pennsylvania 17501. 

Lest the Stones Cry Out

By Lorie C. Gooding

"And some . . . among the multitude said unto him, Master, rebuke thy disciples. And he answered . . . them, I tell you that, if these should hold their peace, the stones would immediately cry out" (Lk. 19:39, 40).

Bring here your harps and timbrels. Here employ your instruments of joy!

Sing songs of praise to God! Exalt His name, lest even stones should put His saints to shame.

Come sing His praises. Cry aloud and shout! Lest, if we be silent, the stones cry out.

Sing with rejoicing! Triumphant paeans raise. God hath no greater praise.

Cry loud, "Hosanna!" Let your voices ring till the seas echo and the mountains sing.

Sing out His greatness and His wondrous glory. Go tell redemption's story.

Hallelujah! Yes, cry aloud and shout; lest, if we hold our peace, the stones cry out.

Shout of salvation! Amazing grace proclaim! Lift up your voice and sing unto His name.

Tell all His mercies, every morning new. Tell of His love, so tender, constant, true.

Come sing His praises. Cry aloud and shout! Lest, if we be silent, the stones cry out.

The Name of the Game

By Katie Funk Wiebe

I had made the statement to a group of senior high students that one of the tasks of the church is to distinguish between the essence of the gospel and the culture which carries it. I felt rather good about my statement until one of the young people began to ask questions.

If it were possible to put the entire church with all its institutions, its forms, and its rituals through a sieve to remove all cultural accretions, what would be left? The task I had set for those students was more difficult than I realized.

If we could strip the gospel of all embellishments added by our American way of life, what would we find? What part of our church life is the expression of an act of faith? What part is culture?

The Apostle Paul faced this problem of distinguishing between culture and Christianity in his ministry. When the Gentiles wanted to become Christians, he had to decide what was Jewish culture and what was necessary to faith in Jesus Christ. Should the Gentiles become Jews before they became Christians? Paul worked his way through that problem, even as we need to think through why the church today seems to require a seeker to become a respectable white middle-class citizen before he becomes a Christian.

However, before we make culture too much an enemy of the faith, we need to remind ourselves that faith will always attach itself to some kind of culture. Christianity has always found roots in some type of forms and institutions; in fact, it has had little existence apart from our Western culture. Christianity has helped to shape this culture which in turn now seems to be strangling it.

Because of the close connection between religion and culture, some people see culture as the guardian of the faith. I can remember the time when Mennonites firmly believed that if the faith of our fathers was detached from the agricultural mode of living and the German language, all would be lost. Today most Mennonites have adopted a middle-class way of life in the city, and again I hear the fears voiced that faith will be lost unless we can stick to our middle-class format with its large church buildings, paid clergy, extensive educational programs, and well-dressed congregations. That Christian truth might thrive without any of these is hard to grasp.

The urge to hoard, be it food, string, paper, or even faith is strong in us. The other day as I made my weekly purchas-

es of groceries, I noticed that prices had jumped once again. Milk was up eight cents, margarine a few pennies, and my son's favorite breakfast cereal four cents. I was scared. What should I do now? I thought of the hoarders in the early forties who bought up whatever supplies of sugar, soap, and fats were available out of fear these would not be available later on.

The temptation to hoard or protect the faith by preserving its cultural forms is equally compelling. The name of the game is preserve and protect. Hang on to the original form of whatever made Christ meaningful at one time.


The Israelites found that the manna they gathered decayed if they tried to hoard it. It had to be gathered anew each day. The Pharisees attempted to control God and keep Him safe by hundreds of rules and regulations. Yet God would not be confined by man-made rules any more than He will be held back by our middle-class approach to life.

Anna Mow, Bible teacher and missionary, says it is important to know the difference between Christianity and culture for a simple reason—to be able to rise above it, if need be, to fulfill God's commands.

Abraham lived within his culture when he lied about Sarah and also when he agreed to have a child by her maid. Yet the important detail of this story, she says, is that he lived so far above the culture of his day in his faith in one God that he heard His voice.

David is another case of a person who was able to rise above the culture of his time to obey God. To command Bathsheba to come to him was not unusual for him as king. To feel guilt because of his deed was rising above those around him to a new level of life. He finally distinguished between culture and God's word to him.

I hear repeatedly that much that takes place in the church building is simply an expression of our culture. Francis Schaeffer, a theologian who writes disturbing yet exciting things about today's world, states that the mature Christian needs to be able to distinguish, under the Holy Spirit, between unchangeable biblical truth and the things which have become comfortable for us.

I think it would help some believers if we would start defining these. 

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A Time to Speak for Peace

The article in this issue on page 558 entitled "A Time to Speak and a Time for Peace?" urges each Mennonite congregation to spend some time on Peace Sunday, June 27, as a time to discuss and plan how to share the message of peace and reconciliation in its community.

Strange as it seems two great essentials of Christianity, love and peace, are words which cause immediate suspicion today. Although all preachers and Christian teachers have always preached long and loud on love and peace and pointed to these as two of the basic ingredients of Christianity, those who teach them in times of war are ridiculed and regarded as traitors. Worse yet, the criticism comes not so much from the unchristian world but from those who profess Christianity.

Today we face great challenges regarding love and peace. At no time in all history has the cry for these been so constant and so clear by so large a number while a nation was engaged in war. It is a time to speak.

Back in 1955-61 I was in charge of a half hour weekly radio program. Sensing the need to say something regarding the scriptural teaching on the way of love and nonresistance, I counseled some brethren about this venture. Even then I received much caution. After proceeding with such a series numerous persons wondered how I could get away with saying some of the things I did. They wondered about the reactions of the radio audience and were amazed that stations played the tapes. One radio broadcaster remarked that he tried to insert just a few words about the need for peace during World War II and the stations dropped that particular program.

But the tone changed. Yet even today the church remains more cautious than any other group regarding the call to love and peace. What a shame! What a challenge! Without a doubt one of the most essential needs of today is for the committed Christian to witness to fellow Christians on the way of Christ.

A second real challenge which we must keep in constant view is the need to keep our love and peace deeply theological. That is, we dare not be satisfied with a mere humanitarian concern. We believe the way of love and peace is the way of Christ and His teaching and because He is Lord and His Word is our guide we take such a path. And with all the stress on love and peace today we must be doubly diligent to be biblical or else we'll lose in the end the real message we are called to communicate.

If persons are not persuaded that peace is the way of Christ and the Scripture then all it will take to shift positions of peace and love to active revenge and war is an attack by some enemy. Certainly one of the reasons why some of the war protests have been warlike, destructive, and non-Christian in character is that the base is not necessarily a Christian or scriptural one. Perhaps one of the biggest challenges we have as a church today is not only the privi-

lege to speak our position of love and peace but even more the responsibility to present our position based squarely on the Scriptures.

This means that we must be on guard lest we be led astray by some great leader who cries peace, peace, yet who will become in the end the very man of sin and destruction. The leader of our peace movement dare be none less than the Lord Jesus Himself. And we must follow in His steps.

Let me then, even at this late date, encourage pastors to preach on the theme of peace, June 27, and to plan for class or congregational discussion on how a peace witness is communicated. It is time for such. — D.

More Important Than Evangelism

More important even than evangelism is God's desire to produce through the Holy Spirit the very life of Christ in us. He wants to express His nature through us. Paul says that God's purpose for him, even before he was born, was to reveal His Son in him. This is God's first desire for all of us.

Evangelism then becomes a natural and normal part of our lives since we are indwelt by the Spirit of Christ. It is now Christ loving and revealing Himself through us. As every moment of Christ's life was the expression of the life and love of God, so God intends that every moment of our lives we express the life and love of Christ.

In his recent book *The Quiet Revolution*, Gary Henley speaks of loving men to Christ and points out that evangelism is not something you do, but something you are if you are living the life of Christ. Evangelism is life. In writing about the early church Henley says: "It never even occurred to them to invite people to the meetings at church to hear the good news. That would have violated two other basic principles of the Christian life: (1) that the Spirit of God is always within the Christian, equipping him for ministry wherever he is and (2) that the gatherings of the church were family meetings intended for believers only, where each could share in liberty with his brothers and sisters in the Lord.

"In our day, many have resorted to inviting their neighbors to church because they have not experienced the Spirit of God coming upon them in power. . . .

"Have you ever stopped to think that when a believer attempts to evangelize his neighbor by inviting him to church, he is in effect saying, 'Neighbor, you desperately need spiritual life. But I have none to give, so you'll have to come with me to someone who does.' " — D.

Black Influence on a White Mind

By Alvin H. Brown

Too often today the black man is being influenced by the white. Why? Whites have more, they control more, and there are more of them. Attempting to succeed in a white man's world is rough for the black man. His thinking must change in order to function in the white man's world.

Yet, this is not the case in Chicago's Englewood area, as the white man is outnumbered and has little power in this black community. In order to succeed, a white man must learn to think black. In order to work in the black community, a white man must learn what it means to be black. Otherwise, whatever he does will have little effect.

Cracking the White Supremacy Whip

The black man realizes that the white man has by and large prevented them from acquiring better education, homes, jobs, and lives. In recent years they started to complain and to move toward obtaining those things that would make them equal with "whitey." Some white men are concerned, not always because they understand (though a few do), but mainly because they are worried about their own security. They want to be better than the black man, and many think they are. Some think they are right because they are white. It isn't a matter of who is right, but what is right. God doesn't care about the color of a man's skin; He cares about the condition of his heart. 1 Samuel 16:7.

White people who work with blacks, and who have tried to understand them, find themselves becoming angry — not at the blacks, though it happens at times, and not at fellow whites either who are trying to do something in, with, or for the black community. No, they get angry at those who

think they would degrade themselves by performing acts of kindness, such as correcting the wrongs their white forefathers have done.

White and black people can both feel mistreated. A white person in a black area will feel the pressure and prejudice of the black people toward him and will find it hard to understand at first. But if he stays long enough he will find that blacks have only taken the opportunity to "turn the tables" on him. He learns what it is like to be black although he is white.

The white man doesn't really know how it feels to be black and probably never will. He can learn to understand how blacks feel, but he isn't black. Far more chances exist for the white man to escape the prejudice of the black than for the black man to escape white prejudice.

Victims of White Teaching

Some whites claim that blacks are dirty, irresponsible, and immoral because of sin. This is true to a certain degree. The Bible tells us that "all have sinned" (Rom. 3:23). If this is true, then there are more dirty, irresponsible, and immoral people among the white race (because of sin) simply because whites are the majority.

Some whites argue that one hears of more immorality occurring among blacks than among whites. Black people spend more for strong drink than do whites. Blacks have a high rate of illegitimate births and broken homes. Some are inefficient in managing their funds. Some have a lower intelligence than whites. Some are lazy, and others militant. These claims may be justified, but why?

These qualities didn't just happen, they were developed with "help" from the white man. Black people are reflecting what the white man has taught them. When the white man brought black slaves to America, he taught the black family infidelity. By breaking up families and selling them for slaves, he taught them that broken homes and broken families are a normal way of life. The white man taught immorality as a way of life by illegitimately breeding children to be slaves and by forcibly taking black mistresses.

The white man has taught the black man to have no concern about property and its upkeep by refusing black property ownership. He taught the black man that life is cheap; that it's useless to try getting ahead because the whites always "ran the show." Whites have desperately tried to keep the black man ignorant by providing little or no educational opportunities. By his own conduct and treatment of the black man, whites have said, "There is no moral law."


Alvin H. Brown, a former associate VS worker with the Chicago Voluntary Service units, is a member of the Chicago Team Ministry and a student at Moody Bible Institute.

Times Are Changing

For a whole race of people to change overnight is almost impossible. Some have changed, but it's hard for a whole group to move from the teachings and tradition in which the whites have bound them. Yet, thanks to God, times are changing. Black people are on the move breaking down many barriers. Some are after the power that having a skill will afford. Some are seeking greater power in schools and public offices. Some are simply after the power of equality; they want to be really free.

This is where the white man has fooled many blacks. Most blacks are after the power of freedom from the white man, whereas real freedom comes only from the God-man, Jesus Christ. Both white and black men are much the same inwardly and both are equal in God's sight.

Many whites have been influenced by the needs of the black man, and some want to become part of the "building up" program for better lives. Some have asked, "What can I do?" There is much one can do:

- Decide where you stand now and where you want to stand.
- Pray for guidance, wisdom, and a desire to do the right.
- Act against injustice; speak out for Jesus.
- Read and become familiar with black history and feelings.
- Write to your church and community leaders concerning problems you know about. Ask for action!
- Witness to your friends about this knowledge. Witness to blacks about the Lord. Witness to the church about the work which has to be done.
- Win friends among the black people. Make friends *before* you need them.
- Support the work of building better lives with money, time, talents, and prayer. 

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

There are two quite different and yet related emphases in the Christian church. The one is a strong emphasis on doctrine; specifically faith. The other emphasizes action; namely deeds. Frequently, there is a controversy over the relative merits of either point.

Twentieth-century Christians are not the first to struggle with this question. The issue was already debated in the first century. At that time, a number of persons were talking about faith as primarily an intellectual exercise. Others believed that unexpressed faith was not genuine. They argued that faith by its very nature demands action. James pointedly said, "Faith without works is dead." He believed that it had to be seen to be real. In fact, he challenged his readers to prove their faith without deeds, while he

elected to demonstrate his by the life which he lived.

This same debate was part of the controversy during the sixteenth century. Consequently, this issue contributed to the fragmentation of Christendom. Today it is still a big question.

Some insist that the gospel of Christ is only valid if it improves social conditions. They believe that it should speak to the points of injustice, war, unemployment, poverty-affluence, pollution, and population explosion.

Others contend that this is not primarily the church's responsibility. Her task is to preach the good news "that Jesus Christ came into the world to save sinners," and "that whosoever believeth in him should not perish, but have eternal life." By this they are saying that the church's task is primarily spiritual.

What about these two different emphases? Which is the more important? To think right? or to do right? Is there a criterion to help us? Are specific guidelines laid down for us to follow?

Surely the Word of God can help us. Ephesians 2:8-10 (which is frequently quoted to emphasize the importance of faith) tells us that faith is imperative for salvation. But it also says that God desires that this faith be expressed in deeds. This is a point that is often played down or neglected because of an overemphasis on faith.

The life and teachings of Jesus support both positions. He presents a compromise stance, which underscores the importance of both points. The necessity of faith is not to be minimized. One could cite many references to support this idea. But the humanitarian dimension is also important. Christ was concerned about the total man. The Christian message, as Christ portrayed it, had both emphases. Just as a coin has two sides, so the gospel has two sides. Sometimes "heads" are up and sometimes "tails." Sometimes faith in Christ needs to be stressed to a greater extent; sometimes, social action. Thus, what the non-Christian world needs to see and hear today is a balanced gospel; one which is concerned where man is hurting the most.

This demands much more than simple faith and glib talk. It calls for involvement, identification, and sacrifice. But social action by itself is also inferior, because it is often poorly motivated; namely, that men may applaud us.

Ponder this point! Can we afford to polarize in either direction? In my judgment, neither one is adequate by itself. In fact, both faith and social action require the other to be complete and effective. Should we not strive to express our faith by relating to the total needs of our fellowman? May God help us to live balanced Christian lives as we share and care for our brothers. — Howard S. Schmitt

• • •

If you read history you will find that the Christians who did most for the present world were precisely those who thought most of the next. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this. Aim at heaven and you will get earth thrown in; aim at earth and you will get neither. — C. S. Lewis in *The Shantyman*.

Kicking the Worry Habit

By Robert J. Baker

On the wall of a Chicago restaurant some twenty-five years ago I read this simple bit of advice, "Today is the tomorrow that we worried about yesterday, and all is well." I've often thought about those soft words of counsel, often quoted them, often needed them. There's good in that quotation for Christian and non-Christian.

Worries come a dime a dozen for most of us. I can worry at the drop of a hat. I can worry about a letter I received, a letter I did not receive, one I mailed, one I did not mail. I can worry about what I said in a letter, what I did not say in a letter. After I mailed the letter I can worry that what I said will be misunderstood, that it will be understood. I can worry about whether I got the right zip code on the letter, whether it is carrying enough postage, whether I put it in the right slot at the post office, whether the postman will lose it, whether it will burn up if the U.S. Postal Truck crashes and the mail bags catch on fire. I have thirty-six separate ways in which I can worry about a single letter.

My Specialties

Future worrying is my specialty. All worriers have specialties, and this is mine. I have become very proficient at it. I have imagined all sorts of horrible endings to difficult events facing me. I puzzle over them, fuss over them, sweat over them, agonize over them. I have mentally visualized meeting those problems, even setting up imaginary conversations that might evolve. I have daydreamed my way into future problems, tabulated actions and reactions, drawn up conclusions and postconclusions, advancing past the problem and attacking the subsequent problems that come spinning off of it in my imagination.

Worries are interest bearing, interest being compounded semidaily or even more frequently. I have found that you can build a little worry up into a big worry, then you can split the big worry up into separate little worries, nourish them until you have a flock of king-size worries to replace the one small worry that you successfully built up and then subdivided.

I have lost sleep over worries, grumbled at my children due to worries, snapped at my wife because of worries, been inefficient at my job because of worries. I've really been a

high-class worrier and have had plenty of experience in all fields of worrying. I've worried over personal problems, spiritual problems, physical problems, emotional problems, mental problems, family problems, church problems, school problems, world problems, you name it, I've worried about it.

I've even worried that I may not be worrying about the right thing. If I had a nickel for every worry I've worried about, I would not be writing this article. I would be putting Band-Aids on the blisters that developed on my fingers due to the wear and tear on them from counting ten- and twenty-dollar bills.

I'm Seeing Light

Yes, I've done my share of worrying in the past, perhaps part of your share. Frankly, I'm cutting down, kicking the habit, weaning myself off. Now, some kick the habit cold turkey, but I haven't been able to make it. Maybe it's because I've been a worry addict for so long, the old body really craves it. I've been shooting myself full of worry for so long, moving up from sniffing it, skin popping it, to finally mainlining it that kicking the habit is tough, tough. But I'm working on it, and I'm seeing the light, the end of the road.

Like the smoker who is down to a couple of cigarettes a day, I've cut my worries down to the place where I'm barely puffing on them. Like the fellow who was on a \$60 a day hard drug habit, I'm down to the place where I can get by on one to two dollars per day of worrying.

Am I still a worry addict? Maybe it's like being an alcoholic. You never get cured, but you learn to live with your ailment, to fight it, to keep it from consuming you, to reduce it. Is that bad? I suppose in a technical sense, I've still got the bug, but it's no longer an acute case of worry-itis.

I know I'm recuperating from a spiritual illness that can literally incapacitate a Christian. I'm a much improved patient who has got his worries down to a controllable size. I'm no longer pushing the panic button as I go from one low to another low. Perhaps worriers use worry as an escape mechanism just like a drug addict uses heroin. Can you get high on lows?

I'm going to give you a brief account of how I have reduced my worry load. If you went to a psychiatrist, it would take several sessions and cost you at least a hundred dollars. I am giving this to you free, but I feel you should give a thirty-dollar thank offering to your home church when you get relief. And you will get relief. It will be worth the thirty dollars.

If you don't want to do this, enter into this little contract with me, skip this article on kicking the worry habit, read something else in the paper. You can gloss over the field notes, skim through the editorial, hop, skip, and jump through the advertisements. There's no charge for browsing through such.

My Reasons

I have reduced my worry load for the following reasons, observations, conclusions, or commonsense thinking that has oozed up from my subconscious or dripped down from the conscious part of my thought processes.

First, worrying is slave labor. This aspect of worrying is most exasperating. I've done a lot of special, high-class worrying for nothing. One year we had a seventh-grade pupil in our school who was a real pistol. He drove teachers frantic, was the daily source of horror stories in the teachers' lounge. Since I teach mostly eighth grade, I knew the odds were stacked in favor of my getting him. During the summer I did some stiff, stern worrying about that child, mentally forecasting the conflicts that would arise and how I might deal with them.

That fall when I got the class lists that the computer had prepared, I scanned them over quickly. He wasn't there. I went over them again. He still wasn't there. Some other unfortunate teacher had him. I felt both glad and sad. And I gained a new love for computers. However, a lot of good worrying went down the drain. I decided I can't afford to worry over nothing. I know a person shouldn't try to reduce everything to dollars and cents, but most of us like to know when we're involved in something that is unprofitable so we can get out of such a business before we lose our shirt.

Cost analysis is a common thing in the workaday world. A manufacturing concern can't afford to sell an item for \$2.00 that costs them \$2.25 to produce. Even a high volume of sales won't bring in a profit on such. When you worry, you work for ridiculously low wages. There is no attempt to meet the minimum wage law.

In fact, sometimes when you worry, you don't even know who you are worrying for, unless it's yourself. If worrying is worth something, you should be paid for it. After all it is hard work. If I worry for myself, I can't collect. It's considered to be in the family. If I demand advance assurances from others that I will be paid for worrying on their behalf, they refuse to give it. So I find myself working for nothing.

Second, worrying is time consuming. I know this point is related to the above, but consider it separately. Just as a drug addict spends hours hustling for enough bread to buy the heroin from the pusher, so I've spent hours of precious time worrying, time that I cannot redeem with either TV

or Green Stamps. If your worrying goes for naught, you still can't get a refund on the time you spent worrying. It's bad enough to not get paid for worrying, but when it produces zero results, you at least ought to get the time back you invested. But there are absolutely no time refunds.

I hit the half-century mark during the year 1970. I've been around for fifty years. I've got enough brains to see the handwriting on the wall. From here on in the time is gilt-edged, more valuable. In the past I've wasted it, killed it. I've twirled my thumbs waiting for the family to come to the car, paged through three-year-old magazines in a doctor's office as I waited for an appointment I had two hours ago, paced the waiting rooms in train stations where I had arrived early because I worried I might be late.

And worrying has been high on the list of time wasters. No more, please. I can't afford to let worry siphon off as much of the next fifty years as I let it chew up of the last fifty. I'm eliminating all worrying about the past. I did a little research on the value of such worrying and found out that it changed nothing in the past.

It's an amazing deduction! It seems that the past is gone. Who would have thought it, the way I've worried about it! Trying to change the unchangeable is stupid. At least that form of worrying can be completely eliminated. My research on the value of future worrying indicates that it has been highly overrated, and I say this even though it's been my specialty. What it comes down to is this: I just plain don't have time to worry. If you do, more power to you.

Third, I've found the worry wastebasket. I've done a little checking around about how worry is supposed to fit into my Christian life. I found out. It ain't. I found out that the Christian has an official spot in which to deposit worries. It's sort of a worry wastebasket. I don't know why I didn't find it sooner.

There are numerous signs in the Bible that point to this depository. Words like, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Let not your heart be troubled, neither let it be afraid," "Commit thy way unto the Lord; trust also in him," "Casting all your care upon him; for he careth for you," "Blessed is the man that trusteth in the Lord, and whose hope the Lord is," "Commit thy works unto the Lord, and thy thoughts shall be established," "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . Your heavenly Father knoweth that ye have need of all these things," etc. etc. The word, "worry," is not found in the English Bible.

I had Brother J. C. Wenger of Mennonite Biblical Seminary check it out in his big concordance. I guess the Bible doesn't recommend worry. Instead it talks about things like, "The Lord is my shepherd; I shall not want."

So, now at night when I pray, I do a quick rundown with the Lord concerning present and coming events that "merit" worrying. We talk it over, deciding what I can do and then He promises to take care of the rest. He specifies that I shouldn't worry about it and I doubt if He does. And that's it. He never promises me to work it out like I want it, but


He promises that He will take care of it. Like Paul, He gives me the grace to accept His will. I have found God's grace a worthy substitute for my worry. His grace comes in the large economy size.

Now, you say, "And that's worth 30 bucks?" Right on! And you ask, "Is it working for you?" It's working for me any day I want it to work. When I catch myself worrying, I just start asking myself a few questions, such as, "Now, how does this worry pay off, what will I get out of it? And when I realize that I'm worrying for peanuts or even negative pay, a penny pincher like me bugs off of such antics. I can't afford to worry for less than six dollars per hour. My time is valuable and that's my minimum rate.

If the worries keep hanging around, I try this question: "How does this worrying affect my present work?" If it increases my productivity, makes me more efficient, I hang

in there and worry with the best of them. If it doesn't, I quit.

The third question I ask myself is, "If Jesus is supposed to be my burden bearer, if God is the solution to all my problems, how come I'm worrying?" God usually chips in with, "I've been wondering the same thing." My next step is to go soak my head in a rain barrel, shake off the water, and praise God, saying, "Thank You, Lord, for taking care of someone foolish like me." That may not be good grammar, but it's the way I feel.

One last word. Did you read this and have no intention of fulfilling the little contract I mentioned? Are you worried about the honesty of your intentions, trying to laugh it off? Listen, it's not worth worrying about, whether you owe the money or not. The thirty-dollar check will eliminate your worry. It's a move in the right direction. Pay up. 

I Felt the Spirit Move

By Roy S. Koch

I felt the Spirit move in three very dissimilar services lately. In each service I heard the expressions "Praise the Lord" and "Amen."


In the first service a large group of brethren and sisters who are deeply concerned about the apparent worldliness and drift in the church assembled at the Salem church in Indiana on January 1 and 2 for a discussion of mutual concerns. Speakers waxed fervent in a setting of regulation coats, cape dresses, and plain coverings. To their appeals for a watchguard against theological liberalism, for loyalty and obedience to the Scriptures, and for exalting Jesus Christ, there were fervent "Amens" and expressions of "Praise the Lord." I felt the Spirit move among us and I was glad.

The second service was the regular Sunday morning service at the Goshen College congregation on January 3. There was dignity with informality and culture with spirituality. Under the capable direction of retired missionary, Nelson Litwiller, there was opportunity for testimonies, requests for prayer, and confessions. Many shared. Difficult hymns were sung, but in response to the request of a retarded boy the congregation also sang, "Do Lord, O Do Lord." The Spirit moved as a young man facing the draft shared his second thoughts regarding noncooperation with Selective Service and his earnest decision to accept a position in Voluntary Service for the sake of peace within the family and obedience to his conscience. The atmosphere seemed like an early Christian church service as praises and exhortations mingled, and especially so when a wayward brother, for whom many had prayed, rose and made a confession of sin in a voice overcome with emotion. He asked for forgiveness and prayer. Instinctively the congregation rose in testimony of their

pardon and in reaffirmation of their love. I felt the Spirit move among us and I was glad.

The third service was that same evening at the Gospel Echoes Temple just across the corner from us on South Sixth Street in Goshen. It was a stormy night so I stepped across to visit the nearest church. There were less than one hundred people present, but there was a rousing singing of gospel songs accompanied by the church organ. There were fast-moving testimonies laced again with the familiar "Amens" and "Praise the Lord" expressions. Then followed a simple gospel message on "The Journey of Life." The preacher was homespun; the sermon was strongly admonitory and lacked theological depth. I doubt if the preacher had ever heard of the Anabaptist vision or knew anything of Menno Simons. There were no prayer veils in sight. Cut hair on the ladies was the rule. But when the preacher gave the invitation five or six souls moved to the altar to find forgiveness and guidance and strength. I felt the Spirit move among us and I was glad.

Are we in danger of straitjacketing the Spirit of the Lord? Do we insist that God can only work within our type of piety or with our brand of theology? Where the Spirit of the Lord is there is liberty.

There were things with which I could identify strongly in all three services. I felt a kinship and brotherhood with perfect strangers because all were exalting Jesus Christ, in very diverse ways, however. Yes, indeed, let us be conscientious and sincere and even fervent in our love for Christ, but let God be greater than our little group or the sum of all our groups. Let Him be the God and Father of all through Jesus Christ our Lord. 

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What You

By Dav

"Thank God, no one knows my thoughts—at least, I can really be myself in the privacy of my mind."

Have you ever taken refuge in that thought?

Then value your privacy now; you may not have it long.

Radio, television, computers, lasers, all revolutionary inventions. But ever wonder what's next? Perhaps the machine that reads your thoughts.

How would you react if someone stepped up to you right now to say not, "Smile, you're on candid camera," but, "Pardon me, we've been recording your thoughts for the last ten minutes; now would you care to explain . . .?"

What would you say? How would you explain the vast credibility gap between what you say you are and what you know you are . . . inside where you live and think?

"Nonsense," you say. "That day will never come."

Perhaps not. Although many scientists no longer say "if" but "when."

The electrical impulse that an encephalograph can now measure from your brain may soon be decoded. Then anyone with a small transistorized pocket receiver will be able to tune in on your thought life at will.

Of course, you will likely be able to turn in his frequency too and read his thoughts. Communication by speech will rapidly fade away because of its slowness, confusion, and inadequacy.

"Ten seconds of esping (as the new thought conversation process will be called) will be worth ten hours of talking," says one prophet.

What will it do? Likely the first thing is, do away with fumbling, ineffective, self-censored speech. You see, words convey only a fraction of our thoughts and so seldom mean the same things to different people.

And speech is so slow. At best little over a hundred words a minute. But thought? You can think over four hundred a minute. Four times as fast.

But the ability to read each other's thoughts? Now really! Do we want it? Hardly!

"You mean you'd know everything I'm thinking?" a young lady said. "What a horrible idea!"

No doubt there would be some horrid surprises. If so, the horror will be brief.

Lying would end abruptly. Hypocrisy would be impossible. There would be no withholding the truth. Tact and politeness would become unknown. Law and the detection or

protection of criminals would be revolutionized.

Two minds would know one another—in only a few minutes—far better than any humans ever have before. Know what the other is really thinking and feeling.

But think of it for a moment. If your best friend could read your thoughts for one day, could you stand it? Could he?

For that one day, either you would need to bring your thought life in line with your public image, or else junk the front you've been wearing and be yourself (whoever or whatever *that* is).

Suddenly we'd all be forced to admit that we are not what we think we are . . . because *what we think, we are*.

That's a tough lesson to learn. Could we take it?

We all like to think that we are much better than the daily run of thoughts that race through our minds.

But if thought life is not the final index to character, what is?

Can it be that you are no more pure, no more mature, than your thoughts?

Is it possible that the real you is not the fine cultured, courteous citizen your neighbors see? Smile on face, halo in place?

If the real you should stand up right now—stand up from the shadowy areas of your mind where your thoughts hole up and hide—who of your friends would be able to recognize and identify you?

If a ten-minute excerpt of the thoughts you've enjoyed already today were chosen at random . . . and played back for ten of your friends, would any of them know you? If they did, would they want to admit it?

Let's admit that there's often a mile wide gap between what we really are inside, where we think, feel, plot, and outside, where we pose, pretend, posture, and parade ourselves.

And while we're being honest for a change, why not admit that there's really no justification for the whole act?

What we are inevitably comes out. Eventually we will be found out for what we are. Shady thoughts betray themselves sooner or later. Bad attitudes, wrong motives always work their way to the surface. It can't help coming out.

What a man is inside, he soon becomes outside. A man's attitudes soon surface in actions.

What is thought today, will be act and action tomorrow. What you want to become tomorrow, your thought life must

nk, You Are!

burger

be today. You are today only where your thought life has brought you. Tomorrow you will be where your thoughts are now.

All that a man does outwardly is the direct result of his thoughts, and a direct indication of their quality.

The man who thinks nobly, acts truly; thinks clearly, acts effectively; thinks cleanly, lives rightly.

What you think means more than anything else in your life. It is far more important than the position you win, the possessions you gain, the prestige you maintain. Your thought is you!

"As he [a man] thinketh in his heart, so is he" (Prov. 23:7).

Yes, and so he will be even though few men would choose to become what their permissive thought life is making of them. The world about us is constantly, deliberately feeding our imaginations with suggestive stimuli.

How can a man hold on to his thoughts, emotions, and feelings in a world like today's?

Sure it's tough today. But it always has been.

An ancient book, written over 3,500 years ago, said, "The wickedness of man [is] great in the earth, and . . . every imagination of the thoughts of his heart [is] only evil continually." That's from the Book of Genesis in the Bible. (See Gen. 6:5.)

That same Bible diagnoses our problem like this: "For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, . . . envy, . . . pride, foolishness. All these evil things come from within" (Mk. 7:21-23).

But it also gives a remedy! In Jesus Christ, a man's thought life can be remade. Christ gets hold of the problem by beginning from the inside of a man.

Let God remold your minds from within, writes the Apostle Paul. (See Rom. 12:2.)

God offers His life-changing strength to you. He offers to remold your mind, to give you a new mind—a mind like Christ's.

Your part in all this? Take Him at His word.

Forsake, give up the old way of thinking. The Bible says, "Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord . . . for he will abundantly pardon" (Is. 55:7).

Accept His offer of new life. Pray:

"Search me, O God, and know my heart:

try me, and know my thoughts" (Ps. 139:23).

"Create in me a clean heart, O God;

and renew a right spirit within me" (Ps. 51:10).

The power of God can cast down imaginations and bring every thought into captivity to the obedience of Christ. (See 2 Cor. 10:5.)

Then consciously fill your mind with thoughts of value! A mind full of clean, strong thought is creative, potent; it crowds out the less worthy thoughts that buzz around like flies seeking entrance.

"All that is true, all that is noble, all that is just and pure, all that is lovable and gracious, whatever is excellent and admirable—fill all your thoughts with these things" (Phil. 4:8, NEB).^{*}

Let the person of Jesus Christ enter your life, let the great purpose of Jesus Christ claim your allegiance, let the power of Jesus Christ control your thoughts and motives, and most of all, let the presence of Jesus Christ captivate your affections and you will have a new mind—"the mind of Christ" (1 Cor. 2:16).

Say . . . pardon me, but did you know that someone is tuned in on your thoughts right now? This moment, someone is reading your attitudes, your motives?

No creature has any cover from the sight of God; everything lies naked and exposed before the eyes of Him with whom we have to do! Heb. 4:13.

He is aware of your thoughts when they are scarcely formulated. Ps. 139:2, Norlie.

Don't say, "It's just God; He won't tell."

What you are afraid to do or say before men, be afraid to think before God.

Guard your thoughts; they can be heard in heaven.

Give yourself—heart, soul, strength, and mind—to Jesus Christ.

How can you do less?

What you think, you are!—David Augsburger, Harrisonburg, Va., delivered this message over the Mennonite Hour radio broadcast.



^{*}The New English Bible, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Book Shelf

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The Emerging Church, by Bruce Larson and Ralph Osborne. Word Publishers. 1970. 160 pp. \$3.95.

This book on the need of and opportunity for the church suggests that we should no longer talk about the "renewal" of the church but instead discuss the "emerging church." The authors are correct when they remind us that one cannot point back to any age of the church as its "golden age" and seek to renew that. The church has always been "becoming."

The reader will be inspired and stimulated with ideas that are usable. He will dream dreams for "When a man's dreams have died, the man himself has died in part." "Big business calls it brainstorming; the Bible speaks of dreaming dreams and seeing visions." Case studies are given as illustrations. This is a book to help the pastor face the 70s with enthusiasm, proposing plans for the day. We need the kind of dreaming and visions this book suggests. "Not a renewal, but a new thing" is needed. Should be available in church libraries. — Nelson E. Kauffman.

Christ in Your Shoes, by Buckner Fanning. Broadman Press. 1970. 142 pp.; \$3.50.

As the title suggests, this is a very relevant and practical book that applies Christianity in a world of great need. If you're looking for theory, don't read this book. But if you want to be inspired by a pastor who has put theory into practice, don't miss this.

The author was a former full-time evangelist. He does not see any conflict with his broad ministry to all kinds of needs. He says, "I'm still in evangelism. My definition of it has just enlarged."

You will be amazed at what one congregation can do in carrying out many forms of ministry. But this report is not to show what they have done but instead to say to you, "Look what Christians can do."

The book is packed with chapter titles that make you want to read on. Pastors and laymen alike will find this book very helpful. Here is a book the church librarian can enthusiastically "sell" to the readers in her/his congregation. — Norman Derstine.

• • •

Thank God for the Red, White and Black, by Jeanette Struchen. Lippincott. 1970. 57 pp. \$1.95.

Although this is Jeanette Struchen's third book of prayers, she hasn't grown stale. As

in her other books the prayers are simple, free, believing. "Prayer is freedom—to say whatever I want however I want, or to say nothing at all—with all the assurance of being understood," she declares.

Each prayer demands concentration. Most are not necessarily comforting but dig deep into current life in the world. Their brevity makes them suitable for busy people. Those who cannot stand new ways of praying will not like this book. But it will be especially good for those who find God very contemporary. Fine for church libraries, but even better at home when it can be picked up briefly at any time. — Sylvia Jantz.

For Sinners Only, by Jacob D. Eppinga. Eerdmans. 1970. 142 pp. \$3.95, cloth.

This is one of those rare books which help the reader be realistic about the New Testament church. We need to take the halo off the men in the church in the time of the apostles and let them be the human beings they really were, with faults and problems like those we find in ourselves and our brothers.

The author builds his material around the request to the Corinthians that each man should examine himself before he takes the communion. The style of presentation is fresh, crisp, vivid, and biblical. Paul becomes a real contemporary person and one with whom we can identify. This is a book I want to give to persons who feel that the church today is not good enough to take communion with, and to the person who feels he is afraid to take communion because he is not good enough. Both ideas are wrong and as we see Paul in this book we understand why. The book is pocket-size. Textual references are given in the last pages. — Nelson E. Kauffman

• • •

The Second Coming: Satanism in America, by Arthur Lyons. Dodd Mead. 1970. 211 pp. \$6.95, cloth.

The author underscores C. S. Lewis' warning that the powers of darkness are equally pleased with two equal and opposite errors about devils, namely, to disbelieve in them or to believe and to feel an excessive and unhealthy interest in them, when he says, "Man renders himself most defenseless when he refuses to believe. . . ."

The author identifies by name many of the persons and organizations in America that contribute to the spread and maintenance of Satanism. He supports a view

that this reviewer has held for a good while which is that sympathetic researchers in the whole area of the occult such as Hans Holzer "have done a whitewash job on the entire field. . . ."

Lyons' thesis is that the current resurgence of Satanism is taking on the aspects of a mass underground movement for the first time since the Middle Ages. One researcher into the resurgence of witchcraft discovered that it had come about in only the last three years and that in many cases the interest has been aroused by seeing the movie *Rosemary's Baby*. It is not incidental that Anton LaVey, who played the role of the devil in the movie is the pastor of San Francisco's Church of Satan. The tragic fact is that while the news media tends to report on the rise of witchcraft only in terms of sensationalism, the most serious aspect of the movement is its growth and practice in secret unpublicized ways.

Lyons knows the current Satanist scene intimately and while neither a cultist nor apparently a Christian himself, he does an excellent job of both recording and interpreting that scene. — Gerald C. Studer

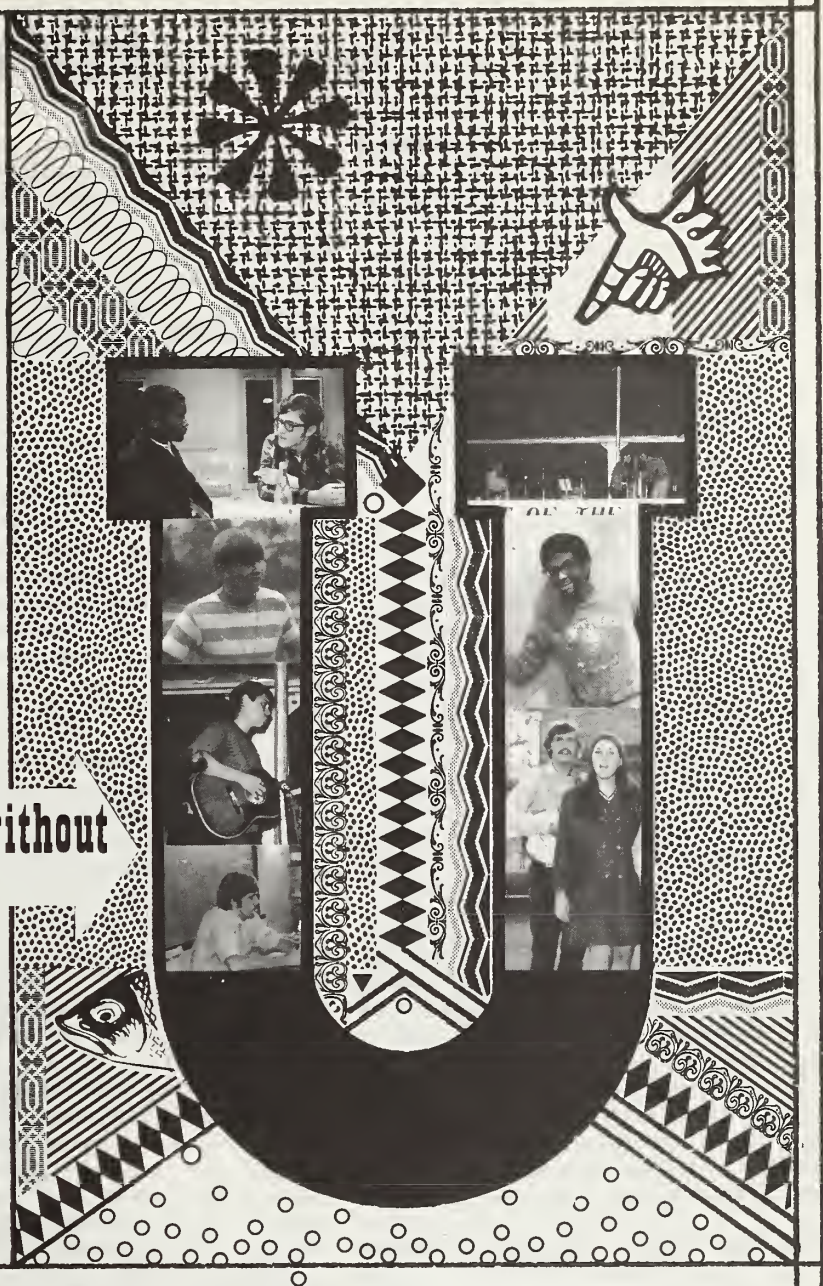
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God Ventures, by Irene Burk Harrell. Word Publishers. 1970. 131 pp. \$3.95.

Do you believe in miracles? If you do, this book will increase your faith; if you don't, it should cause you to look again at the matter of God in the affairs of men. Mrs. Harrell, the author, eager to inspire the youth of her church and community, collected a number of accounts of thrilling, miraculous episodes from the writings of such people as, David Wilkerson, D. L. Moody, Sir Wilfred Grenfell, Catherine Marshall, and others. The result was this book, a compilation of seventeen authenticated accounts of miraculous deliverances. There is, for instance, the deliverance of a missionary from a cannibal tribe, a businessman's rescue from the tenth floor of a burning building, a young Korean Christian's deliverance from a communist firing squad. Not all are physical deliverances, one is the account of a hardened criminal, converted on "death row," who went to his execution with the words, "My soul, purified, today returns to the City of God." One needs to remember, though, in reading a book like this, that God does not always intervene in this manner, and that if He does not, we still must believe Him and trust Him. The book is a real faith strengthener and should be in church libraries. — Earl Delp.

MISSION 71

YOUTH *are incomplete without* ACTIVITIES



Special Features:



Full participation in mass sessions, small NOW groups, flashes of action.



*July 1 — 4-6 p.m.
9-11 p.m.*

Get-acquainted activities and chicken barbeque at Lake Eureka Coffeehouse, Jim Krabill, guitarist; music groups from Chicago and St. Louis



*July 2 — 4-6 p.m.
9-11 p.m.*

*Recreation (swimming, tennis, softball)
Coffeehouse; refreshments and music groups*



*July 3 — 4-6 p.m.
9-11 p.m.*

*Recreation
Coffeehouse*

Items and Comments

A black Baptist minister told delegates to the American Baptist Convention annual meeting that the U.S. needs a black man as president.

"The present white leadership of the nation has forfeited the right to lead the nation out of its moral crisis," said the Rev. Jesse Jackson of Chicago, national director of Operation Breadbasket.

Mr. Jackson blasted the nation's priorities, saying that \$108 billion is being spent yearly for present and past wars and only \$19 billion for health, education, and welfare.

This is evidence of sickness, he declared. "Sickness," he claimed, "is the Nixon Administration's suggestion to take poor people off subsidy and let them make it as they can, and to put the Super-Sonic Transport (SST) back on welfare again."

Mr. Jackson criticized the 10-year, \$54 billion effort to put two men on the moon "to get boxes of rocks and to lift the national ego."

He said churches "would have authority" and be listened to on hunger, draft resistance, and prisoner rehabilitation if they conducted programs in those fields.

The United States must have the courage to admit that it made a mistake by going into Vietnam, John Kerry, who heads Vietnam Veterans Against the War, said in Minneapolis.

In two appearances before the annual meeting of the American Baptist Convention, the former Navy Lieutenant said the sacrifice of 50,000 Americans in the war must go to prove that there is a limitation of American power.

He said it was "heinous" to say that more men must die in Vietnam so America "won't lose face."

He accused the U.S. of "hypocrisy" in citing the Vietcong for violating international law when "we are more guilty of violating the Geneva conventions than any other country."

"We are murdering 200,000 civilians a year in the name of justice, peace, self-determination, and freedom," he said.

Mr. Kerry was sharply critical of the government of South Vietnam for holding 40,000 to 200,000 political prisoners in jail without trial. "Is this democracy?" he asked.

Mr. Kerry, a Catholic, belittled suggestions that there might be a "massacre" of South Vietnamese by Vietcong and North Vietnamese if the U.S. withdrew. "Once we've said we're going, it's ridiculous to assume that they have anything to gain by massacring people. There are at

least a million Catholics in North Vietnam and they are not being massacred."

At a news conference Mr. Kerry reported that the Vietnam veterans' organization is "growing incredibly." It had 1,500 members last fall, 3,000 in January, and since a full-page advertisement was placed in *Playboy* magazine in February has grown to some 13,000 members.

Taking his cue from the movie ratings, a Presbyterian minister in Cedar Bluffs, Neb., has advertised on the outdoor bulletin board of his church: "This church is rated GP—with parental guidance requested for youth." Mr. Henry Guinotte said he posted the sign in an effort to increase readership of the parish bulletin board and to build up Sunday church attendance. So far, he reports, "it seems to be working."

For all its faults and failings, television has managed, through the years, to get high parental ratings as a good, reliable baby-sitter. When Mom's busy fixing supper and Dad's pondering the profundities of the Sports Page, the kids often enough wind up in front of that efficient electronic entertainer. What do they watch? Well, for one thing, an awful lot of commercials. Yes, the Broadcasters Code allows children to be the targets of much more advertising per hour than adults. The code okays the allotment of 16 minutes of commercials in every hour of children's programs, compared with 10 ad minutes per hour in prime-time adult shows. That means by the time the average youngster has finished high school, he has seen 15,000 hours of TV—some 3,700 hours of which are commercials.

The American Baptist Convention voted to ask President Nixon and Congress to withdraw all U.S. military forces from Indochina "hopefully" by Dec. 31, 1971.

The vote was 1,451 to 199.

Delegates to the annual ABC convention also urged the president and Congress to:

—Direct all U.S. air, naval, and ground forces in Southeast Asia to refrain from taking the initiative in the dropping of bombs and firing of weapons.

—Pursue an impartial role in the October 1971 presidential election in South Vietnam and support the presence of an international, interreligious team of election observers.

—Pledge support for a program of economic reconstruction under the auspices of the United Nations.

—Develop methods of insuring meaningful employment and education opportunities for all U.S. military personnel returning from Southeast Asia.

An unexpectedly large loss in the membership of the national (Presbyterian) Church of Scotland was reported to the denomination's annual General Assembly in Edinburgh.

Other reports before the General Assembly criticized the "low standard" of church membership and advocated a "massive shake-up for the Kirk."

"Young people have only a poor illustration of the gospel we ask them to believe," it said. "Our evangelism lacks credibility."

This report added that a majority of communicants are seen to worship God only rarely; thus they make, nearly every Sunday, a massive gesture of unbelief.

More than half of the church's members give only trifling support, either in money or in service, to the great enterprises of Christian mission, the report noted.

American Jews are turning to smaller synagogues in search of the warmer, more personal relations and the close contact with the rabbi that they do not generally find in larger congregations, a study conducted by leading rabbis and social scientists disclosed.

In a report of the American Jewish Committee's Task Force on the Future of the Jewish Community in America, made public at the committee's 65th Annual Meeting at the Hotel Waldorf-Astoria, it was indicated that the synagogue was replacing the "extended family" that was the basis of Jewish life in America a few generations ago.

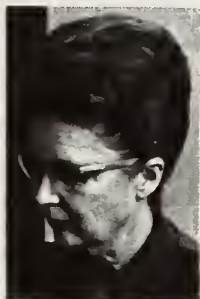
Today's American synagogue, the report added, is a product of alienation from family ties, and would not exist in its present form if Jews still had strong loyalties to the larger family. In some respects, the synagogue provides the "togetherness" that has largely disappeared from American Jewish life.

According to a Gallup Poll on church attendance, conducted January 1971, the college-educated group has not abandoned church attendance more than those who did not attend college. Forty-six percent of college graduates had worship in their weekly schedule in comparison to 41 percent of those who had not attended college.

CHURCH NEWS

"Reconciliation" Is WMSA Theme at Mission 71

In keeping with the Mission 71 theme, "God's NOW Community," the Women's Missionary and Service Auxiliary (WMSA) sessions the first week of July at Eureka, Ill., will focus on "NOW Reconciliation" as one practical aspect of the overall convention emphasis.



Beulah Kauffman

WMSA sessions begin at 9:00 a.m. on July 1 with a delegate business meeting. Special attention will be given to the upcoming Mennonite Church reorganization and the new structure's effect on future WMSA planning.

Following a special music presentation, Fran (Mrs. Robert) Gerber, missionary on furlough from Araguacema, Brazil, will offer a devotional meditation. Mrs. Clarence Imhoff, Roanoke, Ill., and Mrs. Maurice Yordy, Eureka, are coordinating special women's and girls' music groups.

The 1:30 p.m. meeting, to be largely inspirational in nature, will feature Irene (Mrs. Edwin) Weaver, veteran missionary to West Africa. Also scheduled is a dialogue on reconciliation followed by one-minute "spot testimonies" from the congregations.

gation.

The 7:00 a.m. July 2 women's prayer breakfast, a yearly highlight of WMSA-related activities, is to feature home and overseas missionary women and pastors' wives serving as small-group leaders. All WMSA activities, including the prayer breakfast, will convene in the Reagan Center auditorium/gymnasium on the Eureka College campus.

The WMSA executive committee, which plans special women's activities each year, will meet June 29 and 30. A WMSA lounge and display area will be in operation during Mission 71.

According to Beulah Kauffman, WMSA executive secretary, anyone interested in the work and program of WMSA is invited and encouraged to attend any or all scheduled activities. WMSA programming has been shortened this year in an effort to encourage more women to stay for the July 1-3 Board public session.

WMSA sessions are one among many component parts of Mission 71, the 65th annual missions convention sponsored by Mennonite Board of Missions, Elkhart, Ind. Program planning attempts to provide a strong spiritual mission emphasis whereby every member of the family can participate and find opportunity and growth on his own level.

Minority Music Programmed for Mission 71

"Yesu amefufuka, Yesu amefufuka,
Ametoka kuburini.
Haya, shangilia, Haya, shangilia,
Ametoka kaburini."

("Our Savior has arisen,
Our Savior has arisen,
He has left the grave victorious.
Therefore let us praise Him,
Therefore let us praise Him,
He has left the grave victorious.")

The Swahili hymn, "Haya, Shangilia," is one of several African selections to be used at Mission 71. Mary K. Oyer, music professor at Goshen (Ind.) College, is planning to bring together minority forms of music as an integral part of the mass worship sessions to be held July 1-3 at Eureka (Ill.) College, site of the 65th annual meeting of Mennonite Board of Missions, Elkhart, Ind.

Choirs from Mennonite congregations representing minority groups have been invited to sing and interpret the genres of music experienced in their various cultural contexts. In addition to using *The Mennonite Hymnal* for congregational singing, the Mission 71 program booklet will contain approximately 14 songs and hymns in English, Spanish, and Swahili (with English translations).

Choirs and individuals will lead in singing and introducing what will likely be "unfamiliar music" to the larger Mission 71 audience. African music, for instance, depends much on antiphonal singing. Also gospel music as utilized in black congregations must be "experienced live."

"No song is sung the same way," said John Powell, who will participate in singing and interpreting American Negro spirituals. Powell is executive secretary of the Minority Ministries Council for the

Mennonite Church.

Musical groups representing some of the 145 minority congregations in the Mennonite Church who plan to participate in Mission 71 include: Lawndale, Chicago; Rehoboth, St. Anne, Ill.; Bethesda, St. Louis, Mo.; Burnside, Columbus, Ohio; and Ninth Street, Saginaw, Mich.

Assisting Miss Oyer with the music are Jerry Derstine, a Voluntary Service worker in Pass Christian, Miss.; and Randy Noe, a child care worker at Frontier Boys Village, Colorado Springs, Colo.

Directions to Mission 71

There are several ways to travel to the July 1-5 Mission 71 convention at Eureka, Ill., says Boyd Nelson, Mennonite Board of Missions' staff member assisting with programming.

Persons driving in or coming by bus (as some are) from the north, east, or west, take U.S. 24 to the four-way stop (there is only one) in the center of Eureka. Turn south (right if traveling from the west; left if coming from the east) on R. 117. A few blocks south is Cemetery Street off to the left. Signs there will point to Mission 71. Public sessions will be held in Reagan Center gymnasium/auditorium on the Eureka College campus.

Persons from the south should turn off Interstate 74 at the Goodfield exit and pick up R. 117 north at Goodfield. On the south side of Eureka is Cemetery Street with Mission 71 off to the right.

The transportation committee suggests that the best means of public transportation is Ozark Airlines to Peoria. Rail service via Rock Island comes to Peoria, and the Santa Fe has traditionally stopped at Chillicothe, although the status of these services is currently unstable with the new rail passenger arrangements.

Happy traveling . . . and safe traveling, too.

Haiti Director Reports All Is Calm

Paul Derstine, program director for Mennonite Central Committee in Haiti, reported that the area surrounding Grande Riviere du Nord is calm following the recent abolishment of the militia in Haiti, following the death of President Duvalier. He reported that the order for abolishing the late president's private militia came to Grande Riviere by way of a Cape Haitian captain.

The first reaction after the announcement was great jubilation and celebration and the Grande Riviere unit thought the people were celebrating a football victory. It soon became apparent that more was involved as rocks were bounced off the tin roofs and the noise became concentrated into groups

which began moving around the town.

During the night a neighbor's house was ransacked by a group and he was beaten. The next morning all appeared calm with schools and shops open as usual. Some of the contenders were jailed while others were escorted out of town.

The whole experience was sobering for the Grande Riviere unit as they watched these events unfold. They were never quite certain as to how far the activities would be carried.

Derstine said that the unit realizes the significance of these activities and has responded in a good spirit of cooperation. He requests that as the staff continues its work and plan as usual, that those at home will pray for them that they might work with inspired wisdom during these days of change.

Pastor-Wife Seminar Held

One of the first groups to mesh into the pattern of summer activities for the Midwest Church Center on the Hesston College campus was a seminar, June 2-8, for pastors and their wives. The program was designed to assist ministers who were in transition. It carried the caption, "Perspectives on the Pastoral Ministry."

The program was sponsored by the committee on the Ministry of the (Old) Mennonite Church. The purpose of the seminar was to upgrade the usefulness and effectiveness of ministers in the Mennonite Church. The seminar planners felt that for ministers in a period of transition it was an appropriate time to reflect, to evaluate, and to plan for the future. Consequently a program was developed to focus on related issues.

Topics in the seminar included: "Tensions Our Roles Bring into Our Family Relationships," "Polarizing Issues and Biblical Theology," "Group Dynamics Labs Suitable for Use in Our Congregations," and "Psycho-Drama and Role Training."

Leaders for the seminar were Howard Zehr, executive secretary of the Mennonite Church, who also served as coordinator of the seminar; Clayton Beyler, Bible

teacher and dean of Hesston College, led the discussion on polarizing issues; Ray Keim from the staff of Oaklawn Psychiatric Center and John Lederach, chaplain at Hesston College, were group trainers and counselors; Paul Miller, Professor of Practical Theology at Associated Mennonite Biblical Seminaries, was available for counsel and led a discussion of the use of sensitivity training in congregational life. Margaret Cheatham of the Prairie View staff had charge of psycho-drama and role training.

Fifteen couples participated in the seminar. Participants were enthusiastic about this kind of renewal experience.

Conference on Evangelism Planned

Eastern Mennonite College and Seminary will sponsor a four-day Conference on Evangelism July 27-30, announced George R. Brunk, dean of Eastern Mennonite Seminary, today (Thur., June 3).

Brunk said he expects several hundred church workers—lay members, church school teachers, missionaries, and pastors—to attend the all-day sessions.

Among the guest speakers will be three local pastors and two evangelism authorities from Lynchburg and Dallas, Tex.

The local speakers will be Roy D. Kiser, executive secretary of the Virginia Mennonite Board of Missions from Stuarts Draft; Glendon L. Blosser, secretary-treasurer of Virginia Mennonite Conference from Harrisonburg; and Alvin Kanagy, pastor of the Weavers Mennonite Church, also from Harrisonburg.

Jerry Falwell, pastor of the Thomas Road Baptist Church in Lynchburg, and George W. Peters, professor of world missions at Dallas Theological Seminary, will also address the church workers. Peters is a member of the Mennonite Brethren Church.

Myron S. Augsburg, president, Brunk, and John R. Mumaw, professor of Christian education, will represent the EMS faculty on the program.

The purpose of the conference "is to

stimulate interest all across the church in the task of evangelism," said the EMS dean. He expressed the conviction that "the time is now for evangelism. The population of the world is increasing 10 times faster than church membership."

While persons attending the conference will not be charged, Brunk said EMS would lift several offerings to help defray expenses.

The college will provide lodging and meals at a minimal charge. All sessions will be held in air-conditioned EMHS auditorium.

Kenneth Weaver Honored

Kenneth J. Weaver was cited for 15 years of outstanding leadership in the mass communications field at a Mennonite Broadcasts reception on June 4.

In making the presentation, Lewis E. Strite, Mennonite Broadcasts' president, noted the widening influence of Mennonite Broadcasts' programs and Weaver's role in them. "We are grateful for your administrative capabilities and understanding of creative communications which have earned recognition by the communications industry," Strite said.

Weaver serves on the Steering Committee of the World Association for Christian Communications' North American Section of Broadcasters. He is chairman of the Mass Media Section of PROBE 72, the all-Mennonite Consultation on Evangelism. He is also heading up the building project for the Chicago Avenue Mennonite Church in Harrisonburg, Va.

Mennonite Broadcasts, Inc., with offices in Harrisonburg, is the mass communications division of Mennonite Board of Missions, Elkhart, Ind.



Kenneth J. Weaver

Church Ministries Day Held

On May 15, fifty-two persons took part in a Church Ministries Day sponsored jointly by the ministerial committees of the Franconia Conference (Mennonite Church) and the Eastern District Conference (General Conference Mennonite Church). The event was held at Camp Men-O-Lan, near Quakertown, Pa., for the purpose of helping members of congregations to discern more clearly their calling in the service of Christ and to assist them in further preparation to fulfill their places of ministry in the church and her mission. Persons attending were of a wide age range and represented various roles in their respective



Pastors and wives in attendance at seminar

congregations and communities. Some follow-up help is planned for the attendees.

Resource persons who gave presentations and led discussions were: Ross T. Bender, Dean of the Associated Mennonite Biblical

Seminaries; J. Herbert Fretz, Church Relations Representative of Mennonite Biblical Seminary (GC), Elkhart, Ind.; and G. Irvin Lehman, Professor of Old Testament, representing Eastern Mennonite Seminary.



Mission Workers Express Concern for AWOL Soldier

Dear Congressman:

We are missionaries serving in Japan under the Mennonite Board of Missions and Charities, Elkhart, Ind. We are writing to you in behalf of Larry from your district. We believe you are personally acquainted with Larry's family.

We have been befriending 20-year-old Larry over the past months, helping him to terminate an AWOL and a brig-escape period and turn himself in voluntarily. After personally going with him back to the base to turn himself in, I was forbidden to keep in touch with him. The legal (civilian) counsel we secured for him was told to stay away.

Larry received a comparatively light sentence of six months in the brig and a dishonorable discharge. But on top of this, he was given 11 more months in the service with a six-month order to Vietnam. The other evening I had a phone call from Larry. He had walked out of the brig again where he was being detained here in Japan. I believe this is his fourth escape in five months. He couldn't face Vietnam again. We made a midnight trip of 150 miles to pick him up and brought him home with us.

We are again urging Larry to turn himself in. We will try to get assurance that he can actually have the civilian legal counsel we will provide for him and that we

may visit him. Beyond that, is there anything you can do to help him get an immediate discharge — dishonorable, if necessary? The lad is no good to the army anymore. As I see it, his greatest crime was that he just simply could not face Vietnam anymore after two years of slugging it out there. He desperately needs psychiatric help which we cannot get for him in hiding. He harbors antisocial feelings which need alleviation in a non-brig atmosphere.

We are concerned about Larry and his future. We are even more concerned about the many other Larrys who are in this war against their own wishes and against all that they know to be good and right. We are concerned about the carnage and suffering our relief workers in Vietnam see daily. We must look to men like you to free our beloved America from the shackles of the military and restore it to the bastion of freedom and peace it once was, in which her own citizens are freed from involuntary servitude and which the peoples of the world can again respect and look up to without fear.

Please help Larry through the channels that are open to you, and please help all of us, your freedom-loving fellow Americans.

Peace be with you. — Carl and Esther Beck, Peace Section Representative, Japan.

Kenya TAP-ers Aid in Relief

Three Mennonite Central Committee TAP-ers in Kenya, Colin Mishler, Dan Miller, and Jay Goering, spent ten days in mid-April in Garissa, Kenya, establishing and directing the MCC famine relief activities in that area. Mishler and Miller set up procedures for purchasing cattle to be slaughtered to provide meat for the emergency soup kitchens which had been set up to aid the starving people. Goering was in Garissa a week later to check the progress of the soup kitchens. He reported that the cattle-purchasing scheme was working well and that a local man had been hired to buy the cattle and see that the meat gets to the soup kitchens.

MCC had sent \$5,000 to Kenya for the purchase of food at the beginning of the famine. Most of this money was used to buy cattle to feed the famine-stricken people. CARE donated \$2,000 for the same project.

In March MCC had also sent five hundred thousand vitamins to Kenya. Since that initial shipment, TWA has airlifted a

second shipment of 78,000 vitamins to Nairobi.

The Swiss Mennonites received a donation from their government of 8,800 pounds of whole milk powder. This was shipped by Africa Air Lines to Kenya the last week of April.

In recent letters Hershey Leaman, MCC representative in Kenya, wrote, "I am now pleased to report that the rains have come to most parts of Kenya and everyone is looking forward to a quick recovery from the past months of suffering. It is estimated that there are now enough funds, food, and medical supplies to handle the present emergency. The coordinating committee for famine relief has predicted that it will take from two to three months to restore the drought-stricken areas to normal living conditions. Thus many of the relief efforts will continue for this period of time. The cattle-purchasing scheme is working well. I feel that our most effective contribution at this point will be to continue purchasing

KITCHENER 71

Kitchener 71 meets August 16-19, 1971 (Monday through Thursday noon), at Rockway Mennonite School. This gathering will include a Constitutional Assembly, the last abbreviated sessions of Mennonite General Conference and each of the three Boards, and the convening session of the new General Assembly.

the cattle at selected areas and to supply more milk powder. We are no longer in need of vitamins, corn meal, dried vegetables, or canned meat. The urgency for food is not so great now as it was earlier."

William Lauver: Fifty Years in Spanish Work

This month marks the 50th anniversary of William Lauver's initial involvement in mission work with Spanish-speaking people. Fifty years ago, William and his wife, Florence, left the United States for Argentina, South America.



William Lauver

However, his involvement in the work of the church did not begin with his call to South America. After being ordained at the Lauver congregation in Juniata County, Pa., in November of 1917, he spent time in evangelistic work and participating in the work of the Altoona, Pa., mission.

A leader from Elkhart approached the Lauvers about their availability for work in Argentina. William Graybill, their bishop, and Noah H. Mack, on behalf of the conference, encouraged William and Florence to respond to this call, since Eastern Board had no overseas work at this time. A stirring message by Bishop Mack helped the home congregation agree to release Brother Lauver. The mission and bishop boards gave their encouragement, and in June of 1921 the Lauvers arrived on the field.

While the Lauvers served under the General Board, their support came from the Lancaster Conference constituency. Their involvement in South America helped arouse in Lancaster Conference some interest in foreign missions, and helped prepare the way for Eastern Board to undertake work in Africa.

After their first seven-year term, William and Florence returned on furlough. For part of this time they helped among the Cubans in Tampa, Fla., until their return to Argentina in October of 1929. Again, during their 1937 furlough, the Lauvers responded to a request to get involved in home mission work in Johnstown, Pa. During these two years, they discovered Mexican-Americans in the community; they added some services in Spanish.

Upon their return to Argentina for a third term of service, William and Florence began to work in a new section of Argentina, opening new missions in several villages and towns. Health problems required them to return to the United States permanently in 1945 after 24 years of service.

However, this return from the field did not mean an end to the Lauvers' involvement in Spanish mission work. For, after a furlough, they accepted a three-year term of service in Mathis, Tex. Again, forced to move for health reasons, they relocated in Davenport, Iowa, where they found many Mexican-Americans, and began services.

In the summer of 1954, William received a call from the secretary of Eastern Board to help temporarily with the Spanish work in Lancaster County. William accepted and eventually moved his family to the East when it became evident that his involvement would be more than temporary. He and his wife worked together in Spanish witness in Lancaster area until her death in 1966. William's active involvement totaled fifteen years. Since 1969 he continues to assist as health permits.

Chester Wenger, Secretary for Home Ministries, paid tribute to the quiet pastoral ministry Brother Lauver had among the Spanish brethren. As a father among them, he was a real source of strength during the time when part of the group was led to withdraw from conference affiliation; he helped bring about the early reconciliation. — Mary Jean Kraybill.

Youth Leaders to Meet in Illinois

A three-day training experience for congregational youth leaders is planned for July 22-25 at Camp Menno Haven, Tiskilwa, Ill. The weekend will begin with registration at 6:00 p.m., Thursday evening, and conclude with lunch on Sunday.

The basic resource persons for the weekend are Gene and Mary Herr, Directors for Christian Education at Goshen College Mennonite Church; Art and Nova Smoker, churchwide youth workers from Scottdale, Pa.; Delbert and Luetta Culp, youth ministers for Indiana-Michigan Conference; Jim Dunn, youth secretary for Illinois Conference; Jim and Elaine Clymer, music major and high school teacher from Elkhart, Ind.; and Roger Hochstetler, pastor in Fort Wayne, Ind.

The weekend is designed to help leaders:

- think through their roles as leaders
- become more conversant with issues youth face
- gain new youth program ideas
- learn to work supportively with other youth leaders
- discover new implications for following Jesus today.

Each congregation in Indiana, Michigan, and Illinois is encouraged to select a team of at least four persons—two adults and two youth—to attend the training seminar. Teams should include persons who will be leading youth group life during the coming year.

The program will include in-depth Bible study, consideration of life issues, resources for effective youth programming, creative worship, and recreation. Opportunity will be provided for each congregational team to share together to begin creating a youth program specifically related to congregational needs. There will also be opportunity for personal interaction with resource persons.

Cost for the weekend is \$15 per person. Congregations are encouraged to help under-

write the expenses of their representatives.

Persons desiring to register for the seminar should call or write Delbert Culp, youth minister, 3003 Benham Ave., Elkhart, Ind. 46514; phone: 219 294-1100. A five-dollar deposit should be included with the registration.

The Camp Menno Haven Youth Leaders Seminar is part of a churchwide effort to provide help for congregational youth leaders during the summer of 1971. Other seminars are planned for:

Drift Creek Camp, Lincoln City, Ore. — June 24-27

Rocky Mountain Mennonite Camp, Divide, Colo. — July 22-25

Spruce Lake Retreat, Canadensis, Pa. — Aug. 6-8

Toccoa Falls Institute, Toccoa, Ga. — Aug. 16-21

Brock University, St. Catharines, Ont. — Aug. 19-22

The seminars are a joint effort of district conference youth ministries and churchwide youth offices in Scottdale, Pa., and Newton, Kan.

Bible School Held in Hokkaido

Thirty Mennonites from all parts of Hokkaido, Japan, met in Obihiro for annual Bible school sessions, May 1-3. The theme, "The Christian and the World," was developed in a series of lectures by Marvin Miller, missionary with Mennonite Board of Missions, Elkhart, Ind.

In his opening lectures Miller traced the theme of "Christian" and "world" through the New Testament, noting especially the points at which the early church met resistance to its testimony. One exercise involved reading assigned passages in Acts concerning persecution and thinking of related experiences in the history of the Japanese church.

During one session each participant listed the most pressing problem in his experience as a Christian in society. These concerns provided the agenda for the final part of the session as four "churches" were created and "pastors" appointed to work at a Christian solution to these problems. Each group formulated a statement of belief on its assigned subject.

A particular tension arose concerning the Christian and his work. This group concluded that a Christian should seek employment which offers him freedom to participate in Sunday worship and which expresses humanitarian concern.

A second group tackled the problem of community organizations, a unique problem

God's now community

Eureka College Campus
Eureka, Illinois

June 29 — July 5

from a Western point of view. Communities within Japan's cities are organized to take on various responsibilities. What happens, though, when a community schedules a clean-up day for Sunday morning? If the church goes ahead with its normal schedule, it in effect "ignores" the community.

This group decided that each church activity should be analyzed for its overall effect on the community. This might mean, for instance, that church members should consider participating with the community in the morning and delay the worship service until later in the day, thus allowing for increased interaction between church and community.

Obihiro Mennonite Church was filled to capacity on May 2 for the regular Sunday morning worship service. As is typical in some Japan Mennonite churches, the total group also shared in a fellowship meal.

Pastor Jiro Ishimoto of Ashoro presented two concluding talks on "Christian Marriage." Christian marriage is a real concern, he said, because Christians are few in number and strong pressure is exerted on young people to get married as they come of age. The group suggested that church leaders should speak to this issue once or twice each year.

This year's Bible school replaced what was formerly known as the Hokkaido Mennonite winter Bible school held Jan. 1-3 each year. Winter weather and fuel expenses triggered a motion to shift the date to spring. The school caters to the Mennonite lay member and provides concentrated Bible study and fellowship. When asked if this year's school was worthwhile, several young people in attendance responded with a resounding "yes."

Germantown Appointment Announced

The Germantown Mennonite Church Corporation has recently announced the appointment of Melvin Gingerich to a new post as Director of the Germantown Mennonite Center. The new position, which Gingerich will assume in September 1971, has been created out of a vision developing over the years among various Mennonites in eastern Pennsylvania for a multifaceted program of witness and mission.

The small, yet vital congregation at Germantown, itself solidly behind this vision, has graciously offered to allow the two-centuries-old Germantown meeting-house to come to represent the "gateway" of Mennonitism into the New World during Colonial days. The larger corporation was then formed to further and help implement this vision. In October 1970 the corporation was enlarged to help bring about a balanced representation of American Mennonitism in general.



Mr. and Mrs. Melvin Gingerich

The timing seemed right to initiate a broader program, and Melvin Gingerich has agreed to spearhead a projected program which will involve not only community mission, but will also include an information center and witness to what might be called the Mennonite vision through the centuries. In light of the Philadelphia bicentennial of 1976, the timing of this work and the new Gingerich appointment comes at the appropriate moment, although the whole project is being planned as a major center to serve the ongoing needs of community, student, tourist, and congregation.

Habegger Visits MCC HQ

Howard Habegger and his wife, Marlene, visited Mennonite Central Committee headquarters and Eastern Mennonite Board of Missions and Charities June 2-4. Habegger will assume the position of Executive Secretary of the Commission on Overseas Missions for the General Conference Mennonite Church, Newton, Kan., on Sept. 1. The purpose of his visit was to become acquainted with the programs and personnel of MCC and EMBMC and seek new ways of working together with the Commission.

Habegger served as pastor of the Grace Mennonite Church, Lansdale, Pa., and they served as missionaries in Colombia, South America, from 1962-68.

One of his main concerns today is mission endeavor for the poorer nations, often referred to as the Third World. He stated that the church is now involved in a new and second mission effort. He would like to see the emergence of strong churches world-wide. "Even though one third of the world has not heard of Christ, the church has been planted in almost every country of the Third World," he stated.

He sees a new model for missionaries in which they must possess flexibility, mobility, and dispensability. No longer is the missionary "a big frog in a small pond, but

rather a small frog in a big pond."

"The 'new' missionary must be a servant of the church in a new way bearing the cross in the form of a towel and basin. He must identify himself with the people and church not necessarily in the external form of dress and personal habits; but more with the attitudes and feelings of the people. The missionary must have no doubt as to the purpose for which he has come. Regardless of his specific assignment, he should be dominated by one central concern — that men and women will find new life in Christ," he told the MCC staff in its chapel period.

While others see this time as a time of despair, he sees this era as an age of promise.

Relief Sale Committee Presents Check to MCC

The Tri-County Relief Sale committee closed its 15th consecutive season with the annual business meeting on May 24 in the dining hall of Mennonite Central Committee headquarters, Akron, Pa. John Hostetler, MCC director for Material Aid, welcomed the guests and John Rush, pastor of the Zion Mennonite Church, Birdsboro, Pa., offered prayer for the evening meal. Approximately 70 persons who were active in conducting this year's sale attended the dinner meeting.

After the meal, Don Taylor, chairman of the 1971 sale, called on Titus Sensenig to tell the group of an incident which occurred in connection with his and Mrs. Sensenig's strawberry pie project. Sensenig displayed a framed letter and autographed photo which was sent by Pennsylvania's Governor Milton Shapp. On the sale day, one of the governor's secretaries purchased nine strawberry pies. The governor tasted one and sent his note of praise and appreciation for the delicacy and for the spirit of the relief sale.

Treasurer Paul Hoover reported a net income from the 1971 sale of \$38,000, an increase of \$1,000 over the 1970 sale. Don Taylor then presented the check to John Hostetler. He also presented Hostetler the checks from the mid-Kansas sale for \$23,000 and from the West Coast sale for \$18,000. The three checks totaled \$79,000. Hostetler then spoke briefly on how the money raised by relief sales is used. He cited the recent famine crisis in East Kenya as an example.

All of the outgoing Board members were reelected for a three-year term. April 29 was set as the date for next year's sale. It was noted that while the Tri-County Sale is no longer the largest of the relief sales, it is the oldest.

FIELD NOTES

Projections for Probe 72 stir interest of Fort Wayne area evangelical Mennonite pastors, reported Probe Chairman Myron Augsburg. "Everywhere I go, I find anticipation of the event," said Augsburg. "Interest is focused on Probe's plan for the sharing of experiences in evangelism, rather than talking theory." Program plans will be made public shortly.

Larry Kehler, Winnipeg, Man., has been named editor of *The Mennonite* to succeed Maynard Shelly who resigned in February. Kehler will begin his service on July 15 and assume full editorship in September. His contract is for two years.

Twenty \$50 scholarships are available from Laurelville Mennonite Church Center. These are for pastors and their wives to be applied to any of three Personal Encounter Retreats with John and Naomi Lederach. The three retreats will be held July 4-10, July 11-17, and August 1-7. These are intensive small-group brotherhood experiences to help people to be more fully what God intends.

The scholarships became available recently when the LCC Board decided to raise funds in a special drive for pastors who need additional financial help. Write Arnold Cressman, Laurelville Church Center, R. 5, Mount Pleasant, Pa. 15666, or call 412 423-2056.

Calendar

La Junta Mennonite School of Nursing Homecoming, La Junta, Colo., June 25-27.
Mission 71, Eureka College Campus, Eureka, Ill., June 28—July 4.
Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.
Alberta-Saskatchewan Conference Annual Sessions, Kalispell, Mont., July 15-18.
Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
South Central Conference Annual Sessions, July 23-25.
Indiana-Michigan Conference annual sessions, July 29—Aug. 1.
Conservative Mennonite Conference Annual Sessions, Wellman, Iowa, Aug. 3-5.
Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.
Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.
Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.: Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18, Mennonite General Assembly, Aug. 18, 19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Washington-Franklin Conference Annual Session, Aug. 26.
Washington-Franklin Conference Session, Hagerstown, Md., Sept. 8.
Lancaster Conference Fall Session, Mellinger Church, Lancaster, Pa., Sept. 16.
Churchwide Youth Council, Chicago, Ill., Sept. 24-26.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Free Church Hymnals (56) can be had from the Pleasant View Mennonite Church, Mt. Pleasant, Iowa, by writing to Gary Graber, R. 3, Mt. Pleasant, Iowa 52641.

David Augsburg and Paul Erb, on Tuesday, June 29, will make appearances on WLYH-TV, 9:00-9:30 a.m.; WGAL radio, 11:00-11:25 a.m.; WGAL-TV, 12:30-1:00 p.m.; and WDAC-FM, 2:00-3:30, discussing their latest books and their participation in the Mennonite Autographing Event to be held that evening, Tues., June 29, from 7:00-10:00 at the Dutch Family Festival in Lancaster.

"Sharing Concerns Bible Conference" to be held at Amboy Community Building, Amboy, Ind., July 9, at 2:00 p.m., until Sat. eve., July 10. For further information contact Emanuel Hochstedler, R. 4, Box 31, Kokomo, Ind. 46901.

Mervin Yoder, Bristol, Ind., underwent open heart surgery in April and has developed complications. The family expresses appreciation to all who have prayed and covet continued prayer.

Carl Horning has returned to the United States from Pine Grove Academy, Honduras. His address is R. 5, Lebanon, Pa. 17042.

Harold and Annetta Miller, EMBMC missionaries in Tanzania, are scheduled to arrive in the United States on June 23. Their summer address will be 76 Greenfield Rd., Lancaster, Pa. 17602.

Anna Mae Herr and Ruth Sauder, EMBMC missionaries at Pine Grove Academy, Honduras, arrived in the Lancaster, Pa., area on June 20. Miss Herr's address is 1125 Beaver Valley Pike, Lancaster, Pa. 17602. Miss Sauder's address is R. 1, Manheim, Pa. 17545.

Change of address: Urbane Peachey from Beirut, Lebanon, to Mennonite Central Committee, Box 2238, Jebel Amman, Amman, Jordan. Orie L. Roth from Fresno, Calif., to Wayland, Iowa 52654. J. C. and Ruth Wenger from Goshen, Ind., to Union Biblical Seminary, Yeotmal, Maharashtra, India. After Nov. 25: Eastern Mennonite Seminary, Harrisonburg, Va. 22801.

New members by baptism: one by baptism and two by confession of faith at Wayside Chapel, Pedro, Ohio; two at Good Shepherd, Bronx, N.Y.; twelve by baptism and one by confession of faith at Hartville, Ohio; six at Huber, Carlisle, Ohio.

Earl Buckwalter, Hesston, Kan., writes: "Selena Shank tripped and fell in her yard on May 31 and had surgery on broken hip. Surgeon reported everything normal." Mrs. Shank was a missionary in Argentina (both Central and Chaco) from 1923 to 1950 and is now retired at Schowalter Villa, Hesston, Kan. 67062. She will appreciate hearing from her many friends.

Overseas missionaries returned or return-

ing in June: Robert Witmers, Edwin Weavers, Carl Becks, David Helmuths, Ronald Guengerichs, Charles Shenks, and John Beachys.

Missionary Orientation began at 9:00 a.m. on June 16 at Mennonite Board of Missions headquarters. Approximately 30 missionaries—new appointees and on furlough from Japan, Brazil, Argentina, India, Ghana, Puerto Rico, Uruguay, France, England, and Paraguay—will participate in the program which concludes on June 24. Speakers include: Howard Charles, Carl Kreider, Howard Kauffman, John W. Miller, Dr. George Mark and headquarters staff.

The Takio Tanase family from Japan, who has been living at 800 College Avenue in Goshen the past two years, will move to Elkhart later this month. Their address will be: 504 Garfield Avenue, Elkhart, Ind. 46514.

Fifty-ninth Annual Bible Meeting, Elizabethtown Mennonite Church, Elizabethtown, Pa., June 26, 27. Speaker will be Glen Sell, Landisville, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alderfer, Curtis Neal and Marian (Hunsberger), Lansdale, Pa., first child, Melanie Kay, May 28, 1971.

Baechler, Glen and Rhoda (Zehr), New Hamburg, Ont., third child, second daughter, Rhonda-Ann Catharine, May 6, 1971.

Charles, Abram H. and Ruth (Keller), Lancaster, Pa., sixth child, fifth daughter, Rosene Marie, May 28, 1971.

Clemmer, Marlin and Janet (Ruth), Souder-ton, Pa., first child, Wanda Lynette, May 2, 1971.

Good, Loren and Elaine (Oswald), Morton Grove, Ill., a daughter, Elizabeth Ann, Apr. 26, 1971.

Guhr, Adolf and Elda (Roupp), Newton, Kan., fourth child, third daughter, Lori Beth, Mar. 15, 1971.

Hampton, Arthur and Jean (Lehman), Lancaster, Pa., fifth child, third daughter, Julie Bonita, Jan. 28, 1971.

Imhoff, Ray and Becky (Roth), Ft. Wayne, Ind., second child, first son, Derek Ray, Feb. 27, 1971.

Martin, Larry and Kathryn (Gehman), Harleysville, Pa., first child, Steven Lee, May 14, 1971.

Miller, Edwin and Carol (Wenger), Santa Barbara, Calif., second son, Matthew Scott, May 18, 1971.

News-wanger, R. Wesley and Marian (Eby), Bronx, N.Y., third child, second son, Daryl Shawn, Jan. 9, 1971.

Nice, Loren H. and Susan (Myers), Portland, Ore., second child, first son, Matthew Loren, May 18, 1971.

Pusey, Raymond M. and Hannah (Lehman), Boswell, Pa., second daughter, Agnes Rose, May 22, 1971.

Sangrey, Gordon L. and Bonnie (Martelle) Strasburg, Pa., first child, Gordon Scott, May 30, 1971.

Wenger, John and Joyce (Cortez), Des Allemands, La., second child, Stacy Lynette, born Feb. 25, 1971; adopted Apr. 2, 1971.

Yordy, Elton and Sharon (Sommers), Flanagan, Ill., second child, first son, Reynold Kurt, May 31, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Ebersole — Rohrer. — Abner L. Ebersole, Elizabethtown, Pa., Stauffers cong., and Anna Mae Rohrer, Lancaster, Pa., Mellingers cong., by Paul G. Landis, May 29, 1971.

Freed — Reinford. — Laverne W. Freed, Earlington, Pa., Franconia cong., and Lorraine L. Reinford, Souderton, Pa., Spring Mount cong., by Paul Ruth and Curtis Bergey, May 29, 1971.

Grube — Breneman. — James R. Grube, Lititz, Pa., Brethren Church, and Doris A. Breneman, Lancaster, Pa., Neffsville cong., by John R. Martin, June 5, 1971.

Jones — White. — Darwin Jones, Wellman, Iowa, Methodist Church, and Donna White, Parnell cong., Parnell, Iowa, by Wilbur Nachtigall, Apr. 24, 1971.

Layton — Murray. — Jack B. Layton, Jr., Marion, Pa., Cedar Grove cong., and Nancy Murray, Shady Grove, Pa., Church of the Brethren, by Samuel Flora, June 5, 1971.

Lehman — Maloney. — Galen Lehman, Dalton, Ohio, Kidron cong., and Mary Ellen Maloney, Evanston, Ill., Christian Church, by Bill Detweiler, May 8, 1971.

Long — Shaffer. — Michael H. Long, Roaring Spring, Pa., Church of God, and Elizabeth M. Shaffer, Martinsburg, Pa., Martinsburg cong., by Nelson R. Roth, June 5, 1971.

Miller — Mast. — Dean Miller, Goshen, Ind., and Joan Mast, Middlebury, Ind., both of Clinton Frame cong., by Vernon E. Bontreger, May 8, 1971.

Miller — Kauffman. — James Miller and Annette Kauffman, both of Phoenix, Ariz., Paradise Valley Conservative cong., by David Stutzman and Menno Mast, Mar. 19, 1971.

Schlabach — Miller. — Eli D. Schlabach, Shipshewana, Ind., Shore cong., and Edna Miller, Middlebury, Ind., First Mennonite cong., by Samuel J. Troyer, May 29, 1971.

Schneider — Bontrager. — Alvin L. Schneider, Goshen, Ind., Naumburg Conservative cong., and Elizabeth (Betty) Bontrager, Shipshewana, Ind., Forks cong., by Sylvester R. Haarer, May 30, 1971.

Smucker — Rittenhouse. — Glen D. Smucker and Lois M. Rittenhouse, both of Orrville, Ohio, Smithville cong., by Harvey Bauman and Carl J. Rudy, May 29, 1971.

Tim — Henard. — Roger Tim, Newton, Kan., and Ruthanne Henard, Hesston, Kan., by Peter Wiebe, May 29, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, Thad S., son of Mr. & Mrs. Lemon Beck, was born at Peabody, Kan., July 28, 1889; died at Mercy Hospital, Moundridge, Kan., May 27, 1971; aged 81 y. 9 m. 30 d. On Sept. 16, 1918, he was married to Henrietta McFarlane, who preceded him in death, Oct. 1961. Surviving are one son (Howard), 3 daughters (Anabel — Mrs. Clarence Sommerfeld, Hazel — Mrs. Curtis Yoder, and Neva — Mrs. Waldo Miller), 16 grandchildren, 8 great-grandchildren, one brother (Lester), and 2 sisters (Mrs. Anna Horst and Mrs. Edna Selzer). He was a member of the Hesston Mennonite Church, where funeral services were held May 29, in charge of Peter Wiebe and John Duerksen; interment in

the Pennsylvania Cemetery.

Benner, Leah D., daughter of Jacob and Annie (Detweiler) Yoder, was born at Bucks Co., Pa., Nov. 26, 1897; died at Grand View Hospital, Sellersville, Pa. May 31, 1971; aged 73 y. 6 m. 5 d. She was married to Henry H. Benner, who preceded her in death, Jan. 1969. Surviving are 6 sons (Wilmer, Leroy, Howard, Clifford, Roland, and Richard), 6 daughters (Mrs. Esther Williams, Irene — Mrs. Jacob Haas, Ruth — Mrs. Ralph Schultz, Evelyn — Mrs. Claude Alderfer, Marie — Mrs. Louis Arando, and Helen — Mrs. Truman Sensinger), 45 grandchildren, and 13 great-grandchildren. Three sons and a daughter preceded her in death. She was a member of the Souderton Mennonite Church, where funeral services were held June 4, in charge of Richard C. Detweiler and Russell B. Musselman; interment in the Souderton Mennonite Cemetery.

Byer, Anna M., daughter of Amos and Mary (Garber) Hiestand, was born in Lancaster Co., Pa., Oct. 5, 1880; died in Tampa, Fla., Apr. 21, 1971; aged 90 y. 6 m. 16 d. On June 30, 1910, she was married to Charles B. Byer, who preceded her in death, Aug. 31, 1957. Surviving are 2 daughters (Mary and Martha — Mrs. Roy Wissler), one son (John L.), 9 grandchildren, and 3 great-grandchildren. She was a member of the Ybor City Mennonite Church, where funeral services were held Apr. 24, in charge of Martin W. Lehman and Arthur C. Wise; interment in the Orange Hill Cemetery.

Lefever, Aldus M., son of Martin and Amanda (Mylin) Lefever, was born near Lampeter, Pa., Feb. 9, 1892; died at the Duke Convalescent Home, Lancaster, Pa., May 6, 1971; aged 79 y. 2 m. 27 d. Surviving are his wife, Lydia (Lefever) Lefever, one daughter (Mrs. Martha Martin), 2 grandchildren, 2 great-grandchildren, 4 sisters (Mrs. Minnie Harnish, Mrs. Edna Wimer, Florence — Mrs. Jacob Dagen, and Mrs. Verna Shimp), and one brother (Martin). He was preceded in death by one son, 2 sisters, and 2 brothers. He was a member of the Strasburg Mennonite Church, where funeral services

were held May 10, in charge of Clayton Keener, Emory Herr, and Charles Good; interment in Willow Street Mennonite Cemetery.

Miller, George Y., son of Yost C. and Lydia (Mishler) Miller, was born in Lagrange Co., Ind., July 29, 1885; died of a heart attack at Goshen General Hospital, Goshen, Ind., Apr. 28, 1971; aged 85 y. 8 m. 30 d. On Dec. 6, 1903, he was married to Lizzie Belle Hostetler, who preceded him in death July 2, 1916. On Oct. 17, 1917, he was married to Sylvia J. Miller, who survives. Also surviving are 3 sons (Amzie, Holly, and Roscoe), one daughter (Elizabeth — Mrs. Maurice Garber), 16 grandchildren, 29 great-grandchildren, and 2 brothers (Ivin and Mahlon Y.). He was a member of the Clinton Frame Mennonite Church, where funeral services were held May 1, in charge of Vernon E. Bontreger and Orvin Hooley; interment in Yoder Corner Cemetery.

Nolt, Ruth G., daughter of Lester and Nora (Good) Nolt, was born Feb. 5, 1940; died after a brief illness at Manheim, Pa., May 12, 1971; aged 31 y. 3 m. 7 d. She is survived by her parents, 8 brothers and sisters (Paul G., David, Miriam, Benj., Mark, John, Esther, and Dorothy), and her paternal grandmother (Mrs. Lizzie M. Nolt). She was a member of the East Petersburg Mennonite Church, where funeral services were held May 15, in charge of Raymond Charles and Howard Pfautz; interment in the adjoining cemetery.

Shenk, Ronald Landis, son of Aaron and Anna (Landis) Shenk, was born at Smoketown, Pa., Nov. 21, 1935; died at the Robert Packer Hospital, Sayre, Pa., May 17, 1971; aged 35 y. 5 m. 26 d. On Apr. 6, 1957, he was married to Lois Sauder, who survives. Also surviving are one son (Dale), 3 daughters (Sandra, Darlene, and Pamela), his parents, 3 brothers (Gerald, Robert, and Donald), 2 sisters (Dorothy — Mrs. Carl Burkholder and Nancy — Mrs. Leon Stauffer), and his paternal grandfather (Jacob Shenk). He was a member of the Pleasant Valley Mennonite Church, Bath, N.Y., where funeral services were held May 20, in charge of J. Merle Herr; interment in Pleasant Valley Cemetery.

HAPPY AS THE GRASS WAS GREEN

By Merle Good

This is a novel about a New York university student named Eric who visits the home of his Mennonite school buddies in Lancaster County, Pennsylvania. The reader, through the eyes of Eric, will become sensitive to the differences in culture, religion, and religious beliefs. A book to stimulate the reader to understand what the Christian faith can do for a socially ruptured world.



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Souder, Susan S., daughter of John and Mary (Sell) Swartz, was born in Montgomery Co., Pa., Aug. 1, 1884; died at the Grand View Hospital, Sellersville, Pa., May 27, 1971; aged 86 y. 9 m. 26 d. She was married to Harry N. Souder, who preceded her in death, July 27, 1969. Also surviving is one son (Nelson S.). A son (Frank) died in 1926. She was a member of the Franconia Mennonite Church, where funeral services were held May 31, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Stoner, Christian H., son of Rohrer and Katie (Hostetter) Stoner, was born near East Petersburg, Pa., Dec. 25, 1896; died in St. Joseph Hospital, Lancaster, Pa., May 17, 1971; aged 74 y. 4 m. 22 d. On June 18, 1918, he was married to Marie Hesslet, who survives. Also surviving are one son (J. Lloyd), 4 grandchildren, and 4 sisters (Mrs. Ella Weidman, Ada — Mrs. Amos Hess, Esther, and Catherine Stoner). He was a member of the Mt. Joy Mennonite Church, where funeral services were held May 20, in charge of Joseph B. Hostetler and Henry W. Frank; interment in the Kraybill Cemetery.

Warfel, Harry S., son of John B. and Annie (Stehman) Warfel, was born near Millersville, Pa., July 12, 1889; died Feb. 15, 1971; aged 81 y. 7 m. 3 d. On Nov. 9, 1916, he was married to Amanda G. Heller, who survives. Also surviving are one daughter (Ruth — Mrs. John H. Harnish), 7 grandchildren, 3 great-grandchildren, one brother (David S.), and one sister (Mrs. Anna W. Shank). He was a member of the Millersville Mennonite Church, where funeral services were held, in charge of J. Herbert Fisher, Abram H. Charles, and Ivan D. Leaman; interment in the adjoining cemetery.

Weaver, Willis, son of Harry and Lovina (Blough) Weaver, was born at Johnstown, Pa., Nov. 13, 1875; died of a stroke at Memorial Hospital, Johnstown, Pa., Apr. 26, 1971; aged 95 y. 5 m. 13 d. On Apr. 19, 1917, he was married to Mae Weyand, who survives. Also surviving are one daughter (Delores — Mrs. Clifford Chapman), 3 sons (Willis, Jr., Mark, and Adolph), 7 grandchildren, one great-grandchild, and 3 sisters (Mrs. Perry Dick, Mrs. Irvin Sala, and Mrs. Leah Younker). He was a member of Weaver Mennonite Church, where funeral services were held Apr. 29, in charge of Harold E. Thomas; interment in Richland Cemetery.

Yoder, Joseph J., son of Jonas and Fannie (Hostetler) Yoder, was born in Reno Co., Kan., Apr. 4, 1896; died at Wesley Towers in Hutchinson, Kan., after a lengthy illness, May 4, 1971; aged 75 y. 1 m. On Dec. 31, 1917, he was married to Fannie Schrock, who preceded him in death, Feb. 14, 1965. Surviving are 3 sons (Allen, Richard, and Donald), 4 daughters (Vera — Mrs. Ira D. Bontrager, Blanche — Mrs. Russell Showalter, Mildred — Mrs. Paul Bontrager, and Mary Lou — Mrs. Leigh Showalter), 17 grandchildren, 4 great-grandchildren, one brother (Milo), 4 sisters (Mrs. Ed Schrock, Mrs. Valentine Schrock, Mrs. Pete Yoder, and Mrs. John Kauffman), 2 half brothers (Sam and Freddie Yoder), and 3 half sisters (Mrs. Anna Bontrager, Mrs. Polly Keim, and Mrs. Susie Gough). He was a member of Pershing Street Mennonite Church, where funeral services were held May 7, in charge of Sanford King; interment in the Yoder Mennonite Cemetery.

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Coming Next Week

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Cover photo by Jan Gleysteen. Albrecht Dürer, the famous artist of medieval Germany and one of the greatest artists of all times, lived in this house next to Nuremberg's fortified city walls. It was here in his garret studio that he created his famous "Praying Hands."

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Free from the Law

By Philip R. Byler

The relaxed calmness which I exhibited as I sat on the second bench of the chapel was a deceitful facade hiding the ragings of the deeper me. My spirit screamed out to God for that reality of the Christian experience I had been told existed. Only with a conscious physical effort did I manage to suppress inaudible sobs pounding for expression. The speaker continued and as the first meeting of the weekend youth retreat drew to a close, my trembling emotions quieted from exhaustion.

This burden of desperation was not a new feeling. During the previous six months of my life the quest for reality had been building up until now it pressed like a spring thaw against the dam of my emotions.

I Longed for More than a Rule Book

I had been a Christian for nine years, having been baptized into the Mennonite Church at the age of twelve. And by the gauge used to measure most preachers' kids, I was beginning to fit quite well into the model of the ideal Mennonite youth. However, I longed for Christianity to be more than a rule book.

During the summer following my sophomore year in college as I worked on my Dad's farm in Northwest Florida, the 1800 Oliver tractor absorbed hours and hours of my analysis of the Christian life both as an observable reality and as an ideal reality. I saw an immense difference. My critical analysis revealed an obvious lack of any supernatural power in my life. My Christianity was a series of acts done by a conscious effort of my will which I could have done equally well if I had never become a Christian. My devotions were usually blase, I wasn't always kind (much less able to love my brother), and my witnessing was usually a red-faced stuttering. I knew God was displeased with me. I felt periodically condemned and defeated.

As the evening meeting ended and the expectant youth group moved to the grassy lake's edge for an antiphonal, Leon edged briefly over to me and eagerly said he had some wonderful things to tell me. I quickly assured him I desperately needed to hear some wonderful things. I had met Leon the year before at the same retreat and was impressed that he was experiencing the reality of the Christian life. Conversations with him had stimulated much of my summer's thinking.

Later that night I talked briefly with my cousin Joe. The two previous nights at my home as we had shared deeply of our spiritual needs, we had both uncovered a feeling of desperate desire for spiritual renewal and had unitedly asked God to fill our desire before the weekend was over. Now as I told Joe about Leon, we decided to talk with him together the next day. Assuring each other that tomorrow was the day God would meet us, we went to bed.

Saturday dawned. The morning sun warmed the quiet time of youth, spotted singly and in pairs across the campground. With the tartness of pancake syrup still on our teeth, we enjoyed the second of the series of expositions of 1 John. I learned later that Leon was spending most of the morning praying that God could use him to meet our needs.

Immediately after dinner Joe, Leon, and I retired from the muggy Alabama heat to the air-conditioned office. Joe and I each shared our concept of our own spiritual condition. Then Leon began talking and for an hour-and-a-half he simply flowed with what God was doing in his life, how the Spirit was making daily life supernatural and exciting, and how the Word of God was speaking to him. Knowing Leon had spoken to my problems, I groped vainly for the evasive truth. We prayed and returned to the afternoon meeting in the chapel. Not willing to give up, Leon jotted down some Scripture references and passed them to us.

Then the Torrent Broke

Throughout the afternoon I was mauling over what Leon had said, trying to analyze it for myself. I tried to explain it to a friend, but it just wasn't clear enough to share. We ate supper and went to our cabin to prepare for the evening service. Joe and I began looking up the references Leon had given us. We read several verses from Isaiah 53 followed by the first four in Isaiah 55 which refer to the satisfying mercies of God being obtained without money and without price. Slowly the light began to dawn, like a trickle at first. The trickle widened into a stream as we read from Proverbs and Psalms. And we could hardly contain ourselves as we read Romans 8:1, 2 and the torrent burst! "There is therefore now no condemnation for those who are in Christ Jesus. . . ." As the blessed reality of this truth swept through me the tremendous burden of guilt was dislodged and for the first time in my life I really knew what it meant to be a Christian. Joe and I just sat amazed on the bunks shooting Scriptures at each other, verses we had read

Philip R. Byler, Blountstown, Fla., graduated last June from Eastern Mennonite College.

dozens of times which suddenly became very, very real and met the cry of our hearts.

My previous error suddenly unscrambled before me. I realized that I had been depending on my good works for my righteousness rather than on Jesus. My soul's unrest had been because I felt every time I failed to do God's perfect will He was displeased with me; hence I was condemned and again a sinner. I had been seeking peace through keeping the commandments (law), thinking that the more of the law I kept the better God liked me. With this concept I never would have realized peace because it is absolutely impossible for a human being to keep the whole law. Romans 3:20; 8:3.

Perfect in Christ

But now the beautiful essence of Christianity overwhelmed me. There is no condemnation for those who are in Christ Jesus, and this included me because I was honestly seeking to be in Christ Jesus. But I had failed. So what? God still considered me perfect not because of what I had done, but because of Jesus Christ and His redemptive work. As long as I do not willfully commit a sin, God considers me absolutely perfect in His own sight.

When I committed my life to Jesus Christ, He took away my sins past, present, and future as long as I continue in Him. That means that the sins I unwantingly committed today and the ones I will commit tomorrow are instantly under the blood of Christ and do not condemn me. When I sin (fail to keep the law), God does not look at my failure; rather He looks at Jesus on the cross and is satisfied. (Isaiah 53:11. "He [God] shall see of the travail of his [Christ's] soul, and shall be satisfied . . ."). Therefore, until I deliberately step out from the cover of my yieldedness to Christ, God does not see my sinning.

In the matter of a few minutes sitting on that bunk bed that summer evening all these profoundly simple truths became clear and many verses from the first eight chapters of Romans leaped with piercing accuracy from the page to find their place in the jigsaw puzzle of theology which had been so desperately scrambled in my mind. My heart was ringing!

Never before had I experienced such joy. Never before had I been so assured of salvation. Never before had I known something to be absolutely true like I now knew the reality of these truths. I now had more than a head knowledge of my salvation; my spirit knew these facts were real. I was beginning to understand that "God is a Spirit: and they that worship him must worship him in spirit and in truth."

For years I had acquired a factual knowledge of salvation and the Christian life, and now it had finally worked through my mind and into my spirit where it could meet

God who is also Spirit. For the first time I experienced a supernatural communication with God and I knew it was real!

Convinced that God had met our needs, we ran joyfully from the cabin to tell of our wonderful victory.

Back in our bunks that night I whispered to Joe between the snores of our bunkmates, "Hey, Joe, I bet this is the way Martin Luther felt when he realized that 'the just shall live by faith.' "

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

The "I don't want to get involved" epidemic has hit our concrete jungles of today with such force that it has become the philosophy of the overwhelming majority of the people living there. Ironically enough, I feel that it is this same cold and impersonal way of life that has invaded our churches. Although I don't consider myself as an expert on the internal problems of the church, I *can* say, as a member of a so-called "Bible-believin', Bible-preachin'" church, that Christianity has ceased to AFFECT its members. It has become a Sunday-only religion plus (for those who are the really "pious" of the church) a Wednesday evening gossip session. There is no relevance to today's world — and unconcern seems to be quite in vogue.

Why is this true of people who *could* have so much to give? Even today, after going to our present church for almost two years, I still feel like a stranger. I still feel the icy glances, the titters, and most of all, the rejection. Not once has anyone shown an interest in me as a person rather than a number. Is this demonstrating the love of I Corinthians 13? Yes, people will be able to tell by our love if we really have something they are lacking — by our smiles when he is feeling low, by showing a genuine interest in others, by *living* for what we *say* we believe. But they also will be able to tell by our *lack* of love that we just may be "baptized heathens" like the "Christians" under the reign of Constantine during the Holy Roman Empire. *They* were royal favorites — church membership was the "thing" to do and was a safeguard to take in order to insure your eternal destiny. Are we also returning to this state? Are we really hypocrites putting our sights on things that cannot be obtained?

Christianity is something great — so why don't we regard it in that way? If we were really *concerned* Christians, we would let the world know — not by putting on fronts, but by admitting that we are human and *then* tell the world like it is! — Lydia Stark.

Of Restaurants and Churches

By Eldon King

A recent period of increased travel provided the opportunity to eat in many restaurants. Let me describe several:

No. 1 — Clean and simply designed; the outstanding element was the manager, who doubled as the “host” — welcoming new customers, greeting old ones, refilling coffee cups, presiding at the cash register, giving everyone the feeling that “I’m noticed!” My inquiry revealed that, as a truck driver, he had eaten in every kind of restaurant, and felt that “there had to be better ones than those!” With an eighth-grade education, and no training in food management, he has begun his third place of business, franchised the name, and built an attractive reputation on quality food and the personal touch of noticing people. I want to stop there again — I’d drive out of my way to eat *there*!

No. 2 — Two miles off the freeway, in a typical western Pennsylvania town, a Saturday evening lunch here left the following impressions: They couldn’t care less whether I stopped or not. A little group of “local yokels” clustered around the counter, laughing and enjoying “fellowship.” The waitress was reluctant to pull away to serve this “outsider.” They apparently wanted my business (the sign said “welcome”) but they certainly didn’t care about me — a weary, hungry, traveler. Food was good, but served without courtesy.

No. 3 — The sign said “Hostess on duty — please wait here.” So I waited, but where was she? Other people were seated and being served, and enjoying themselves. The waitresses were busy. I waited, and mused, and wondered, and finally walked toward an empty booth. Asking the waitress, “May I sit here?” brought the reply, “Oh, yes, sir. I’ll tell the hostess you’re here and she’ll bring you a menu.” She did, and in so doing terminated the hostess’ “fellowship” (laughing and chatting) with two other not-so-busy employees. Ten minutes passed — others were welcomed, seated, and served. I alone was ignored. Again the waitress came to my rescue. “Sir, have you no menu yet?” “No, ma’am.” “Here, I’ll get you one — the hostess must be busy.” But I had seen her, and she really didn’t care! But the little, overworked but extremely efficient waitress — she cared.

No. 4 — Attractive, well-advertised, clean, correct in every way. I was shown a seat quickly by the hostess, and given a menu. The waitress was punctual, food was tasty, service

was good. But something was missing — what was it? I think I figured it out. As I sat there, munching and musing, my mind went back to restaurant No. 1. In every place but that one, the most obviously missing ingredient was the element of personal caring. And I wondered — if our churches were restaurants, which kind would they be? Would my church have any second-time customers? Would *you* drive out of your way to eat there, if your church were a restaurant?

Wit and Wisdom

A hardy fixture of the “Auld-Sod” left Ireland and came to live in America. After a year he sent for his wife. “Goodness,” she exclaimed on her first day, “but don’t they talk funny in this country?”

“You think they talk funny now?” exclaimed the husband, “Why, you shoulda’ heard ’em when I first got here!”

A woman telephoned the police to report that thieves had been at work on her car. “They’ve stolen the steering wheel, the brake pedal, the accelerator, the clutch pedal, and the dashboard.”

The police sergeant said he would investigate.

Then the police phone rang again. “Don’t bother,” said the same voice. “I got into the back seat by mistake.”

A preacher, who is about 25 pounds overweight, went to his physician for some reducing advice. The doctor wrote out a prescription and also gave him a bottle of little blue pills.

“These are not to be swallowed,” he directed the patient. “Spill them on the floor several times a day and then pick them up.”

The easiest way to tell the difference between young plants and weeds is to pull up everything. If they come up again — they’re weeds. — *Bell Notes*.

Medicine has advanced to the point where an ounce of prevention is worth about \$28.94. — *Maryville (Tenn.) Newsletter*.

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Probe 72—What's It For?

Probe 72 is not just a name for a big meeting. It is not a label for a Congress on Evangelism. Probe 72 is an inter-Mennonite consultation on evangelism which will depend largely on what happens at the local level between now and April 13-16, 1972. And this is why every congregation should begin now to become involved.

Says Myron Augsburger, chairman of Probe 72, "From the beginning of our history, the Mennonite Church has been evangelistic. It was born in an evangelistic movement, and its greatest success through history has been when it was sharing the gospel. . . . The name of this consultation is Probe 72: we are probing into the Scriptures for guidance, into ourselves for honesty, into our world for relevance.

"We want to emphasize priorities for evangelism. This is not to negate any other valid program of Christian service, but is to give evangelism its place, both in emphasis and theology. A basic goal is to stimulate the involvement of our congregations in sharing the reconciling gospel of Jesus Christ. We shall do this with an emphasis on discipleship, and a concern for the total man."

Rather than discussing the relevance of evangelism (this is assumed) or exhorting to evangelism the emphasis will uphold opportunities and resources for evangelism. Strong emphasis will be on experience in evangelism. Without condemning the past, Probe 72 calls for a fresh look at the current situation, the new methods, and present resources to do the evangelistic task today. From each local congregation to the entire Mennonite Church the question is, "What can be done?"

Probe 72 is to be a grass-roots consultation rather than "experts talking shop." Program encourages preliminary evaluation and sharing of local experience in congregations. A team plan is adopted whereby several members concerned for evangelism in their home community will pull together local concerns in evangelism. This team will covenant to work together from now through 1972 and to send at least one of its members to the April meeting 1972. This member will relate local concerns and experiences to the Consultation and report back to his team the ideas and inspiration received from Probe 72. The team will then work to share this renewal with its congregation and community.

Not only will all Mennonite groups be involved in Probe 72 but representatives from all ages and callings within each group will be involved. Hopes are that 500 youth, 1,000 laymen and laywomen, and 500 ministers will attend, representing groups at work in evangelism on the local level.

So Probe 72 will be a gathering and consulting together to share what is happening, what new things can be done, and what God would do through the Mennonite Church in taking the whole gospel for the whole person, to every

person. But again, the effectiveness of the consultation will be on what is done at the congregational level. Build your congregational team now for Probe 72.

For further information watch for regular releases through *Gospel Herald* and write for information to Norman Derstine, executive secretary for Probe 72, EMC, Harrisonburg, Va. 22801. — D.

Who Needs Evangelism?

Often I have felt that the one thing needful for many persons to get them on board for evangelism is the glorious and blessed experience of leading another person to Jesus Christ. There are few things which so release the spirit and move one to a deeper appreciation of the church, the Scripture, and prayer than the experience of being God's instrument for the salvation of another.

My experience is that those who are busy leading persons to a life-changing experience in Christ are most aware that there are many different ways by which God calls and leads by His Spirit. Such also realize best that salvation has ramifications in every area of life. Such have little time to argue about evangelism vs. service. They cannot see the separation, for true evangelism is concerned about the total man. Decision for Christ in salvation and discipleship for Christ in life cannot be divided.

Most of the debate over evangelism vs. social concern, the relevance of evangelism, the church's primary task, etc., seems to be waged by persons who are not very current themselves in leading persons to Christ. The sincere soul winner is most concerned about improvement and growth and discipleship in every area of life.

In fact, a great deal of the criticism the church has suffered, seems very superficial. The church, in spite of its failures, has, more than any other group, reached out in giving food, clothes, and shelter. Wherever the church goes, schools spring up, hospitals and homes are built, mental health care standards are raised, and people experience new freedom. Recently a leading spokesman for civil rights said if it were not for the church the laws against segregation would never have been passed in Congress.

What concerns many today and rightly so, is that we forget to share the evangel of Christ in all our good deeds. We forget that sin is only seen as sin when disbelief in Christ is seen as the greatest sin; righteousness is only understood when the perfect person of Christ is portrayed; judgment is only realized in light of the cross. Read John 16:8-11.

This is important. Without the evangel we produce only educated heathens and people with all the theological, psychological, and financial ability to blow each other to pieces but without the gospel which is the power of God unto salvation.

Who needs evangelism? Every believer in Christ and every person outside of Christ. Without it all are helpless and hopeless! — D.

A Hebrew dictum says: "He who sustains one human life is regarded as if he had sustained the whole earth." The Bible says: "Thou shalt not kill." What role can the church play in reducing death and injury on the highway?

The Automobile: Unguided Missile

By Richard J. Winsor

A booklet that describes the Church of the Brethren says in part: "The convictions and the teachings of the Brethren have been expressed by various character traits and courses of conduct: a high quality of family life; abstinence from those things that are injurious to physical health; a sense of responsibility for the welfare of others; and a deep respect for the worth and dignity of human personality."

Certainly these are the concepts that motivate those of us who work in accident prevention. In fact, the church played a dominant role in the beginning of safety consciousness. In New York City a classic sermon was presented at a 1911 banquet by John McDowell, a pastor, who gave the keynote address at a meeting of the iron and steel industry. His address focused on the idea that "we are our brother's keeper." Thousands of copies of Dr. McDowell's speech were distributed throughout various industries, and the officers of the safety engineers association were persuaded to cooperate in the establishment of a national organization that could better serve the cause of safety. The National Industrial Safety Council was created the following year — a forerunner of the National Safety Council. Religious leaders not only played a significant role in the beginning of the safety movement, but they continue even to this day to make a major contribution. And so it should be!

For safety is a religious concern. Because religion is being used for many causes today, that phrase may seem suspect. Concern for safety is seen by some as a peripheral interest, an obsession, a cultic art, a fad.

Martin E. Marty of the *Christian Century* has suggested one reason why some have failed to concern themselves with the relation of religion and safety. It is that they have seen from the churches too much moralism and too little morality. He goes on to say, "In this case, another burdening of moralism would lead to a further dissipation of vital religious energy."

It could be, also, that these same people have seen too

much surface involvement without a deep penetration into social issues.

Perhaps another reason for the church's not embracing the safety movement is that we live in a time when all of society, including the church, is saying, "Take a chance, change the status quo, challenge the system, forget security, forget your own personal safety."

But the safe outlook does not mean a hesitant and fearful outlook. It does not mean that one is afraid to take chances — provided that the chances are reasonable. We who work in safety are not attempting to create a sterile environment. We are not opposed to taking a chance and challenging the status quo. We are not opposed to death or sacrifice, so long as that death and sacrifice have meaning. How much meaning or social significance lies in the giving of your life in a piece of machinery out on Highway 495? If a revolution is coming, and if you want to be a part of it, stay alive for the revolution.

The Book of Genesis tells us that God breathed into man the breath of life. He looked on His creation and called it good. Who would deny that life is one of God's most precious gifts? It is true that the whole Judeo-Christian tradition looks on this world as a testing ground, a pilgrimage, "no lasting city" — but certainly this does not mean that we are not to do everything possible to keep alive and whole while we are here. Another has said much more eloquently what I have been trying to say:

"I believe it is the proper function of the church to halt or to reduce the highway carnage that has cost us millions of lives since the horseless carriage began to put America on wheels.

"We who preach that man is a creature in the divine image cannot make peace with the purposeless reduction of that image to blood-soaked bundles of rags and bones.

"We do not fear death any more than we fear life, but we find it difficult to accept as God's will when *avoidable* human error brings death by grinding violence to the innocent and the unprepared."

We preach about the violence and riots in our nation to-

day, and we demonstrate and speak up for peace in Vietnam. Some of you refuse to be a part of the killing and murder that are taking place there. We are opposed to poverty and the lack of civil rights for certain men. But there is more violence on the highways of America today than in Vietnam, in the ghettos, and on university campuses. More people have been killed in one year on our highways than there were Americans killed in the total Vietnam War. There are more casualties resulting from the war taking place on our streets in America than from the war in Indochina.

We are concerned, and rightfully so, about poverty and the loss of human rights and dignity for men. And yet when a man suffers a disabling injury from an accident, he certainly is cast into the role of poverty. When a man is on his back, his body twisted and tortured, he certainly is not a whole man. His dignity has been smashed, and his right to independence has been violated — all because of one accident that could have been prevented. And this says nothing about the agony and misery that his family must endure.

When are we as Christians going to become impatient, even angry, about a situation that need not be? Accidents *can* be prevented. The question is: What are we as Christians doing to prevent them? What is the Church of the Brethren doing? The religious editor of the *Boston Globe* wrote recently: "The church is concerned and interested about the life of my son in Vietnam."

"Religious leaders march, petition, and do everything possible to protect my son over there. But where is the voice of the church, of the individual Christian, when my son returns safely from Vietnam, gets into his automobile, and is killed on the highway by a drunken driver?"

Joseph Stalin once said, "The death of one person is a tragedy; the death of a million is a statistic." Here are some statistics. Last year in this country we killed 56,400 human beings in motor vehicle accidents, and we injured about 10,800,000. These are statistics. It probably means no more to you than a statement that so many thousand cancer cases were diagnosed last year. But how different and moving it is to hear the word directed to one individual: "You have cancer." How personal it becomes when you are awakened in the middle of the night to be told that your son or daughter, your husband or wife has been killed in an automobile accident. Then these statistics become very personal. And it is because these statistics are personal, because they represent creatures of God, that you and I should be concerned.

Let's get to the heart of the problem. Even though Ralph Nader would tell us the problem is the unsafe automobile and even though others would tell us it is a highway engineering problem, we must ultimately come back to the overwhelming problem — the driver.

One publication had this to say about accident responsi-

bility: "Despite many claims to the contrary by drivers, the road itself causes very few accidents. The best estimates indicate that, at the most, maybe three to five percent are caused primarily by road conditions. Another one percent are caused by genuine "acts of God" (I'm not sure what they mean by that) and five to seven percent are traceable to mechanical defects. This leaves the big bulk of accidents attributable to human error on the part of one or more of the drivers involved, or an error on the part of a pedestrian."

If you want more evidence that this is a people problem, listen to the leading causes of accidents: driving under the influence of alcohol, speed too fast for conditions, improper driving which includes failure to stop at a stop sign, and violation of the rules of the road. In other words, it is a faulty attitude, a faulty behavior that contributes to most accidents. It is not the missile but the *unguided* or *misguided* missile.

Studies show that drivers who lack a sense of moral and spiritual values are more likely to become involved in an accident.

The fellow who is not interested in his fellowman is the one who has the greatest difficulty in the realm of safety. Studies have also demonstrated a significant correlation between those who have accidents and those who have demonstrated disturbed behavior. Our lack of discipline, our lack of concern for others, in fact, our lack of self-value show up when we drive too fast or under the influence of liquor or fail to give the right of way. Canadian psychiatrist Dr. William Tillman has argued that "a person drives as he lives."

Some of us refuse to participate in the killing taking place in Vietnam today, but we drive our automobile with a lack of moral and spiritual responsibility that could in one disastrous second kill our brother and make us a murderer.

Our Lord Jesus Christ reminds us that we are to love our neighbor as ourselves and that truly we are our brothers' keepers. These admonitions apply most severely when we accept our drivers' licenses and get behind the wheel of an automobile.

What can we as individuals do? What can the church do? The answer lies in the question. It is what you can do. The sense of responsibility that you have for the welfare of others, the deep respect that you have for the worth and dignity of the human personality, should go with you behind the wheel of your automobile. Your love should produce temperance and absolute self-control, your love and concern for others should never allow you to drive if you are under the influence of alcohol or if you are mentally disturbed to distraction.

If you are one of the following, you are unsafe and should

not accept the responsibility that comes when you step on the accelerator: the drunken driver, the dissipated man who is below par physically and mentally; the sick man whose physical powers are disturbed seriously; the mentally and physically lazy man, too slow to act in emergency or in routine; the man with a grouch, whose driving will be erratic; the chance taker; and the tired man who will be confused when he ought to be clearheaded. It is up to such people to sense their own unfitness and positively to change themselves into constructive accident-prevention personalities. You are responsible. What can you do? The first part of the answer lies with you.


Your church can speak up for safety before your local, state, and national leaders. Church leaders should become acquainted with local legislative needs in your state.

From the pulpit our clergy encourages us to write to our political leaders for gun control, open housing, or halt to the war. Why not a halt to the slaughter on our highways? First, become informed, then educate others, and then speak up

for safety. And, encourage your national church not only to keep you informed, but encourage them to become involved.

The highway safety problem is so profound that it needs more than moralism or pious statements. It needs more than legislation; we must be educating. The church can make a major contribution in education.

The National Safety Council offers a stimulating, challenging course for the licensed driver, called the Defensive Driving Course. This eight-session course discusses safe driving techniques as well as attitudes. If the DDC isn't being offered in your community, investigate through your church the possibilities of providing this lifesaving instruction.

What can you do? You can do something about your own unsafe driving habits, you can support legislation, and you can educate for safe driving. 

They Practice What They Teach

By Blanche Thompson Richardson

Marjorie Anderson was blind for two hours.

Robert McGrath lost the use of his left arm for an afternoon.

Joan Getchell cooked lunch from a wheelchair.

What makes this story so unusual? All three are student practical nurses at a Cambridge Hospital in Boston, Massachusetts, and are working under the Supervisor of Occupational Therapy.

"Understanding how the patient feels is an important part of a nurse's training, and what better way to understand than to actually have the student change places with the patients — if only for a few hours."

"Our hospital cares for the chronically ill," the supervisor went on to explain. "Much of the students' time now and after they graduate will be spent in rehabilitation work. However, it is hard for the young and healthy Registered Practical Nurse to sympathize with the disabled and elderly. In the past we noticed that they tended at times to become impatient and irritated. Through actually experiencing the problems of their patients they will gain compassion as well as real understanding of different methods of coping with disabilities."

Looking around, you notice Robert, his left arm rigid in a sling, working carefully and cautiously at opening a can of soup. The can slips and he has to start again.

Nearby Joan is awkwardly maneuvering her wheelchair between stove and table, often bumping into things as she tries to come close enough to reach the counter top.

Third-month student Marjorie Anderson spent most of an evening blindfolded. She followed her regular schedule — washing clothes for the next morning, talking to friends, "listening" to television, getting ready for bed — simple


things, yet they were the hardest in the world without sight. She said later: "I felt everything was so large and I felt alone even when someone was with me."

Another student emphasized that being blind is something you just can't understand until you have gone without your sight, and experienced its feeling of emptiness and insecurity.

Each trainee both looks forward to and yet dreads the few hours, during the training period, when he or she will live with simulated blindness or paralysis. After every experiment the students write a report giving their reactions, and these reports are discussed in class.

Most students know now what it is like to be on the other side of a wheelchair, or groping in a void, and one girl wrote: "After two hours I took off my blindfold. Then it swept over me with a shock that there are people who can't do that. Their eyes may be open but it is still dark for them. It was a very hard and long two hours, and when it ended I sank to my knees and thanked God for my sight and the chance to serve others less fortunate."

These future nurses are fast learning the truth of an old story. It tells of a discontented soul who, feeling that he had reached the end of his endurance, packed up his troubles and carried them to an appointed crossroad, where he deposited his burden among those of many others. Here it was his privilege to select any of the other bundles in exchange for his own. After thoughtful examination of the others he finally picked up his own bundle and returned home better contented with his own life and with greater compassion for the trials of others.

Putting oneself in someone else's place isn't easy. Do you dare to try it for at least two hours? 

Mennonite Board of Missions Elkhart, Indiana

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June 29—July 5
Eureka College Campus
Eureka, Illinois

mission
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Items and Comments

"Conscientious" refusals to pay union dues is on the rise in Canada, a labor aide reports. A spokesman for the Christian Labor Association of Canada said in Toronto that he expects "at least another 100" applications to the Ontario Labor Relations Board from individuals seeking to opt out of paying union dues on grounds of religious conviction.

A backlog of applications is piling up and is being rescheduled by the Board, he said.

An amendment to the Ontario Labor Relations Act, which became law early this year, states that if the Board is satisfied that an employee objects to a union because of his religious beliefs, it may order that he not be required to join the union or pay dues.

Instead, an amount equal to the dues is to be sent to a charitable organization, mutually agreed upon by employer and employee.

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Enrollment in seminaries holding membership in the American Association of Theological Schools (AATS) in the 1970-71 academic year is virtually the same as in the previous year.

The 179 U.S. and Canadian schools recognized by the accrediting organization have a total of 30,966 students. This compares with 30,484 students in 170 member schools in 1969-70.

In professional programs, a comparison of the 170 institutions shows 29,823 students in the present year and 29,815 in 1969-70.

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TV evangelist Rex Humbard has revealed plans for a 750-foot tower—the highest structure in Ohio—featuring a revolving restaurant that would be built next to his Cathedral of Tomorrow.

The \$4 million concrete and steel tower would be topped with a huge cross. The proposal will go before the zoning board of Northampton Township where the Cathedral of Tomorrow is located.

Respect for the sanctity of family life is the key to the tremendous growth and success of the Mormon Church, a Mormon bishop and father of eight told a Catholic publication in Denver.

A glowing tribute to the Mormon way of life was carried in the May 23 issue of *Twin Circle*—The National Catholic Press. It includes an interview with Dr. Kay Clifford, a San Marino, Calif., dentist,

bishop of the East Arcadia Ward.

"Amid today's frequent flux and sometimes downright disintegration of religious values," *Twin Circle* said, "the tremendous growth of the Mormon Church—which has doubled its membership in the past 10 years and now numbers 3 million—is an impressive phenomenon."

The newspaper noted that the growth is more remarkable because of the strict requirements of the Mormon faith—"Mormons abstain from alcohol and stimulants, such as tea, coffee, and tobacco; contribute 10 percent of their income to the church; and finance their youth through two years of voluntary missionary activity."

Dr. Clifford told *Twin Circle* that the reason for the growth of the Mormon Church, the relative stability of the membership, and the dedication of the youth is "the great emphasis our church places on the dignity and sanctity of family life."

To enrich family life, the Mormon Church has established Monday evening throughout the world as "family night." A 56-lesson book—embracing such topics as courtesy, communication, the sacraments, the life of Christ—serve as a study guide for the father, who is discussion leader.

"It is a sacred time to us," Dr. Clifford said. "No telephone calls are accepted or outside activities scheduled." Many families also include musical entertainment by the family and special refreshments as part of their evening.

• • •

In an effort to restrict the showing of pornographic movies, the Texas Senate voted to permit cities and counties to establish local Boards for reviewing all motion pictures shown in their area. The bill now goes to the House.

As passed by the Senate, the bill would allow local governments to set up 9-member review boards empowered to license theaters and to grant permits for the showing of movies that they do not find objectionable.

A theater operator showing a film without a permit, or allowing a minor to see a film that the Board has ruled "unfit for minors," would be subject to a \$200 fine.

Writing in *The Reformed Journal*, May-June issue, Harry R. Boer says: "What does not commend itself to my lay understanding is the lament expressed by the Republican Minority Leader in the House, Representative Gerald Ford. If we do not develop

the SST, Mr. Ford said, other countries will do so, and then the United States will no longer be first in air transport. Is it so terrible if the United States loses an international priority or two? How do other nations manage with second, third, and lower ratings in one thing and another? If American firstness is an ideal to be upheld at all costs, I would suggest that Mr. Ford press for priority in achieving racial equality, priority in stopping urban degeneration, priority in cutting down on military expenses, priority in reporting more honestly on the invasion of Laos and on possible future extensions of the war to terminate the war. And how about a little Republican muscle in downgrading seniority in the leadership of Congressional committees?

"In short, there are ways in which America can exercise priorities—major national and human priorities—without polluting the atmosphere, carrying coals to Newcastle, or booming the nation out of its wits."

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Campus Crusade for Christ has announced a gigantic international student congress on evangelism that is expected to draw 100,000 students and laymen to Dallas in June 12-17, 1972. The six-day Expo 72 will "launch a strategy to train 500,000 people during 1972 for a spiritual explosion across America and around the world." The event will couple on-the-job training in personal evangelism with nationally televised mass meetings in the Cotton Bowl.

• • •

Red China's drive against religion and religious practices seems to have had a "sweeping effect," according to a U.S. newsman who recently spent three weeks traveling in the east coast areas of China.

Tillman Durdin of *The New York Times*—the first American journalist to be granted a one-month entrance visa to mainland China since 1950—said that "old religious practices" were among the "four olds"—old things, ideas, customs, and habits—that were targeted for elimination early in the Cultural Revolution which began in 1966.

The "four olds" had already suffered setbacks in the years of communist rule preceding the Cultural Revolution, Mr. Durdin noted in *The Times* on May 19. But "the Maoist leadership" tried to use the "new revolutionary upsurge launched in 1966" to eliminate them "completely," he said.

CHURCH NEWS

Speakers Named for Conference

P. J. Malagar, secretary-coordinator for the first Asia Mennonite Conference, has requested Mennonite Central Committee News Service to announce the theme and speakers for the conference to be held Oct. 12 to 18 in Dhamtari, India. "The Good News for Asia Today" will be the topic discussed by various Mennonite and Brethren in Christ speakers at the conference.

Preceding the conference will be the eighth International Reconciliation Work Camp at the Shyamnagar Christian Hospital, Calcutta, India, Sept. 29 to Oct. 10.

The opening evening of the first Asia conference will include greetings from the delegates represented at the conference, as well as from Mennonite Central Committee, Mennonite World Conference, and related mission agencies of the Mennonite mission boards. The keynote address of the conference will be given by Rev. S. Djojodihardjo, the conference chairman.

The daily schedule for the conference will include devotions, Bible studies, presentations by noted speakers, times for discussion of what is being said in the group meetings, and evening messages. Daily Bible studies will be conducted by D. J. Arthur, Hem K. Paul, J. C. Wenger, and Hiroshi Yanada. Wednesday's devotions, "The Good News of God's Love," will be given by Rev. H. R. Sider, Brethren in Christ Mission, Bihar, India. A presentation will be given by pastor Takashi Yamada, Japan, titled "The Biblical Understanding of the Good News." Rev. Paul Lin, Taiwan, will bring the evening message.

Thursday's theme, "The Good News of Promise," will be led by Rev. R. R. K. Murthy, director of the Board of Evangelism for the Mennonite Brethren Churches of India. The presentation, "The Anabaptist Understanding of the Good News," will be given by C. J. Dyck, Elkhart, Ind., executive secretary of the Ninth Mennonite World Conference. Million Belete, secretary of the Bible Society of Ethiopia, will bring the evening message.

"Good News of Fulfillment" will be the theme for Friday. Henry Law, EMBMC, Hong Kong, will have the morning devotions. Paul Longacre, MCC director for Asia, will give the presentation, "Contemporary Asia and Mennonite Presence." The evening's message will be given by Paul N. Kraybill, Salunga, Pa., secretary for the Council of Mission Board Secretaries.

Saturday's theme will center around "Good News of Hope," with Pastor Tran Xuan Quang of the Mennonite Church of Saigon leading the devotions. "Serving Christ in the Seventies" will be presented by P. J. Malagar, director of Mennonite Christian Service of India. The evening service has been designated as "Youth Time" with Abdi Djajadihardja and Heinrich Ens as the speakers. All the choirs represented at the conference will sing.

The concluding day of the conference will include a worship service with the message by Rev. K. G. Bauman, principal of the Union Theological Seminary, Yeotmal. A communion service will be held with representative ministers from Africa, Europe, Asia, and the Americas.

The closing message of challenge will be given by Prof. J. A. Oosterbaan of the Netherlands and Bishop P. J. Malagar will deliver the farewell commitment.

Annuities Spur Mission Program

Gift annuity agreements with Mennonite Board of Missions, Elkhart, Ind., totaled \$45,470 in 208 annuity contracts at the close of the 1970-71 fiscal year on Mar. 31. The Mission Board is one of several Mennonite institutions, boards, and agencies issuing annuity contracts.

Annuities with Mennonite Board of Missions have been primarily used to assist in construction of church buildings in India, Argentina, Japan, Brazil, and North America. Annuities have also made possible in-service training sessions to better equip VS-ers for urban assignments.

Some annuities have been assigned to the Board's mass communications division, Mennonite Broadcasts, Inc., Harrisonburg, Va., to assist in its worldwide ministry through radio, TV, and literature.

A revised annuity rate schedule, adopted by the conference on gift annuities, became effective June 1, 1971, providing for new rates ranging from 4.0 percent to 10 percent.

Gift annuity agreements stimulate the ongoing work of the church and provide a guaranteed lifetime income. Annuity income is also largely tax-exempt. Inquiries and requests for a copy of the new rate schedule may be directed to David Leatherman, treasurer, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

CHIP is Introduced

CHIP, a new congregational health improvement program, was introduced to Mennonite churches recently by Mennonite Mutual Aid Association, with offices in Goshen, Ind. Designed to help low-income congregations, the project is sponsored conjointly by the Commission on Home Ministries of the General Conference Mennonite Church and the Compassion Fund of the Mennonite Church.

Congregations which have a large percentage of marginal-income families will be subsidized by CHIP for that part of the MMAA health plan assessment which the individual family cannot pay. As families increase their incomes, they will be expected to pay a larger portion of the health plan cost.

CHIP was given an initial one-year trial in the Alice (Tex.) Mennonite Church with such gratifying results that MMAA decided to expand the brother-help-brother program. Joe Hostetler, pastor of the Alice congregation, says about CHIP, "I do feel that the CHIP program has been a good thing for our congregation. It has helped to unify us more as a brotherhood because it is a way of putting us all on a more equal basis."

To begin the Alice program, Pastor Hostetler checked with the local welfare department for their family assistance schedule. He then adjusted this formula to the MMAA health plan assessment and offered MMAA membership to any family in the congregation, regardless of financial ability. Some families pay their full assessment plus a donation in support of the program, Hostetler reported.

To be supported entirely by donations, the scope of CHIP will depend on money received by MMAA for the program. Each \$5 contribution buys one "CHIP," according to D. Lowell Nissley, field services director for MMAA. Donations are tax deductible when made payable to either the Compassion Fund or the Commission on Home Ministries and mailed to Mennonite Mutual Aid Association, 111 Marilyn Ave., Goshen, Ind. 46526. The two Commissions will help MMAA in selecting congregations to share in the program.

Some contributors have indicated that they are giving to the project because their personal or family health plans are provided by their employers. If the donor wishes, MMAA will remind him periodically about contributing more "CHIPS," Nissley said. Donor forms are available from congregational MMAA representatives or from the Goshen offices.

Hand-to-Mouth in Northeast Brazil

In the area of community development, it is easy to give, but difficult to help. Our aim is the realization of the potential of human personality. If we ask what is an absolute necessity for this, the answer is obvious enough — food. Below certain levels of nutrition a man lacks not only body energy and good health, but also interest in much else than food. He cannot rise significantly above an animal existence. Recent studies also show that undernourishment of children leads to permanent impairment of physical and mental capacities.

Works such as *Death in the Northeast* and *Root Causes of Hunger in the Northeast* now take on new meaning in view of the drought in Northeast Brazil. The panorama of life described in these books suddenly unfolds before our very eyes with stark reality. The already poor living conditions of the people are being accentuated by the drought. Even the Zona da Mata, which is usually blessed with sufficient rainfall, is suffering. The lack of rainfall in 1970 and 1971 has caused sugar mills to close down several months early due to a poor cane crop. This threw thousands of people out of work. This will remain their lot unless they can be taught to produce food for their families and in this manner move out of the precarious hand-to-mouth existence.

In April 3,000 farmers invaded the town of Agua Preta demanding food. On May 2, several hundred hungry people entered the town of Amaraji looking for something to eat. These are the stories one reads in the daily newspapers. Instances such as this bring forth some of the rooted problems of the sugarcane zone. One cane cutter said that even with the regular wages of a good cane season it was difficult to support one person. Think of the families which have eight to ten children — they merely exist.

The rains have come, but late, to the Zona da Mata. The cane growth is stunted by two months. This also forecasts a shorter cane cutting season next year. It is becoming increasingly clear, however, that droughts are only in part responsible for the prevailing hunger situation.

Mennonite Central Committee and DIACONIA, together with other agencies, are involved in the process of alleviating the suffering in Northeast Brazil. Self-help and food-for-work programs are being introduced in the northeast states. These programs are an effort to feed hungry families while employing them in community projects.

An example of the food-for-work program is the housing project in Amaraji. MCC volunteers and community leaders plan to build 30 houses for people who lost their homes in the July 1970 flood. The people working in these projects will receive MCC canned meat, milk, and other

foods donated by other organizations for the work they do. In the town of Belem de Maria, with a population of 13,000, MCC, DIACONIA, and community leaders are planning to build a hospital and a town water supply. Like most rural communities, the people use the river, which is filled with schistosoma and amoeba, as their source of water.

This approach to the problem of hunger is only a short-term one. It does not strike at the root cause for hunger. However temporal this approach, it is not a give away program, but expects the people to render some service while receiving some assistance. This does not help them move out of the hand-to-mouth existence they have learned to live in even in good times. The favorite expression for the common man is, "Life is always a fight." This is followed by the consoling expressions, "Everything in life passes" and "If God wills."

The common man has never been taught or encouraged to think for himself. The only crop he knows is sugarcane, and that he must cut or clean to gain money from his patron. MCC is working with small landowners by giving them technical assistance and demonstrating how to produce better crops by using better seeds, fertilizer,

and insecticides for disease control. They are offering financial credit to the people to buy necessary tools.

Beside credit and technical assistance, MCC is introducing garden and small animal projects. These require little finances, yet are practically nonexistent in the Zona da Mata. This is an attempt to help the people break away from their hand-to-mouth existence and their complete dependence on the sugarcane patron. MCC's role in Brazil is but a small attempt to do what needs to be done on a larger-scale agrarian reform program. — Abram Dyck, MCC director for Brazil.

Garden Chapel Dedicated

For a number of years a small group of Christians were meeting on Appio Drive in Randolph Township, N.J., in a "ranch" house owned by the Franconia Mennonite Board of Missions and Charities. This group was known as Hillside Mennonite Church. Parking at this location was a problem and the dead-end street was little known, making it difficult for people to find.

On May 1, 1970, a \$50 deposit was made on a two-family residence at 89-91 Washington Ave., Victory Gardens, N.J. (This is a small borough of approximately 400 homes located between Randolph Township and Dover, and is reported to have been



Fourteen persons left Elkhart, Ind., on June 16 to begin a 15-day Out-Spokin' bicycling tour that originates in Onokama, Mich., and terminates at Eureka, Ill., on July 1. At Eureka, the group will participate in Mission 71, the 65th annual convention of Mennonite Board of Missions, Elkhart. The 1000-mile hike is the longest and most demanding ever sponsored by Out-Spokin' in its four years of operation.

Mission 71 Out-Spokin' participants are (standing, l. to r.): Jerry Miller, Kent Bontrager, LuEtta Culp, Don Hochstetler, Daryl Granger, Jim Krabill, Wayne Schmidt, Jim Slaubaugh, Don Dipple, Ethan Nussbaum. (Kneeling): Delbert Culp, Denny Weaver, Pat Troyer, and John Neuschwander.

Eight additional riders (not pictured) joined the caravan at Onokama on June 17: Phil Bontrager, Myron Yoder, Dana Yoder, Dennis Yoder, Murphy Lucas, Sheldon Blosser, Preston Miller, Galen Yoder.



Garden Chapel

the only organized municipality in the state of New Jersey without a place of public worship.) The 24' x 60' building was completely renovated and named the GARDEN CHAPEL with the first service held on March 7, 1971, before all the work was completed. The next three months saw this work completed and the completed facility was dedicated to the Lord's service on Sunday, June 6.

Mayor Robert Jones welcomed the Garden Chapel to Victory Gardens. Henry P. Yoder, Executive Secretary of the Franconia Mission Board, delivered the message of dedication, and Bishop Joseph Gross led in the prayer of dedication. In the last three months on Appio Drive, attendance was 21 and membership was 7. Since the relocation attendance has grown to an average of 35 and membership to 11. Pray for the continued blessing of God on this "venture in faith." Warren Wenger is pastor.

Russian Mennonite Churches Licensed

Six Mennonite congregations in the Soviet Union with 1,100 members have been registered with the government.

Four other congregations with a total of five hundred members have semiofficial recognition and are also active.

This information was given in a letter from a Soviet Mennonite published in the Mar. 16 issue of *Mennoblatt*, a German-language publication of the Mennonite colony of Fernheim in Paraguay. The unidentified writer implied that other congregations exist on which he cannot give definite information.

He does indicate that German is the language most frequently used in the worship services of these Mennonite congregations. Russian is used rarely.

North American estimates set the size of the Mennonite community in Russia at about 45,000, composed of the Mennonite Brethren group and the *Kirchliche* (church) Mennonites related to the General Conference Mennonites in the United States and Canada. Mennonite Brethren congregations have generally related themselves to the Baptist Church of Russia and therefore enjoyed the benefits of government recognition.

The *Kirchliche* group has been reluctant

to identify with the Baptists because of the issue of baptism, and therefore have had to take the risk of applying directly for legal status, which means confrontation with the officially antireligious bureaucracy.

Whether the congregations mentioned in the *Mennoblatt* letters are of the *Kirchliche* group is not clear. Specific location of these congregations is also not given. — Maynard Shelly, editor of *The Mennonite*.

Saving the Nigerian Children

Lately we have had a large number of visitors here at Ohaji, Nigeria. Their comments make us realize how nearly numb we must have grown to some sights. They expressed shock and concern upon seeing parts of the area, saying they didn't know such need still existed anywhere in the state.

To combat the continual need in parts of Ohaji, our team has persuaded the Christian Council of Nigeria, to whom we are loaned by Mennonite Central Committee, to launch a second intensive seed distribution program. Apparently not only did the original seed distribution in the area fail to reach many of the poorer farmers, but those who did receive corn and other seeds were in such need that they ate the seeds instead of planting them. Dr. Nafziger and local officials hope to guard against a recurrence of this by distributing a large quantity of relief food to the people at the same time the corn seeds are given out. We are still not sure that enough food can be gathered for this effort in time.

The number of misplaced children returned to families in need of food, material aid, and financial assistance in the Owerri area alone is far beyond the capacities of both our CCN child welfare team and the government welfare personnel. Providing immediately needed family assistance only in Ohaji could involve our welfare teams'



Melainie Nafziger with some of the Nigerian children who have been helped in their intensive care hospital.

energies for some time to come. The criteria of need is pretty clear-cut — we can begin with the inpatient children in our nutrition wards.

Our three child welfare workers are tackling a job this week that, by itself, is disheartening. They are tracing the families of the almost 90 unidentified children at a children's hospital 20 miles away. These children, considered some of the very worst cases, were brought at the end of the crisis in May and June, 1970, from sick bays and hospitals. Most of them were under four years and had very little identification, so they recall little or nothing of their homes — often not even their names. Some children went from their village to a local sick bay, to Owerri hospital, and then to this special hospital. This extraordinary hastiness was prompted by shock and fear at the sight of some of the children so malnourished that it was felt they needed intensive care immediately. At any rate, the nutritional status of people in Ohaji today is remarkably good by comparison. For most of the Owerri area, the improvement has been tremendous. — Melainie Nafziger.

June
29 — 5
July

Eureka College
Eureka, Illinois

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Mennonite Board of Missions
Elkhart, Indiana

FIELD NOTES

Richard H. Frank was licensed for the ministry to serve the Elizabethtown Mennonite Church, June 13. Clarence E. Lutz and David N. Thomas were in charge of the service. Bro. Frank's address is: R. 1, Box 250, Elizabethtown, Pa. 17022.

Carroll D. and Nancy M. Yoder, both alumni of EMC, will teach in the French and nursing departments respectively at Eastern Mennonite College, 1971-72.

A native of Wellman, Iowa, Mr. Yoder is a graduate of Iowa Mennonite High School. He received a BA degree in history and foreign languages from Eastern Mennonite College in 1962 and an MA from the University of Iowa, Iowa City, in 1967.

The Christopher Dock Mennonite High School, Lansdale, Pa., was a recent recipient of a \$5,000 anonymous donation received through the Mennonite Foundation, Inc., with home office in Goshen, Ind., according to school principal, Lee M. Yoder.

Lester J. Glick, former Goshen College faculty member (1957-67) and member of the Health and Welfare Committee of the Mennonite Board of Missions and Charities since 1958, has been named associate dean of the School of Social Work at Syracuse University.

Floradale Mennonite Church, Elmira, Ont., celebrated its 75th anniversary, June 18-20. Gerald Good is present pastor. John M. Drescher, Scottdale, Pa., served as guest speaker.

The Berea Mennonite Church at Montgomery, Ind., will be celebrating its 50th anniversary on Aug. 29. For details call or write to Paul Maust, R. 1, Montgomery, Ind. 47558, tele.: 812 486-2391; or Harry Stoll, R. 1, Montgomery, Ind. 47558, tele.: 812 486-2662.

Eugenio Matos, 2147 Howard St., Philadelphia, Pa., was licensed and installed on June 20 as assistant pastor of the Norris Square Mennonite Church, with primary responsibility to begin a Christian witness to the Spanish-speaking community around Norris Square. James R. Leaman is the licensed pastor of the congregation. Both men are appointed by the Home Ministries and Evangelism office of Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

Roy and Hope Brubaker, EMBMC missionaries in the Somali Democratic Republic, are scheduled to arrive in the United States on June 30. Their summer address will be c/o Roy M. Brubaker, Cocolamus, Pa. 17014.

Ira and Evelyn Kurtz arrived in the United States on June 18 from their mission

assignment in Hong Kong under EMBMC. Their summer address is Box 45, Morgantown, Pa. 19543.

Daniel and Mary Ellen Ness, EMBMC missionaries in Ethiopia arrived in the United States on June 19. Their summer address is c/o Leon Umble, Sadsburyville, Pa. 19369.

Mary Gehman, EMBMC missionary to the Somali Democratic Republic, returned to the United States on June 3. Her address is R. 1, Reinholds, Pa. 17569.

The Peace and Service Commission of the Ohio and Eastern Conference is soliciting applications from member congregations for Christian Compassion Funds. The primary purpose of the fund is to help initiate new projects to aid disadvantaged people in the community. For information and application forms, write to the commission chairman, Kenneth M. Long, 253 Francis St., New Wilmington, Pa. 16142.

Change of address: **Harold G. Stoltzfus** from Waynesboro, Va., to 5577 Ravenna Ave., Louisville, Ohio 44641. **Edward Stoltzfus** from Goshen, Ind., to c/o First Mennonite Church, Myrtle Ave. and Greenwood Drive, Iowa City, Iowa 52240; after Aug. 1, 1100 Brookwood Drive, Iowa City, Iowa 52240. **Paul L. Kratz** from Georgetown, Guyana, to R. 5, Box 75-A, Harrisonburg, Va. 22801.

New members by baptism: ten at Boyertown, Pa.; two by baptism and one by confession of faith at Ashton, Sarasota, Fla.

B. Frank Byler writes from Montevideo, Uruguay: "Over Pentecost Sunday I made a trip to Rivera just to know firsthand the evangelical work there. In Rivera alone I found 12 denominations working. They say it may be the second-most evangelical city in Latin America — Temuco, Chile, perhaps being the first. I spoke with eight pastors and went to six church services on Saturday and Sunday. I preached in two and gave greetings and a testimony in two more. There are, for example, seven churches in an area 10 blocks square. Most of this growth has happened in the past 15 years."

Betty Erb, who has been on a six-month furlough from India, left the U.S.A. for India on June 18. She stopped in London to visit with the two Indian doctor families studying in England — the Londhes and the Dases, both from Dhamtari Christian Hospital.

Missionary personnel undergoing orientation at Mennonite Board of Missions in Elkhart, Ind., spent June 17-20 in Chicago. Activities included involvements and observations of inner-city culture, welfare

programs, and church services. Howard Charles conducted a Bible study each evening for the group. Wilbert Shenk, James Kratz, and Dorsa Mishler from Board headquarters accompanied the missionaries to Chicago. Orientation activities resumed at Elkhart on Monday morning and continued until noon of June 24.

An important seminar for pastors and church leaders is scheduled at Laurelville Church Center, Laurelville, July 16-18. The subject is *Pastoral Care and Mental Retardation*. All pastors are urged to attend and all interested persons are welcome. Send your request for room reservation direct to Laurelville Church Center, R. 2, Mt. Pleasant, Pa. 15666.

Readers Say

Submissions to Readers Say column should comment on printed articles.

A comment about John Weaver's *For Discussion* article of June 1: "Presidents, Prayers, and Breakfasts." In spite of a few rather obtrusive lapses in the grammar (your editorial staff could do better) and an apparent obsessive preoccupation with prayer breakfasts — Presidential type, the point is well made. Names like Haynesworth and Carswell, My Lai and Pleiku, Kent State and Jackson State fairly leap from the page. As a frustrated young man from New Hampshire recently wrote, "I turned on the TV last night. My president was speaking. He said the end of the war was clearly in sight. I'm tired, so tired. I finished my beer. I turned my president off, and I went to bed. And 49 more men will die this week." — Carl E. Miller, Sharon, Mass.

This letter is in regard to the comment in the May 25 *Gospel Herald* criticizing an article that is pro draft resistance. Since the criticism brings up both the question of law and of the willingness of the individual to suffer for conscience' sake, I will begin this comment with these points in mind.

The degree of sensitivity of conscience varies from one individual to another, as does individual commitment and willingness to suffer for what one believes is right. In this regard, I believe that as a whole, we Christians could be doing a whole lot better. We have found a way to cooperate with the system which daily sends other men (in our stead) to destroy other human beings and be destroyed themselves. This cooperation really involves very little risk of life or material happiness on our part (I am speaking of our involvement as a whole with Selective Service System programs), and to many people is saying that we tacitly assent to that system which gives us special treatment. May it not also appear that we are denying any higher moral authority (law) which constrains us to refuse to be part of the overall system which sends men out both to destroy (I-As) and to heal (I-AOs, I-Os etc.) but mainly to destroy? I do not think that running down to register with the Selective Service System is a good Christian witness. To me it says that we are so determined not to lose our privileged status that we are wary of doing anything which might offend the system. To me the Bible says that Christians face daily a world at enmity with God, and that we must choose whom we will serve. If our loyalty is to God, then we will indeed be strangers and pilgrims on the earth. Christ declares the world will "hate us," and I would add, so will our brethren who have learned to be

comfortable in the world.

The last sentence of the letter which I am replying to, I think reveals where the problem lies. "Our young people have enough pressures and problems without suggesting more." (This in reference to the advocacy of civil disobedience.) What are we afraid of? That God will not be faithful if we honor Him? That our young people have not seen in us and accepted for themselves faith which "overcomes the world"? and demands supreme allegiance to God? I am not criticizing this brother. I have two sons, and his fears echo my own. I truly hope they will not suffer terribly for their faith, because I love them. But should I not rather rejoice if God counts them worthy to suffer for Christ's sake? Draft resistance may be motivated by many things, and some are doubtless unchristian motivations. But when such refusal to obey the will of the state comes from conscience toward the higher law of Christ, then one is in the company of persons like Daniel, Peter, John, and all who've chosen to obey God rather than man. Must we always determine to seek the approval of men first, and then try to discern if it is contrary to God's will? — Steve Lowry, Eugene, Ore.

This is an endorsement of a recent article in the *Gospel Herald* by Allen Erb, a man highly respected by Christians and nonchristians alike. There is so much criticism against the present establishment. If it were not for men of Brother Erb's caliber there would be no Mennonite schools of any level or churches. I am not taking a dig at young people. Our young people should be correctly appraised. But with so many divisions in our society — far left, far right, and every gradation in between — there must indeed be something wrong. There is only one way of salvation and only one road to the promised land. More important decisions are made by young people than in any other age bracket. Three stand out — decisions for Christ, lifework, and marriage. It seems to me the crying need of young people today is a big dose of LSD — love, security, and discipline. This is the LSD we all need, whatever the age. When people are Christians there is no generation gap.

I do not know what goes on at the White House prayer breakfasts. But men in high places surely need to be prayed for. And I do know the late Peter Marshall did a great deal of good with his prayers with and for those men. The Bible tells us to pray for those in authority. America with all its current calamity still has a great deal of good. Freedom of Christian religion can be enjoyed by anyone. It is true many people, young and older ones, hardly know what direction they are going, nor the dimension of their life. It is also true many young people are turning to Christ. Perhaps not in the traditional way, but if God through Christ can accept someone, why can't we? Is there such a thing as a person being good enough for heaven but not quite good enough for membership in a Mennonite Church? God forbid. — Edward J. Wittrig, Albany, Ore.

I just finished reading Albert Zehr's article, "Let's Quit Working So Hard," and I want to say "Amen" and "Praise the Lord!" It is my prayer that many of us will be totally yielded to the Holy Spirit. May we experience a "new breath from heaven." — Dale Helmuth, Springfield, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Blosser, Emerson and Stella (Yoder), Topeka, Ind., first child, Marc Emerson, born Apr. 18, 1971; received for adoption, May 21, 1971.

Hansen, Paul H. and Irene (Ropp), Arthur, Ont., second son, Scott Anthony, Mar. 8, 1971.

Hershberger, Tom and Shirley (Yoder), Scottsdale, Pa., second child, first son, David Lee, June 9, 1971.

Kautz, Earl and Nancy (High), Ephrata, Pa., second child, first daughter, Linda June, June 3, 1971.

Kurtz, Maynard Y. and Hilda (Stoltzfus), Lancaster, Pa., third son, Eric Richard, June 11, 1971.

Lehman, Carroll and Joyce (Bontrager), Holland, Mich., second child, first daughter, Regina Elise, June 2, 1971.

Miller, Robert and Mary (Holsopple), Archbold, Ohio, seventh child, first son, Brent Matthew, May 24, 1971.

Schmucker, Walter and Vera (Zook), Goshen, Ind., second child, first daughter, Stacy Lorraine, May 24, 1971.

Springer, Van and Barbara (Milton), Milford, Neb., second son, Trent James, May 28, 1971.

Zuercher, Robert and Bonnie (Lehman), Fayette, Ohio, first child, Trisha Lynn, May 27, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Ginder — Musser. — Jay I. Ginder, Lititz, Pa., Hess cong., and R. Joanne Musser, Ephrata, Pa., Indiantown cong., by Lester S. Martin, June 5, 1971.

Golden — Mast. — Jerry Golden, Goshen, Ind., and Joyce Mast, Kokomo, Ind., Howard-Miami cong., by Harold Mast, May 30, 1971.

Kastanek — Hostetler. — Ray R. Kastanek, Crete, Neb., Congregational Church, and Sally K. Hostetler, Dorchester, Neb., Beth-El cong., by John Willems, May 29, 1971.

Kilmer — Gingrich. — Gerald L. Kilmer and Marian F. Gingrich, both of Myerstown, Pa., Myerstown cong., by J. Paul Graybill, June 5, 1971.

Miller — Boese. — Edward Lee Miller, Kalona, Iowa, East Union cong., and Jane Ann Boese, Kalona, Iowa, Sugar Creek cong., by J. John J. Miller and Vernon Gerig, June 5, 1971.

Ost — Stutzman. — Marvin D. Ost, Seward, Neb., Lutheran Church, and Dorothy J. Stutzman, Pleasant Dale, Neb., Beth-El cong., by John Willems, May 15, 1971.

Peachey — Luke. — Joseph F. Peachey and Jacqueline Luke, both of the Woodland Chapel cong., Belleville, Pa., by Ivan E. Yoder, Jan. 2, 1971.

Rodriguez — Riegsecker. — Raul Rodriguez, Archbold, Ohio, Assembly of God Church, and Roseanna Riegsecker, Archbold, Ohio, Central cong., by Charles H. Gautsche, June 5, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bontrager, Perry, son of Jacob and Mary (Troyer) Bontrager, was born in Miami Co., Ind., Feb. 15, 1907; died of a heart attack in Howard Co., Ind., June 3, 1971; aged 64 y. 3 m. 19 d. On Sept. 12, 1927, he was married to Emma Miller, who survives. Also surviving are his father, 3 daughters (Marilyn Mast, Lonita Williams, and Judy Patterson), 2 sons (Richard and Larry), 14 grandchildren, 3 sisters (Mrs. John E. Gingerich, Mrs. Eli Beachy, and Mrs. Alvin Hochstetler). One granddaughter preceded him in death. He was a member of the Howard-Miami Mennonite Church, where funeral services

where held on June 5, in charge of Harold Mast; interment in Christner Cemetery.

Good, Catherine, daughter of Caleb and Mary (Graybill) Winey, was born near Osborne, Kan., July 7, 1880; died June 3, 1971; aged 90 y. 10 m. 27 d. On Dec. 24, 1900, she was married to Charles A. Good, who preceded her in death in 1944. Surviving are one daughter (Maytie — Mrs. Gene Dunken), 3 sons (Huber, Paul, and Marion), 18 grandchildren, 11 great-grandchildren, and one sister (Ruth Potter). Three children (Bessie Aslin, Chester, and Maybelle Richert) preceded her in death. She was a member of the Whitestone Church. Funeral services were held in the Baker Funeral Chapel, Peabody, Kan., in charge of Earl Buckwalter; interment in Peabody City Cemetery.

Hostetter, Galen B., son of the late David B. and Mary (Eby) Hostetter, was born in Salisbury Twp., May 24, 1895; died as a result of a stroke at the Lancaster General Hospital, Lancaster, Pa., Apr. 4, 1971; aged 75 y. 10 m. 11 d. On Nov. 2, 1916, he was married to Susie K. Hershey, who survives. Also surviving are 8 children (Eleanor — Mrs. Amos Hershey, Virginia — Mrs. Leon Neff, Verna — Mrs. Roy Denlinger, Sara — Mrs. Richard Buckwalter, Lydia — Mrs. Martin Denlinger, Elveta — Mrs. Lloyd Horst, Emma — Mrs. Park Rank, and G. Hershey), 43 grandchildren, 9 great-grandchildren, 4 sisters (Joy, Mary — Mrs. Irvin Denlinger, Elizabeth — Mrs. Robert Neff, and Emma — Mrs. Frank Kreider), and 3 brothers (Ellis, David, and Eby). One daughter (Mary) preceded him in death. In 1940 he was ordained as deacon. In 1953 he was ordained a minister for the Meadville Mennonite Church, Gap, Pa. Funeral services were held at the Old Road Mennonite Church, Apr. 7, in charge of Clair Eby and Harold Book; interment in Hershey's Church Cemetery.

King, Melvin David, son of Floyd and Clela King, was born at West Liberty, Ohio, Nov. 1, 1945; died at Chicago, Ill., May 6, 1971; aged 25 y. 6 m. 5 d. He is survived by his parents, and 5 brothers (Calvin, Walter, Wesley, Duane, and Harlan). Funeral services were held at the South Union Mennonite Church, May 9, in charge of Leo Miller; interment in the adjacent cemetery.

Meiners, Vickie Lynn, daughter of Larry and Delores (Herr) Meiners, was born at Sterling, Ill., Jan. 26, 1957; died of leukemia at Billings Hospital, Chicago, Ill., Apr. 27, 1971; aged 14 y. 3 m. 1 d. Surviving are her parents, one sister (Karen), 3 brothers (Terry, Kevin, and Brian), her maternal grandmother (Mrs. Ruth Herr), and her paternal grandparents (Mr. and Mrs. Glenn Meiners). She was a member of the Science Ridge Mennonite Church, where funeral services were held on Apr. 30, in charge of Edwin J. Stalter; interment in Science Ridge Mennonite Cemetery.

Miller, Ella E., daughter of Edward L. and Anna (Erb) Heisey, was born in Lancaster Co., Apr. 11, 1894; died at Lancaster General Hospital, Lancaster, Pa., following a stroke, June 4, 1971; aged 77 y. 1 m. 24 d. On June 13, 1915, she was married to Benjamin Z. Miller, who survives. Also surviving are 3 sons (Norman H., John H., and Ralph H.), 3 daughters (Miriam — Mrs. Stanley Herr, Anna — Mrs. Norman Rutt, and Ruth — Mrs. Harold Hollinger), 23 grandchildren, and 7 great-grandchildren. She was a member of the Elizabethtown Mennonite Church, where funeral services were held on June 7, in charge of Walter L. Keener and Clarence E. Lutz; interment in Kraybill Mennonite Cemetery, Mt. Joy, Pa.

Nofzinger, John, son of Joseph and Christina (Yardy) Nofzinger, was born at Alsace Lorraine, Germany, June 28, 1872; died of pneumonia following surgery, at Albany, Ore., June 2, 1971; aged 98 y. 11 m. 5 d. On Sept. 28, 1899, he was married to Fannie Miller, who preceded him in death on Apr. 1, 1967. Surviving

are 1 son (Lester), 4 daughters (Kathryn — Mrs. Lester Will, Christina — Mrs. Alvin Hamilton, Eileen — Mrs. William Robbeloth, and Addie — Mrs. Alfred Davis), 20 grandchildren, 40 great-grandchildren, and 7 great-great-grandchildren. One son (Ervin) preceded him in death. He was a member of the Zion Mennonite Church, where funeral services were held on June 4, in charge of Paul Brunner; interment in the Zion Church Cemetery.

Schrock, William, son of Andrew and Barbara (Bachman) Schrock, was born at Metamora, Ill., Sept. 30, 1892; died at the Roanoke Manor Nursing Home of a heart attack, June 5, 1971; aged 78 y. 8 m. 6 d. On Oct. 10, 1917, he was married to Sadie Schertz, who survives. Also surviving are 2 sons (Willard and Ralph), 2 daughters (Mrs. Ada Hostetler and Mildred), 3 brothers (Daniel, David, and Andrew), and 2 sisters (Elizabeth and Kathryn). One infant son preceded him in death. He was a member of the Metamora Mennonite Church, where funeral services were held on June 8, in charge of Milo Kauffman, assisted by Dorsa Mishler and Paul N. Kraybill; interment in the Stewart-Harmont Cemetery.

Shank — Shank, John Samuel, son of Charlie E. and Anna (Wingert) Shank, and his wife, Helen E., daughter of Frank A. and Mary (Skelly) Hassler, were both found dead in their home on May 6, 1971. Their death was caused by accidental asphyxiation by carbon monoxide, which entered their house from their car in the attached garage. Evidently their death occurred on May 2. John was born Dec. 8, 1917; aged 53 y. 4 m. 24 d. Helen was born Nov. 5, 1897; aged 73 y. 5 m. 27 d. John is survived by his stepmother (Mrs. Naomi Martin Shank), 5 brothers (Paul E., Glenn H., Charles R., Marlin W., and Raymond W.) and one sister (Ruth — Mrs. Aden K. Diller). Helen was the last of her family. They were both members of the First Deaf Mennonite Church, Lancaster, Pa. A double funeral was held at the Marion Mennonite Church, May 9, in charge of J. Irvin Lehman, assisted by Elvin R. Stoltzfus, who interpreted the service in sign language for the many deaf present. A memorial service was conducted at the First Deaf Mennonite Church, in charge of Elvin R. Stoltzfus; interment in the Marion Church Cemetery.

Yoder, Jacob R., son of Samuel T. and Annie (Stayrook) Yoder, was born at Belleville, Pa., Dec. 31, 1898; died at the Lewistown Hospital, Lewistown, Pa., June 1, 1971; aged 72 y. 5 m. 1 d. On Jan. 13, 1926, he was married to Hettie Weber, who survives. Also surviving are one daughter (Nancy — Mrs. Lester Byler), 2 sons (Frank W. and J. Irvin), and 3 sisters (Mrs. Levi Esh, Mrs. Jonathan Kurtz, and Mrs. David Yoder). He was a member of the Maple Grove Mennonite Church, where funeral services were held on June 5 in charge of Waldo E. Miller and Sam G. Glick; interment in Locust Grove Cemetery.

Zook, Edna F., daughter of Noah and Fannie (Martin) Weaver, was born near Columbiana, Ohio, Aug. 26, 1913; died at the South Side Hospital, Youngstown, Ohio, May 27, 1971; aged 57 y. 9 m. 1 d. On Sept. 22, 1940, she was married to David Zook, who survives. Also surviving are 2 daughters (Rhoda and Mary Louise), 2 sons (Marlin and Herbert), 2 sisters (Martha — Mrs. Ira Martin and Carrie — Mrs. Paul Morris), and one brother (John). She was a member of the Midway Mennonite Church, where funeral services were held on May 30, in charge of Ernest Martin and Paul Yoder; interment in the Midway Cemetery.

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Cover photo by Jan Gleysteen. Perfect reflections. McConnells Mill State Park. Pennsylvania.

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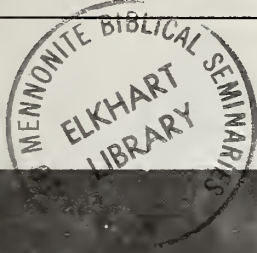
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My Journey into Light

By Peter B. Wiebe

My life began in a Christian home with a good Bible foundation. I was always taken to Sunday school. As a child I was real pliable and I became the young man who was real anxious. I have become the adult shaped by all of my choices and all of my experiences.

The journey of my childhood and youth was a journey mostly inward within a pietistic framework in a church with a fundamentalistic background. I searched, however, for relevance because I was not satisfied with the ingrownness of our congregation. I looked for an outward journey into a deeper involvement in a larger community and society.

With the Fundamentalists

I camped with my fundamentalist friends for many years. I camped with them in isolationism. I also became one of them in defensiveness. I fought back when people argued with me. I threw the Bible and the Scripture verses I had memorized at them to defend myself.

I had memorized dispensationalism, premillennialism and all the verbal literalism of the doctrinal position of fundamentalism. I had a doctrine-oriented fixation. I had accepted Christianity as a theological formulation — a transactional salvation that God had accomplished and which I had to believe. It was a rigid, inflexible belief, which I could only understand in part; but I was sure it had to be that way.

One of the reasons I was not satisfied to continue camping with the fundamentalists was that many times I felt I was like the priest and Levite walking by the man who was half naked by the roadside. I had led him to Christ, but I was waiting for someone else to pick him up and bind his wounds.

With the Liberalists

With my fundamentalistic orientation I moved into a university setting where my professors with their knowledge could very easily argue the shallowness of my position. This caused me to move my camp.

I moved over to the liberal, social gospel people for a number of years, but they left me cold. They didn't even realize that God loved them. They had no personal relationship with Jesus Christ. They lived on a human level. Their worldwide preoccupation was simply being on an

escalator with man pulling himself up by his own bootstraps. Their own sophistication was all they had to offer. God was far removed and Jesus was but a historical figure. Their relativism lost me. There was no place to stand. I shouted at them, "Don't just do something! Stand somewhere!" Their anti-denominationalism also left me cold so I moved on.

With the Anabaptists

I found my way to an Anabaptist camp where I was most delighted to discover that with them I could have the high view of the Scripture, the high view of the church, a personal Jesus Christ as a Savior, and hold to the same basic doctrines as my fundamentalist friends, but not in an iron-clad doctrinal formulation.

They believed that Jesus, having invaded history, was still changing history to make it His world. Here I found a moral and personal concern and an interest in community and global issues. So I camped with my Anabaptist friends.

They were interested in the broad issues of war and peace. They were interested in the problems of labor and management. They were interested because Jesus is relevant today.

The Bible became a source book of God's involvement in and love for the world. This extended to all the people of the world and not just to the church or to the Christian.

This was a new and tremendous breakthrough of light for my journey. The biblical writers had told what God was doing in their time and from that I could get an awareness of what God wanted to do for me in my time. Christ became to me the person who wanted to journey alongside of me, and not just the person who lived 2000 years ago. He was not just the historical figure who worked miracles, and not just a Christ of the Western culture or of fundamentalism. He became the Christ who was present, who was involved in today's world. He became to me an infallible guide and who by His Holy Spirit lived within me so that I could become a changed person.

I found a new flexibility — the message that was given long ago was the message still relevant. I learned that the church was not an institution to preserve a tradition but one that had a function in this world to equip and facilitate people in their way of serving God.

Instead of a hands-off approach to the world as fundamentalism had taught me, instead of getting lost in the world as modernism had told me, the church was in the

Peter B. Wiebe is pastor of the Hesston Mennonite Church, Hesston, Kan. This article is a condensation of a sermon preached at his church, March 28.

world and was saying, "We have the message that includes the total man, speaks to his total lostness, and releases him to a new freedom in Christ."

With the Traditionalists

And then I camped awhile with the traditionalists of my own denomination. While tradition is a good thing, it can be misused; on the other hand it can be a tremendous blessing. It can serve as a safeguard. It can save one from making new decisions. If we wear traditional clothes then we don't constantly have to decide what to buy or what to wear. I camped there for awhile because it gave me a good kind of security.

Tradition can also be used to recapture what is good out of the past. The reformers of the great Reformation recaptured the early apostolic tradition and in doing this they came to new light themselves. Some old traditions deserve to live again.

Let me expand this point a little more, because I feel

"I learned that the church was not an institution to preserve a tradition."

many of us are camping in traditionalism and are afraid to move on. Tradition can be used for the support of the courageous; for instance, our Anabaptist forefathers were involved in radical discipleship. Some of our young, radical disciples today are simply asking us to recapture Anabaptism. That is why they want a radical confrontation with the world.

Tradition can also be used for those who want to be cowards — for those who don't want to change — who want to have everything the same — who want to keep the pattern as it is.

I don't like changes; changes make me insecure. The other day my wife cleaned out the bathroom cabinet and put my shaving cream from the second shelf to the third shelf. This ruined my routine for a quick shave. Before the switch I could quickly reach for the cream without giving it a thought. The new arrangement sort of got me boiling inside until I discovered that the new arrangement had given the cabinet a new look. So there was something I did like about the change as well as something I didn't like about it.

Every once in a while we need a new look. So it is good, in a sense, to change certain traditions. Good traditions should always be kept fresh. There are certain things that ought to remain and there are certain things that ought to change.

Some traditions are products of our own selfish natures involved and embellished in a culture that is selfish. When

we selfishly develop a pattern of life in which we become satisfied we need a change.

Ruts or traditions can be made by our stubbornness and some of them even rise out of our evil hearts. We develop a certain pattern of morality because it fits our selfish, stubborn, evil natures. These things in our tradition need to change so that we can be freed to love our neighbors as ourselves and freed to serve each other.

Change is, however, at the heart of our message of redemption. John 3 points out that the greatest thing that can happen to a man is to become completely changed. That is the greatest thing Jesus offers to people — a total change from the selfish nature to a nature clothed in Jesus Christ.

Jesus says this change comes about when His Spirit moves like the wind. The wind can fiercely and furiously threaten us. It can also be gentle and refreshing. That is like the Holy Spirit of God. We prefer the gentle breezes that only lightly touch us, so we have tried to program the Spirit of God so that all He can do is to touch us gently. There are times when the Spirit of God wants to radically break through and radically change us in a fierce and upsetting way. Like a tornado He would destroy the old so He can help us build anew.

We may want to manipulate the weather vane. Even if we should get up on top of the house and change the direction of the weather vane, we would have no influence on the course of the wind. The neighbors may think the wind is blowing according to the weather vane but that isn't so.

Not to change is to become drab and stagnant. Camping with my cultural traditionalists I saw so much that was drab and stagnant that I was unhappy. I saw that the culture that could have been a blessing and that the traditions that could have been tremendous assets became a curse. They kept people out of the Christian church. To freeze an application of Scripture is to freeze relationships. So I had to move out, for I felt the shackles of legalism binding me.

With Jesus Christ

Having camped with the Fundamentalists, having camped with the Modernists, having camped with the Anabaptists, having camped with the Traditionalists I had to move out into what I thought was a very insecure venture.

"To freeze an application of Scripture is to freeze relationships."

I moved on to the person of Jesus Christ. This is not to say that He wasn't in the other camps that I had been in. But I moved on to the new certainty that Jesus Christ is

the one person who is changeless in that He is totally and always trustworthy. He is always the Savior of all who come to Him. He is always a living presence with me.

He is not changeless in the sense that He is always doing the same things. He is not static. God is an ever-changing God with an ever-expanding and changing universe.

With a growing concept of who Jesus is and what He does, I have come to a growing awareness that my Jesus is adequate for all the situations of the present, and the future, and I just want to get closer to Him. He is the end of my quest. I, who meandered around in all those camps which were human forms of security, have found the better way.

Those camps were human institutions which codified and put Jesus Christ in a box and I want a Jesus Christ who is not in a box, who is not 2,000 years old, or who is nothing more than the Christ of the Western culture. I want the Jesus who is the personal friend by my side. He is my way, and I am no longer camping, but I am going with Him and He is leading me down new ways.

I am finding out that He is interested in what I was interested in all the time. He is the best of Fundamentalism. He is the best of Modernism, for He is involved in world history. He is the root of Anabaptism and He is the best of the traditional church, for He is the one person that all these isms have tried to interpret.

All the places where I have camped have become a part of me. I have had my doubts, and many things have happened to me and I do not know why. But because Jesus arose I am discovering that there is a resurrection from every darkness. I am expecting to finish the course on par and to hear His, "Well done, good and faithful servant."

I cannot imagine myself with a more powerful motif. ☺

WHAT'S IN A NAME?

Lamb

What's in a name? A good bit, especially when there is also a big-name person behind it. It was said of this Man, His name shall be called "Wonderful." When He came on the scene one who knew pointed to Him and said, "Look, there is the Lamb of God." Lamb? Lamb of God? A baby sheep, a helpless, harmless creature? Who wants to be like that? More than that, who would want that kind of an image in a leader? Who wants to follow a lamb?

But that's what my leader, my Lord, the man Jesus of 1,971 years ago and of today is like! And I am glad! He's no fighter! He's a lover! One who lives by dying, who gets by giving, who wins by losing! He's Jesus Christ of the New Testament! — Nelson E. Kauffman

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

Growth of a Church

Fallacy: All churches are experiencing growth problems.

Fact: 1964 attendance 166, 1966 attendance 225 (figures from a church in Normal, Ill.)

Fallacy: The Sunday Evening Committee has to have something special to get people out on Sunday night.

Fact: A full church with gospel preaching. (No committee needed.)

Fallacy: We cannot expect a minister to preach twice a day willingly.

Fact: The minister preaches three sermons on Sunday, teaches a class, conducts prayer meeting on Wednesday night, and prepares a sermon for radio.

Fallacy: People aren't receptive to being invited to church.

Fact: 30 to 50 people visiting every Thursday night does bring results. 1968 attendance 359.

Fallacy: You cannot set standards for young people these days.

Fact: Rules for a recent church retreat included: no radios, no practical jokes, no mini-skirts, no skipping activities — an open heart and mind to receive that which God would have you receive.

Fallacy: Young people won't attend if they are going to be preached to.

Fact: 157 youth, guests, and sponsors were there.

Fallacy: Young people don't respond as they used to.

Fact: 20 first-time confessions of sin, many more confessions of spiritual needs.

Fallacy: The generation gap is growing larger in the churches.

Fact: If it's in this church it must not be too bad, at least it's not worthy of being preached about.

Fallacy: Church discipline is a thing of the past.

Fact: Pastoral visits to slipping members.

Fallacy: People will get tired of this kind of church.

Fact: 1970 attendance 624.

Fallacy: It would not work in my church.

Fact: You should know —. What is your method?
— Vernon Ringenberg, Normal, Ill.

Violence

Have antiwar demonstrations made peace a dirty word? The eminent Quaker philosopher, Elton Trueblood, thinks so, and I feel like agreeing. While most of us will agree that the right of free speech is basic and that many who oppose the war are deeply sincere, I reject the violence and spite of many so-called "peace" demonstrations.

Yet as Christians we must put on our own demonstrations for peace. As the Scripture says, "The wisdom that comes from heaven is . . . peace-loving and courteous. It allows discussion and is willing to yield to others."

Seldom in history have Jesus' words, "Blessed are the peacemakers," been so vital as now, as bombings, political kidnappings, and hijacking affirm the twentieth century as "The Age of Violence."

Violence, like cherry pie, has always been part of the American way of life. Red men were killed and black men enslaved in the beginnings of this nation — and sometimes those who did it had Bibles in their hands.

A year ago our nation was shocked by the tragic shootings at Kent State University. Author James Michener has done a careful study of the events that led to the deaths of four students and he points out that there was bloodlust and hate on both sides — youths and their parents, students and guardsmen alike. A few weeks before the shootings Jerry Rubin, radical leader of the Yippies, told a crowd of Kent students, "The first part of the Yippie program is to kill your parents."

At the same time, hatred and violence were also to the appetite of adults. After the killings some citizens would hold up four fingers and tell the students, "This time we got four of you . . . next time we'll get more." Some students at Kent State were told by their own parents that they should have been shot. Evidence of this is produced by Michener in an interview with a mother who had three sons at the university. The woman declared that "anyone who appears on the streets . . . with long hair, dirty clothes, or barefoot deserves to be shot!"

Where did this bloodlust, this hatred, this rage for violence come from?

Some blame it on the war in Vietnam and the draft. But some of the most violent student protests have been in Japan, France, and Venezuela where they had none of the American reasons to protest!

Some blame the violence on TV and, although this may be a factor, violence is no twentieth-century phenomenon. Neither does material prosperity deter violence, as shown by a survey taken for the National Commission on the Causes and Prevention of Violence. While poverty, ghettos, and the dehumanizing aspects of big-city life are contributing

factors, the survey found that violence was more tolerated by those who were better off in education or money.

The first recorded act of violence took place in the shadow of the altar when Cain killed his brother Abel. Genesis 4:8. This was long before the advent of TV . . . or the Vietnam war. Abel's murder was the result of man's spiritual rebellion. Because man was separated from God, he hated his brother. The root of violence is to be found in our desire to blame someone else for our problems and our refusal to turn back to God.

Paul pointed out that violence doesn't have to be physical. Hatred in the heart and hateful words are also looked upon as violence by God. As Jesus said in the Sermon on the Mount, "Whoever indulges in sinful anger is as guilty as the murderer."

Why is there violence? First, because we have rejected the just God of the Bible. The flood was God's judgment upon a violent world. We need to remember the same judgment will fall on us.

Second, we have twisted the Bible's view of man. We must understand that man is important to God. As Joe Bayly writes, "A blow struck against man is a blow struck at God. One man . . . is more important than the whole world of things. One human being is worth more than the whole California coastline, than all the stocks traded on Wall Street, and every bit of Chicago real estate."

Third, although rehabilitation of lawbreakers is desirable and to be sought, we need to recover the Bible view that the criminal is responsible and must pay. The function of punishment is to pay for the crime.

Fourth, we have spurned the Bible's path to peace. Ephesians 2:14 says that Christ "is our peace, who has made us both one, and has broken down the dividing wall of hostility."

The ground is level at the cross. There the black man and the white man, child and parent, town and gown may meet together. Reconciliation can occur only when each of us prays at the foot of the cross, "God, be merciful to me a sinner!" Peace has to start within when I confess my own sin and find peace with God through Christ. Then I can learn to forgive as Christ forgave.

Older people must try to understand why young people (and many older) are concerned about war, pollution, and racism. They should not judge the young by their music or the length of their hair. Drugs, permissive sex, and violence must be opposed, but let's learn to distinguish these serious things and trivial matters of style. At the same time, young people need to listen to the old. They should recognize the concern of their elders for the valid and enduring values of honesty, clean talk and dress, and sexual purity.

I am praying that God will lead the Christians of America, young and old alike, black and white together, to reject the violence and hatred of both extremes and to lead a constructive revolution of compassion and love.

Will you pray today: "Let there be peace on earth, and let it begin with me"? — Leighton Ford.

This is a condensation of a message given by Leighton Ford on May 2, 1971, on *The Hour of Decision*.

District and Region

By David Hostetler

"I have a feeling that the congregation is where the real action is taking place," a church leader said recently. Ideally, this is true. God's people carry out His work, beginning at home.

If the congregation is weak and ineffectual, the church is "soft" at that point. When congregations are strong, the church is strengthened.

As an individual does not live unto himself alone, however, neither does a congregation. It draws on many resources to carry out its mission. The first is that gift-giving Presence who equips all believers to enter into the ministry of the church.

A cluster of congregations may broaden the base of resources. But there is need for supportive and normative services on a larger scale. A district organization can partially fulfill this need.

John wrote "to the seven churches in the province of Asia." There is some evidence that the Apostle Paul's letters were read by a number of congregations.

New churches feel the need for broader relationships. This was true among the earliest churches and it is true today. In the same manner, churches of like mind can be mutually supportive when relating to each other in a purposeful and ordered manner.

The District

Historically, Mennonite churches in North America formed conferences, which have served a specific function: providing a focal point for congregations sharing common interests.

With time, conferences extended their influence as new congregations were formed or as churches from other areas chose to affiliate. Some of these were quite far removed from the conference area, but conference membership was maintained. Occasionally, these congregations were located within other conference areas. Sometimes congregations in a new area of outreach represented various conferences.

As a result, congregations maintained basic relationships with far-distant conferences and tenuous relationships with churches nearby. One Vermont pastor said something to this

effect: "I wish we had more functional working relationships among the churches in our area."

Some conferences are considering the district as a possible new approach to organization. The district would be a pattern for decentralized conference administration.

"The district represents a more formal organization (than the cluster, which is informal and smaller in scope) within a limited area for purposes of mutual guidance and direction in such matters as polity and doctrine, leadership and validation of ordination." (From the proposed bylaws for church organization.)

Districts may be large or small, in terms of congregations affiliated and actual church membership, but they should be responsive to area needs in a way that larger organizational structures cannot. The upstate and western New York churches are an example of crisscrossing conference lines as well as distance from conference areas. New Bremen is affiliated with the Indiana-Michigan Conference; Clarence Center with Ontario; and the Conservative churches with the Conservative Conference. A district arrangement for some of these churches could lead to cooperative outreach, as for example in Syracuse, Buffalo, or other areas of need.

Sensitive district organizations can help to stimulate new life in the congregations, by being responsive to local needs, as, at the same time, they represent most satisfactorily the congregations' interests and concerns to the broader organization.

"Those conferences who wish to retain their identity in the new structure are free to do so. An alternative, however, may be for the conference to restructure itself as a district or several districts." This statement is taken from the Yellow Creek Report. Functions related to church leadership and authority might be shifted to the district. Other functions which require resources beyond the competence of the conference might be shifted to the region.

District organizations may serve an additional interim function until regional assemblies are organized. What are "regional assemblies"? What are their roles and functions? How will their boundaries be determined? How will they be

organized? How are congregations represented regionally? Let's look at some of these questions in the following section.

The Region

The rationale behind regional organization is as follows:

The movement of responsibility and authority closer to the congregation affects not only the conference but also the denomination. Not only is more activity taking place at the congregational and district level, but there is also the conviction that more of the denominational activities could be brought closer to the life of the congregation. However, as the district and the congregation assume more responsibility there still remains the very essential function of coordination and sharing of resources for the work of the church which should belong at some intermediate level.

In the past the conference functioned in this intermediate level. However, it may be pointed out that our conferences as presently structured may not always be adequate to gather up sufficient resources, nor are they organized in such a way that they provide for effective geographical involvement of congregations and clusters in a given area. On the other hand, the conference or some similar organization may very well be the focal point for at least some of the activity now carried at the denominational level.

If this is a correct interpretation, it may well be pointing the way to a new style of church organization. This might be achieved through a regional organization representing "a congregation of congregations" joining together to do those things which one congregation cannot do alone. (From the Yellow Creek Report.)

Boundaries. Through careful study, five basic principles are being suggested for guidance in determining geographical boundaries for the regions:

- a. Strategic considerations reflecting a potential community for mission and service.
- b. Geographic and population center factors.
- c. Ease and efficiency of travel and communication.
- d. Potential for development of resources.
- e. Historical background of the congregations.

The first General Assembly, to be held in August 1971, will determine the number and boundaries of the regions. Paul Kraybill, executive secretary of the Study Commission on Church Organization, has been working on this aspect in close communication with conference executive committees and the Commission itself. The boundaries should be mutually agreeable and functional.

Thus a region will be geographically defined and includes all congregations within its boundaries. This is the general rule. It is conceivable that there be a few exceptions.

Role and Function. The first objective is to provide a means of organizing assemblies or other organizations at the intermediate level, between the congregation and the denominational organization, for *effective involvement of every congregation*.

Congregations must have an equal chance to be heard

whether they be small churches in Vermont or Idaho, or whether larger ones in Pennsylvania and Illinois.

"I doubt that the rest of the church knows we exist," said one Mennonite Church member from upstate New York. Every congregation is important to the rest of the church.

A second function of the regional organization is to provide a channel for responsible congregational involvement in securing and choosing representation to the churchwide organization. In the same way that every congregation should be involved, every congregation should be adequately represented.

As need arises there will be the establishing of offices or centers for coordinating programs and resources to serve the requirements of the area more effectively, and to enable increased participation by all congregations in the management and direction of such programs.



As Your congregation interacts informally at the local level, so it interacts with the district and region formally: for the edification of God's people.

Programs can be developed in mission strategy, evangelism, Christian education, and other cooperative projects which take into account the total needs of a given area.

Committees or staff can be established which parallel churchwide committees to provide more effective means of communication and relationship between the congregations and the churchwide agencies.

A focal point for liaison or location of a branch office for denominational resources and services will be provided for upon request of the regions.

There should be provision for more effective involvement in churchwide fund raising, promotion, budget planning, and decision-making.

Conventions of various kinds can be organized for greater congregational participation: youth, missions, inspiration, others, or any combination of these.

Organization. "Within each region the pattern of organi-

zation shall be determined by the decision of the congregations. The development of a regional assembly, or another pattern such as the district, or the continuation of the present conference organization shall be respected provided a responsible method of securing representation to the denominational agencies is established, and adequate representation of all congregations in the region in such organization is assured."

Representation. "Each congregation which fulfills the criteria of membership, may send as delegates to a regional assembly two persons for the first 150 members plus an additional member for each additional 150 members or frac-

tion thereof. All active bishops and area overseers are to be considered ex officio delegates.

"The criteria for membership are: (a) acceptance of the biblical faith as expressed in the Dordrecht Confession (1632), the articles of Christian Fundamentals (1921), or the Mennonite Confession of Faith (1963); (b) maintenance of a membership roster" (Bylaws).

This is a blueprint for action. Unless the organization is an outgrowth of God's mighty Spirit poured out upon the churches, it will become a dead and binding structure. We move ahead trusting that God will continue to visit us through interaction and growth.

The Christian Encounters the World of Pop Music

By William Lauterbach

To begin, I love music. I suppose that is why I have chosen as my life's work a profession devoted to the teaching and performing of music. Also, I have a wide range of appreciation. That is, I can appreciate the highest form of musical composition—music of the great composers of the past and present—as well as the folk element which includes the world of jazz, the world of pop, the world of rock-and-roll. Yes, believe it or not, although I am twice your age, there is much modern, teenage music that I find either exciting, relaxing, thought-provoking, or thrilling.

However, there is also much that disturbs me about the pop scene—disturbs me so much as a Christian, that I tremble to think of the mental, emotional, and spiritual damage which can and will occur from continual feeding on the musical garbage that is available in great quantity, and which is being shoved down our throats (or should I say, in our ears) by unthinking disc jockeys who are concerned only with popularity and the almighty dollar.

There is, I think, a third category with regard to pop music. I have mentioned that there is much good pop music, and there is much bad. However, most of what we hear over the local pop music stations is somewhere in between—not contributing anything positive or negative to the field of music, or to life in general.

Today popular music of all kinds is evidently here to stay; it is a part of our culture. In an era of motion pictures, radio, and TV, the only way to avoid it is to retreat from the world.

This we cannot do, for as Christians we are called to live and witness in the world, even though not being conformed to it. This world as such is part of the world we live in and with which we as Christians must be concerned. We must first accept it as such before we can explore it, understand it, and discover what is right and what is wrong within it. We must be prepared to sort out what is healthful and creative from what is useless or degrading in the world of culture, particularly in the world of pop music.

But my point is this—if money—selling records—is the sole aim, it is much easier to make a lot of money by exploiting people's basic human needs and weaknesses, than to encourage the listeners to think for themselves. The disc jockey does his best to prevent people from picking and choosing—from making judgments about their likes and dislikes. The disc jockey is no more than a huckster of perishable, fast-moving goods. Way back in 1935, the weekly radio show called "The Hit Parade" told listeners the songs they should know if they wanted to be among the majority. The fact remains that trashy music is easier to produce in large volume, wears out quickly, and once the demand is stimulated, it can readily be replaced with a newer model.

It takes only a few seconds' thought to realize that there is one commodity that is sure to sell—and that is *sex*—whether it be in books, magazines, movies, TV, or music. Christians have viewed sex as a rather sacred part of one's expression of love—not to be exploited and flaunted in public. Because of this attitude of privacy, Christians have long been accused of viewing sex as something dirty—untouchable—something we don't talk about. And the church has been blamed for many problems in our world resulting from lack of communication on the subject of sex. Now, how-

William Lauterbach is from Edson, Alberta. He delivered this message at the Mennonite Youth Retreat Banff School of Fine Arts, Banff, Alberta, March 7, 1970.

ever, the trend seems to be in an opposite stream — with even some church leaders who consider themselves broad-minded joining the “new morality” movement.

The point that I am driving at now is that with sex being the big thing — the commodity that sells — pop music has jumped on the bandwagon to cash in on the profits, at our expense! It is this element in our current pop and rock music that frightens me. Not that we should be ashamed of sex or be afraid to communicate about it. But the fact is — sex wrapped up in a musical package can be potential dynamite. Music has great power over our emotions, and a continual barrage of sex-saturated musical stimuli can create an unhealthy mental and emotional imbalance within the individual and in society in general.

You may ask, What is so sexual about pop music? If you analyze the poetry involved in many pop songs, you do not often find offensive sexual frankness (although the trend seems to be in this direction). Rather there is a sexual suggestiveness based on gratification of love and desire which underlies the viewpoint of much pop music, allowing the imagination to run wild. Rather than taking a normal healthy attitude toward love, these songs can be watered down to an attitude of hungry craving. Love is reduced to the single dimension of desire — appealing to our animal instinct and uncontrolled passions.

In real love, many qualities of character, mind, spirit, or conscience are important. But in much pop music, these qualities are ignored, and the singer may offer fantastic rewards — the moon, the stars, his own soul — in exchange for only one thing — a passionate love affair.

What is wrong with this? Primarily it educates the listener away from reality and toward neurotic fantasy which is more serious than harmless daydreaming. This element in pop music, like pot and acid, develops a dependency on fantasy for consolation, and contact with reality becomes more and more difficult to maintain and face with strength of mind. For the Christian, this obviously means living a double standard.

Let's compare the philosophy expressed in the average pop or rock tune with a Christian attitude toward life. In summarizing the attitudes and viewpoints expressed in many songs, we can find about five general ideas which are suggested over and over.

1. Things happen to me. I have no control over them and no responsibility for them.
2. Life has no clear meaning or purpose; it is governed by an inscrutable fate: “What will be, will be.”
3. I am alone in this frightening, incomprehensible world.
4. If love were to happen to me — your love — all my troubles would be magically resolved. You, the love object, are so wonderful (in fact, divine) that I worship you and would do virtually anything to obtain you.
5. If you withhold your love, or if you turn it off and give

it to someone else, my loneliness and anxiety become unbearable. I cannot face life anymore.

This philosophy is not concocted out of thin air. It truly reflects man's lostness and need for meaningfulness in our urban mass society. But it is a highly distorted view which ignores the love of God in Christ which can liberate man from the unconquerable anxieties. Salvation is placed in the hands of fate, or viewed as sexual fulfillment. Thus, our fantasy world falls apart at the seams.

Before you get the impression that I think all pop music is harmful, let's switch to a more positive angle. What is good about the pop music field?

It is encouraging to note that there is still a market, in fact an increasing market, for healthy commercial music. There is still room for the creative voices of folk music with its tradition of protest and prophecy. In many ways, rock music has grown up and matured considerably from the days when I was in high school and Elvis Presley was grinding out “You Ain't Nothin' but a Hound Dog!” and “Do anything, but don't step on my blue suede shoes!” Elvis is still around, but his latest hits have been a more grown-up look at life and its problems — a serious pondering of what life is like for a Negro in the Chicago ghetto, for example.

This trend in pop music has been the healthiest turn-about of our generation. Teenagers are refusing to be controlled by a fantasy world of sex and daydreaming, and are expressing realistic feelings about society in their music. Folk singers such as Peter, Paul, and Mary, Joan Baez, Bob Dylan, Gordon Lightfoot, Simon and Garfunkel, and many others, are bringing the horrors of war, racial violence, and social injustice into focus with often very poetic and frank musical insights into the realities of life.

Bob Dylan, for example, has often been called a “pop preacher.” In his songs, Dylan declares that the first step toward doing anything about evil in the world is to admit that it's there, to see it, and not be afraid to talk about it. Only after this does he sing his songs about the kind of faith that gives you the guts to fight that evil and injustice. Of course, his faith may be obscured by his own poetic style and philosophical attitude, but the Christian can relate. The mature thinker can be inspired by the protest singers who are really preaching from coffeehouse pulpits and back-alley altars.

Simon and Garfunkel add to the theme of loneliness and search for meaning in life in some of their songs which contain very excellent poetry as well as superb musicianship. In “Sounds of Silence,” they welcome darkness as an old friend. They talk of walking the city streets, crowded with people and lighted by neon signs. But they are “people talking without speaking, people hearing without listening, people writing songs that voices never share.” Yet, their songs usually do not end in despair. In spite of all the suffering, absurdity, and phoniness they see in the world, they are ready to step out of isolation and join the human race, realizing somehow that life is still worth living. In fact, they insist that it can be downright fun and exciting!

Many of the current singers express ideas, experiences, and human feelings that are very much a part of the life of the Christian. Sometimes preachers talk in such otherworldly language that they make God sound as if He were far removed from the world pop singers tell about. But we could do well to listen to the sermons in song.

For God has shown Himself to be with us in this world where we are searching for meaning, love, and significant human relationships. If the pop singers are telling us about this world so strangely mixed with misery and joy, and if they are telling it in a language that makes sense—then more power to them! It just might be that we'll discover something about ourselves and our world. It may even be that God can use such strange new sounds to break through in unexpected ways.


Although there has been a traditional element within many religious circles to keep the world of pop and folk songs and instruments out of public worship, we are slowly beginning to realize the ways God can use the music ministry among the unchurched. The Youth for Christ organization, however, has been a leader in recognizing the possibilities of reaching unsaved millions with enthusiastic religious folk-type songs. (I might add as a personal testimony, that it was largely through participation in a Youth for Christ singing group that I found Christ as my Savior, and learned as a teenager to experience the joy and fulfillment of Christian living.)

Jim Yoder, a young Mennonite fellow from Indiana, had

the opportunity to participate on a musical Youth for Christ Teen Team in Europe, South Africa, and the Middle East. Jim, who plays guitar, found great rewards in witnessing through music which teenagers could appreciate and understand. He and the other members of the team found that young people their own age would open up and talk about the emptiness of their lives. They ministered in churches, schools, theaters, cafes, beach parties, and during intermissions at dances, to a total of 500,000 people. Of those, there were 1,000 decisions recorded.

Perhaps some young people will be able to answer a calling such as this. Perhaps, through the talent bestowed by God, and with the help of music in a meaningful idiom for youth, such can be a positive witness with a musical message for today.

However, for many of us, we will not be so concerned about performance as about cultivating appropriate standards of taste and judgment as listeners. Remember that pop music today is a part of our world. To the extent that it is good, it is for our enjoyment and use. To the extent that it is bad, it is our responsibility as Christians to do something about it. We must seek to understand it, recognize its limitations, not exaggerate its values, and not give too much of ourselves to it. Above all, we must consider our larger responsibility of stewardship.

God does not require that everyone must listen to music—but those who do must remember that they are heirs and stewards as well as listeners. They are in the world but not of it, and the standards by which they make their choices are not merely those of the world itself but are derived from an understanding of God's purpose for man's life. 

Items and Comments

According to *Between the Lines*, between 10,000 and 15,000 babies under four months have been dying mysteriously during recent years. These "crib deaths" are caused by the air pollutants which clog the tiny air passages with mucous in the infant's respiratory system, those who happen to be frail quickly succumbing—according to Dr. Bertram Carnow, head of the University of Illinois Environmental Health Department and professor of preventive medicine. (*Chicago Sun Times*, Apr. 30.) Since air pollutants are killing trees in many areas, should we be surprised that they're killing babies?

What will be the reaction of a rebellious youthful political coalition toward industry and government, should the corrective antipollution efforts prove too little and too late? This is the question being debated with fear and distrust behind the closed doors of giant corporations and certain high circles of the Administration.

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The Christian Church (Disciples of Christ) has been asked to assign, by 1975, 15 percent of all seats on its Boards and committees to young people.

A team of five youths which conducted a year's study of the issue, in recommending the move, said that "10 percent youth membership" should be stated in 1972.

"Youth" was defined as a person between 15 and 25 in the report of the team which traveled around the nation conferring with young and older Disciples.

As many as 250,000 persons are expected to take part in activities of an International Student Congress on Evangelism planned in Dallas in June 1972.

Sponsored by Campus Crusade for Christ International, "EXPLO '72," as the conference is called, is aimed at launching a "strategy to train 500,000 people during 1972 for a spiritual explosion across America and around the world.

Some 100,000 students are expected to participate in training sessions on how to

experience and share "the abundant life of Christ." Evening sessions from the Cotton Bowl—featuring evangelist Billy Graham on the last two nights—will be televised.

Peak attendance is anticipated at a closing rally in a natural amphitheater near Dallas. Many thousands are due to arrive via an airlift, according to Congress coordinator Paul Eshleman, a Campus Crusade aide.

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Modern youth counterculture "will burn out like a fallen meteor unless it finds intellectual coherence, moral stability, and adequate spiritual anchorage," Dr. Carl F. H. Henry said.

The well-known evangelical theologian said that full return to God's truth and the biblical faith is the best hope for mankind.

He was less than confident that the "Jesus-freak" movement currently holds the key to spiritual needs. "The Jesus-freaks have tasted only a snack, whereas the times call for a balanced meal," he said.

CHURCH NEWS

MENNONITE CHURCH

KITCHENER 71

Plan for Kitchener

By keeping hold on those things which matter most, we can maintain balance in change. It is possible to have a sense of history, with an awareness of where hope and danger lie, "also where our own lives can become enriched and more meaningful by participating in those spiritual forces which in the end have always determined the direction of history." (From Wells' *Between the Lines*, July 1, 1971.)

John Drescher, moderator of General Conference, will be giving the keynote address at Kitchener 71, with thoughts on "Our Church and Our World." Highlight-

ing his message is this challenge: "The church will have to make a clear distinction between culture and faith."

The major thrust of Kitchener 71 is reorganization through meetings of a Constitutional Assembly. New bylaws will be presented, discussed, and voted on. Following this, the newly constituted General Assembly will meet in business sessions.

Paul Erb will review "How God Has Led Us." P. J. Malagar and Richard Detweiler will conclude the sessions with a talk on "The Witness of Brotherhood" and an address: "Gifts in the Brotherhood."

David E. Hostetler Joins Periodical Division

David E. Hostetler of Syracuse, N.Y., has accepted an assignment in the Periodical Division of Mennonite Publishing House. He will be News Editor of *Gospel Herald* and Editor of *Purpose*. A missionary to Brazil under the Mennonite Board of Missions, Elkhart, Ind., from 1955-69, Hostetler was active in literature development and distribution.

Recently, he has been in graduate study at Syracuse University and has completed residence requirements for a doctorate in mass communications. During the second semester of 1970-71, he conducted a reader-interest survey of *Gospel Herald*, an effort to ascertain reader response to various features of the publication and to seek reader counsel for adaptation and change.

As News Editor, he will assume basic responsibility for gathering, selection, and editing of material for the "Church News" section of the *Gospel Herald*. In addition, he will assist Editor John Drescher in overall planning of the publication.

Besides serving as News Editor on a half-time basis, David will become editor of *Purpose*, succeeding Paul M. Schrock.

David and his wife, Rosanna, are the parents of five children.

KITCHENER 71 Advance Lodging Form

To: KITCHENER 71, Rockway Mennonite School, 110 Doon Road, Kitchener, Ontario

Name _____

Address _____ Zip code _____

Congregation _____ Conference _____

I would like accommodation in a home: Yes _____ No _____

Will be accompanied by spouse: Yes _____ No _____

Lodging desired: Aug. 15 _____ Aug. 16 _____ Aug. 17 _____ Aug. 18 _____ Aug. 19 _____

I would prefer to have you send me information on: motels _____ campgrounds _____

I plan to arrive by _____ at _____ at _____ on Aug. _____
car, train, plane city hour date

Airway and flight no. _____. I wish to be met: Yes _____ No _____

Additional travel information will be mailed to those sending in lodging cards before August 8.

Those requiring lodging accommodations should return this by August 12.



June VS Orientation Group

Twenty-Eight Begin Voluntary Service

Following the June 7-17 Voluntary Service orientation school at Mennonite Board of Missions, Elkhart, Ind., 28 persons began assignments at 16 locations across the United States, Puerto Rico, or in Mexico.

Top row: Glenda Miller, Weatherford, Okla., kindergarten assistant for one year in Robstown, Tex.; Judy Noe, Eureka, Ill., teacher for one year at Frontier Boys Village, Colorado Springs, Colo.; Galen Sharp, Lachine, Mich., two years in the food services department at Immanuel Hospital, Omaha, Neb.; Arlee Albrecht, Bloomington, Ill., teacher at Academia Menonita, San Juan, P.R., for 26 months; Ray Yoder, Belleville, Pa., two years as a farm worker at Hampshire Country School, Rindge, N.H. (new location); Steve Oyer, Goshen, Ind., maintenance man for 26 months at Academia Menonita, San Juan; Lovina Yoder, Kalona, Iowa, child care worker at Sunshine Children's Home, Maumee, Ohio, for one year; Sharon Coleman, Kokomo, Ind., child care worker for one year at Kansas City (Kan.) Children's Home; Ellen Yoder, Millersburg, Ohio, nurse for one year in Puebla, Mexico; Janet Brubaker, Elizabethtown, Pa., child care worker in Cayey, P.R., for two years (new location); and Ronald Sauder, St. Jacobs, Ont., one year as a construction worker with the Philadelphia, Pa., unit.

Middle row: Richard Umble, Atglen, Pa., teacher for 26 months at Academia Menonita, San Juan; Rosalyn and Merle Mullet, Goshen, Ind., secretary and program director/teacher at Hampshire Country School, Rindge, for two years; Carolyn Schaefer, secretary for one year at St. Anthony's Hospital, St. Petersburg, Fla.; Naomi Martin, Waterloo, Ont., one year as a hospital worker at Presbyterian Hospital, Albuquerque, N.M.; Nancy and Linn Mast, Phoenix, Ariz., program directors for two years with the Phoenix, Ariz., unit (new location).

Front row: Jeffrey and Regina Yordy, Graymont, Ill., program director/unit hostess for 26 months at San Juan, P.R.; Christine Yoder, North English, Iowa, Ruth Schwartzentruber, Brampton, Ont., and Mary Ann Yoder, Goshen, Ind., teachers at Academia Menonita, San Juan, for 26 months; Teresa Davis, Springfield, Ohio, one year as a community service worker with the Los Angeles, Calif., unit; Ida and James Miller (and son Jimmy), Centerville, Mich., program directors with the Kansas City (Kan.) unit for two years; Dorothy and Willard Hershberger, Corry, Pa., cook and maintenance worker at Maple Lawn Homes, Eureka, Ill., for one year.

The July 12-22 orientation will bring more than 20 persons to Mennonite Board of Missions headquarters. Currently 342 persons are stationed in 55 Voluntary Service locations in North America, Puerto Rico, and Mexico.

Mensch Library Placed

Mrs. Willis Lederach, Lederach, Pa., has placed in the Historical Library the private collection of books, letters, diaries, Franconia Conference records, almanacs, and various manuscripts of her grandfather, Preacher Jacob B. Mensch.

Jacob B. Mensch (1835-1912) was ordained minister in June 1867 at the Upper Skippack Mennonite meetinghouse. Mensch was known for his collection of rare books. The book collection numbers approximately 230 volumes consisting of old Bibles, books on theology, *Martyrs Mirrors* of both the Holland and Ephrata editions, a copy of the first German edition (1575) of Menno Simons *Foundation Book*, and a handwritten book in German of sermons by Michael Miller, dated 1557.

The letter collection numbers 1,389. They come from all of the geographical areas of the then-known Mennonite Church and

contain a wealth of information that has not been completely researched. Several of the interesting ones are as follows:

a. Preacher Samuel Gindlesperger, Davidsville, Somerset Co., Pa., wrote several letters describing the terrors and losses of some of his church members during the Johnstown Flood.

b. Abraham Blosser, Rockingham Co., Va., publisher of the paper *Watchful Pilgrim* wrote a lengthy letter taking issue with John F. Funk and the publishing of the *Herald of Truth* and asking Jacob Mensch's opinion of the matter.

His Franconia Conference records from 1880-1907 are the only known records of proceedings of the conference during that period.

The Mensch papers have been carefully studied in the past three years by Ernest G. Gehman, Harrisonburg, Va. They contain information relating to the division that occurred in the Franconia Conference in 1847. This information was never known before. The papers are presently being translated by Gehman and are scheduled to appear in the *Mennonite Quarterly Review*.

The Jacob Mensch diaries begin in 1880 and continue until his death in 1912. He describes farm activities, weather, visitors, preaching appointments, funerals, trips that he made to the neighboring conferences, plus the church problems of that day. There is also a record of all the baptisms that took place in the Skippack circuit during that period.

Funds Sought for Home

Announcement of tentative plans for conducting a capital funds appeal for Menno-Haven, well-known nursing home in Chambersburg, were made Tuesday evening (May 25) by David H. Lehman, president of the Home's board of directors.

As now projected, the public campaign would be conducted between December and February of 1971-72. While the financial goal has not been finalized, Lehman indicated that an objective of \$275,000 to \$300,000 has been discussed by the Home's directors. The funds to be sought would be used for reducing the capital indebtedness incurred in carrying out the expansion of facilities in 1967.

Menno-Haven represents an investment of \$961,333, of which amount approximately half has been financed through a long-term mortgage. "If we are to meet the spiraling costs of operation and keep our service charges to a minimum level, efforts must be made to reduce our capital indebtedness by an appreciable amount soon," the Board president informed the audience.

Since first opening in 1964, the nursing-care center has served a total of 423 men and women, ranging in age from 45 to 107.

MCC Jordan Team Begins Program in Madaba

Madaba is a town 40 kilometers south of Amman, Jordan. Its population is 20,000 people including eight thousand in the refugee camp. The surrounding area has an additional 30,000 people. Madaba is located in the agricultural region of the Amman district, but the annual rainfall is less than 10 inches a year. Thus it is very difficult to raise crops and vegetables. Water for the town comes from Amman, but the supply is limited. There are no wells in the town, but it is thought that water could be reached by drilling 1,000 feet.

Madaba has three practicing physicians and a government clinic. The clinic lacks much-needed medical supplies and its services are inadequate. Anemia and malnutrition are quite common among the people. The Jordan Red Cross had a clinic in the town, but it was closed after the 1967 war. Most of the people in the town, camp, and surrounding area are quite poor and are unable to pay for the private medical services in the town. A great need in the town exists for a hospital, but there is no immediate hope for one. Another clinic which could serve specific needs appears to be more feasible and essential at this time. It is also thought that a preventive approach of nutrition education, family hygiene, gardening and vegetables is essential at this time to help the people. The Mennonite Central Committee team has spoken to several of the doctors, the Red Cross, and YMCA leaders in Madaba about proposed MCC plans and programs to help meet the immediate needs of the people.

Plans are now being implemented for a broad multipurpose project in Madaba. These plans include the utilization of the Jordan Red Cross building as a sewing center. The Red Cross had made limited use of the seven-room building due to a lack of resources. The Center has five sewing machines and one knitting machine. MCC is providing them with fabric and sewing supplies and is paying the salary of the teacher for six months. Enrollment in the course is 20 young women with an equal number from the town and the refugee camp. The course qualifies the graduates to receive government certificates.

Another project was finalized to open a prenatal and postnatal clinic in the Red Cross building on May 22. MCC will provide a registered nurse for the clinic three days a week and a doctor for two days a week. The local Red Cross will provide supervision, maintenance, and a practical nurse. Medicines will be supplied by the Jordan Red Cross.

After the establishment of the clinic, MCC will administer a mother-child center two days a week at the Center. MCC worker, Margrit Schonmann, will supervise the nutrition and hygiene education, child care, and preparation of layette bundles.

It is hoped that by 1972 the local community will be able to finance most of the costs and provide leadership for these programs. The MCC staff will then be able to move on to implement other community services in addition to self-help and development efforts. — Urbane Peachey, MCC director for Jordan.

Youth Leaders to Meet in Poconos

A two-day training experience for congregational youth leaders is planned for Aug. 6-8 at Spruce Lake Retreat, Canadensis, Pa. The weekend will begin with registration at 7:00 p.m., Friday evening, and conclude at 4:00 p.m., Sunday afternoon.

Resource persons for the weekend are Art and Nova Smoker, churchwide youth workers from Scottdale, Pa.; Gene and Mary Herr, directors for Christian education at Goshen College Mennonite Church; Don Kraybill, pastor of Willow Street Mennonite Church; and Jerry Shenk, Personnel Services, Eastern Mennonite Board of Missions.

The weekend is designed to help leaders:

- think through their roles as leaders
- gain new self-awareness
- learn new youth program ideas
- develop ideas for creative worship

Each congregation in Lancaster, Franconia, and Washington-Franklin conferences and eastern Pennsylvania churches in Ohio Conference is encouraged to select

a team of at least four persons — two adults and two youth — to attend the training seminar. Teams should include persons who will be leading youth group life during the coming year.

The program will include Bible study, consideration of life issues, resources for effective youth programming, creative worship, and recreation. Opportunity will be provided for each congregational team to share together to begin creating a youth program specifically related to *congregational* needs. There will also be opportunity for personal interaction with resource persons.

Cost for the weekend is \$20 per person. Congregations are encouraged to help underwrite the expenses of their representatives.

Persons desiring to register for the seminar should call or write Jerry Meck, Youth Service Office, Salunga, Pa. 17538; phone: (717) 898-2251. Registration should be submitted by July 15 with a five-dollar deposit.

The Spruce Lake Retreat Youth Leaders' Seminar is part of a churchwide effort to provide help for congregational youth leaders during the summer of 1971. One seminar in Oregon has already been held. Other seminars are planned for

Rocky Mountain Camp, Divide, Colo. — July 22-25

Toccoa Falls Institute, Toccoa, Ga. — Aug. 16-21

Brock University, St. Catharines, Ont. — Aug. 19-22

The seminars are a joint effort of district conference youth ministries and churchwide youth offices in Scottdale, Pa., and Newton, Kan.

FIELD NOTES

No Gospel Herald for July 13

Kenneth G. Good has resigned from the pastorate of First Mennonite Church of Hyattsville, Md., to accept a call to serve as pastor of the Warwick River Mennonite Church, Newport News, Va. The change will take place in late summer.

Centennial Celebration of the Mt. Zion congregation, Versailles, Mo., to be held July 17, 18. Guest speakers include Harry Diener, Hutchinson, Kan.; Daniel Kauffman, Leonard, Mo.; J. D. Graber, Elkhart, Ind., and Fred Gingerich, Harrisonburg, Va.

D. Ralph Hostetter, professor of biology at Eastern Mennonite College, was recently awarded a citation from Franklin and Marshall College, his alma mater, class of

'21, for 50 years of teaching. The citation was signed by F & M president Keith Spalding and Robert Sarnoff, president of the board of trustees. Hostetter has been teaching at EMC since 1923.

Annual Inspirational Meeting at Long Green, Md., on Aug. 7. Nathan Stoltzfus will be bringing the message.

A dedication was held on June 13 at Ashton Mennonite Church, Sarasota, Fla., for a new Sunday school annex, which provides four Sunday school rooms. Remodeling was also done to the entrance of the church building, providing extra bathroom facilities and redesigning the front of the church. A weekend Bible conference was planned in connection with the dedication, with Jay Garber from New Danville, Pa., as guest speaker. Eastern Mennonite

Board of Missions and Charities had given a grant of \$6,000 for this building project. Present membership of the congregation is 51. David Kniss serves as the pastor.

Eastern Mennonite College registrar Lester C. Shank, his wife, Araminta, and their 15-year-old daughter Ruth are leaving in August for a one-year Teachers Abroad Program assignment in Zambia. Shank, on a year-long sabbatical, will be teaching at a Brethren in Christ secondary school in Choma, a small city 180 miles from the capital, Lusaka. The Shanks will visit their son Norman and his family. He is teaching at the university in Lusaka.

Young Friends of North America, Summer Gathering, 1971, Aug. 29 to Sept. 5, 1971, at Devils Lake State Park, Wis. Write: YFNA Summer Gathering, Box E, 1368 Earlham College, Richmond, Ind. 47374.

The 26th Annual CPS Reunion will be held on Aug. 1 at Camp Tel-Hai, about 10 miles south of Morgantown Interchange of the Pa. Turnpike. The speaker will be Lewis E. Strite at 10:00 a.m. There will be a Sunday school hour for the young people.

"The Church, Medicine, and the Third World" is the kickoff speech to be given by Dennis Clark, secretary of the Bible and Medical Missionary Fellowship, at the annual convention of the Mennonite Medical Association, Aug. 5-8. The convention was organized in joint planning with the Council of Mission Board Secretaries and Mennonite Central Committee. Health care delivery, philosophy of medical missions,

and the relationship of healing to mission are a few of the concerns to be discussed.

Special meetings: Joe Esh, Lyndhurst, Va., at Rock, Elverson, Pa., Aug. 4-11. Fred Augsburg, Youngstown, Ohio, at Tavistock, Ont., Aug. 12-15. Dan Yutz, Alden, N.Y., Aug. 22-29.

New members by baptism: one at St. Jacobs, Ont.; six at Sandy Hill, Coatesville, Pa.; eight at Salford, Pa.; three at Mt. Pisgah, Leonard, Mo.; ten at Canton, Ohio; eleven by baptism and one on confession of faith at Tavistock, Ont.

Change of address: Ed Bontrager from Dalton, Ohio, to 14852 Wooster St. NW, N. Lawrence, Ohio 44666.

Through the efforts of Frank H. Epp, Ottawa, a member of the MCC (Canada) board, a meeting was arranged with Prime Minister Trudeau's parliamentary secretary, Barnett J. Danson, M.P., prior to the prime minister's departure for Russia. The MCC representatives urged Mr. Trudeau to seek the reunification of families separated since World War II. Mr. Danson requested the names of specific families, and he was provided with six representative case histories. The men meeting with Mr. Danson expressed special interest in the reunion of Mennonite families that wished to be reunited with relatives who are now in Russia.

Mrs. Selena Shank, Schowalter Villa, Hesston, Kan., wrote on June 18: "I am still in the Bethel Deaconess Hospital but expect to be discharged to go into the total care area of the Villa sometime next week. The doctor tells me that I am getting along well."

The Jacob Das family from Dhamtari, India, Christian Hospital (Das has been studying in England) will arrive in Cincinnati, Ohio, by air from London on July 13. Das is doing his residency at the Jewish Hospital in Cincinnati.

MBMC missionaries arriving on furlough during June included: Charles Shens (Japan), c/o E. B. Frey, Pettisville, Ohio 43553; Addona Nissleys (Puerto Rico), c/o Peter Stauffer, R. 1, Burr Oak, Mich. 49030; David Yoders (India), c/o Paul Amstutz, R. 2, Orrville, Ohio 44667; and John Beachys (India), 800 College Ave., Goshen, Ind. 46526.

Missionaries who left for overseas assignments during June or are leaving in July under Mennonite Board of Missions are: Betty Erb, India, June 18; Jacob Flishers, India, July 5; Stanley Miller, Paraguay, July 5; Robert Gerbers, Brazil, July 12; David Helmuths, Puerto Rico, July 19; Robert Martins, Israel, July 15; Peter Sawatskys, Brazil, July 19; Judith Boshart, Brazil, July 31; Erma Grove, Ghana, July 31; and Pauline Schlegel, Brazil, July 31.

Ralph Buckwalter, Asahigawa, Japan, reports: "The latest happy news from here is that the Tamura family will be moving to Asahigawa in August. When

Brother Tamura was here on June 7 to serve the congregation, he still didn't know for sure whether a settlement for his hat business in Kushiuro could be finalized. . . . It seemed so obvious that the Spirit had been leading in every way for them to come to Asahigawa to assume pastoral responsibility for the congregation here."

John A. Lapp, executive secretary of the Peace Section, Mennonite Central Committee, Akron, Pa., is guest speaker on "The Mennonite Hour" radio broadcast, July 4 and 11. For Independence Day, Lapp outlined the contrast between American peace ideals and American war-making actions. "The Prince of Peace," Lapp's July 11 talk, examines the problems of peace-through-war and presents the biblical basis for Christian peacemaking.

Mennonite Board of Missions, Elkhart, Ind., recently received a \$1,000 bequest from the estate of Walter W. Holsopple, Versailles, Mo.

Annual Reunion of the Conscientious Objectors of World War I will be held at Black Rock Retreat, four miles south of Quarryville, Pa., on R. 472, Aug. 8, at 10:15 a.m. The meeting is sponsored by the Conscientious Objectors of Camp Meade, Md. All interested COs are invited.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I read with interest "Baptism Is Not a Puberty Rite" in the June 8 issue. The author has raised some very good thoughts. It is good to check on whether what we are doing is biblical and is fulfilling its purpose. Baptism should not be just a puberty rite. I believe many do not realize the meaning of what they do. I believe baptism should mean more than a forgiveness of sins. I believe baptism should definitely be a life commitment. The early Christians realized they were following a crucified Leader and knew they could expect similar treatment. I was a little less than twelve when I was baptized. I remember I had read a little of what some suffered for Christ in the past and I had come to the conclusion that the Lord would empower me for whatever He would bring my way.

I do not feel I can buy the idea of waiting until 21 to be baptized and especially in this age when the young are making all kinds of decisions that affect them for life — as a vocation or marriage, and many, if not most of them, without much consultation of their parents, let alone their permission.

To me this writer has much the idea of putting the responsibility of a minor's spiritual life on the parents as some do in the responsibility of the government in a citizen bearing arms. They believe a man is not responsible for killing when he is in the service of the country. We have not bought that theory. We have said we are to obey God rather than man and if this position is not respected to suffer the consequences.

Slaves came to Christ in biblical times when they literally belonged to someone else. Wives also were Christians whose husbands were not and they were to be subject to their husbands. I cannot see a Christian minor's position much different from a slave's or wife's.

I think there should be a much better way to

Calendar

Final Bible Quiz for Virginia Conference, Warwick River Mennonite Church, Newport News, Va., July 9-11.

Alberta-Saskatchewan Conference Annual Sessions, Kalispell, Mont., July 15-18.

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.

South Central Conference Annual Sessions, July 23-25. Indiana-Michigan Conference annual sessions, July 29 — Aug. 1.

Conservative Mennonite Conference Annual Sessions, Wellman, Iowa, Aug. 3-5.

Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.

Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.

Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.: Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18, Mennonite General Assembly, Aug. 18, 19.

Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.

Washington-Franklin Conference Annual Session, Aug. 26.

Washington-Franklin Conference Session, Hagerstown, Md., Sept. 8.

Lancaster Conference Fall Session, Mellinger Church, Lancaster, Pa., Sept. 16.

Churchwide Youth Council, Chicago, Ill., Sept. 24-26.

Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

make baptism meaningful than to have a minor doubt his responsibility or to discourage him in that he is not able to make a definite commitment. I have heard of groups that have made requirements of bringing others or definite service. I think I could buy that much better.

— Anna M. Buckwalter, Bronx, N.Y.

I would like to comment on the article, "Virginia MDS Goes to Washington" (June 15 issue). First, you erred in reporting that the damage done to park benches was done on May 3, making people associate the damage with the May Day activities. The damage was done April 24 during a concert at the Washington Monument grounds. The concert followed the massive and entirely peaceful march by several hundred thousand people in opposition to the war.

You did report correctly that the wood from the benches was used for firewood. The night of April 24 was very cold and thousands of people had no place else to go. The act of burning the wood was probably less a political act than an attempt to keep warm.

While I appreciate most efforts of MDS as being noble and valuable, this response to the greatest peace demonstrations in the nation's history can only be seen as an overt political gesture blessing Nixon's war policies. Only if peace demonstrators had returned to clean-up would such an act even approach political neutrality.

Furthermore, the city of D.C. itself unjustly foots the bill invoked from all demonstrations about federal policy. It seems if the MDS effort was not intended to be a conservative political gesture MDS could have discovered some way it could have contributed directly to the city.

Where was MDS after the '68 riot in D.C.? Three streets are still waiting to be rebuilt. It appears this clean-up effort indicates a mindset which recoils in horror at broken park benches but somehow lives with the destruction of Indochina and whole blocks in D.C.

In sum: The MDSers involved may not have understood why or when the damage was done. The act by its very nature and timing was a rightist political gesture, and it indicates some of the racist and no-care attitudes of segments of the church toward the real problems in our society.

— Clair Buckwalter, Washington, D.C.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:5)

Barkman, Melvin and Joanna (Du Vall), Goshen, Ind., first child, Frances Ann, June 7, 1971.

Gingerich, Marvin and Donna (Eichelberger), Millersburg, Ind., second child, first daughter, Angela Kay, May 6, 1971.

Hooley, Phillip and Dorothy (Hershberger), Shipshewana, Ind., first child, Allen La Vern, May 28, 1971.

Hoover, Dale and Bonnie (Miller), Goshen, Ind., first child, Scott Leroy, June 3, 1971.

Maust, Norman and Wilmetta (Yoder), Elkhart, Ind., third child, first son, James Arden, May 20, 1971.

Miller, D. Edward and Marilyn (Hooley), Brutus, Mich., third son, Mark David, June 8, 1971.

Reinford, Floyd and Mary Jane (Hunsberger), Souderton, Pa., fifth child, second son, Richard Todd, June 11, 1971.

Riegsecker, Stephen and Waneta (Yoder), Goshen, Ind., third child, second daughter, Tamara Kay, June 2, 1971.

Seehusen, David and Karen (Ulrich), Spencer, Iowa, first child, Suzanne Lynnae, June 1, 1971.

Smoker, Calvin L. and Mabel (Zook), Honey Brook, Pa., fourth child, third son, Larry Quinn, June 3, 1971.

Stutzman, David and Donna (Yoder), Shipshewana, Ind., fifth child, fourth daughter, Lisa Ranece, June 9, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer -- Mininger. — John Alderfer and Janet Mininger, both of Franconia cong., Franconia, Pa., by Floyd Hackman, June 5, 1971.

Bannerman -- Riley. — Steward Jack Bannerman, Seaforth, Ont., Presbyterian Church, and Doris Marilyn Riley, Kippen, Ont., Blake cong., by Cyril K. Gingerich, June 5, 1971.

Bolton -- Gahman. — Ray Bolton, Silverdale, Pa., Line Lexington cong., and Patricia Ann Gahman, Pipersville, Pa., Deep Run cong., by Cleon Nyce, Mar. 20, 1971.

Bontrager -- Byler. — Willis Bontrager, Sullivan, Ill., Pleasant View cong., and Esther Byler, Dover, Del., Central cong., by Daniel V. Yoder, assisted by Sam Petersheim, June 12, 1971.

Bumbaugh -- Gitchell. — Edwin Bumbaugh and Marie Andree Gitchell, both of Harrisonburg, Va., Park View cong., by Harold G. Eshleman, June 11, 1971.

Detweiler -- Longacre. — Gary Detweiler, Perkaspie, Pa., Deep Run cong., and Rhoda Longacre, Swamp cong., Quakertown, Pa., by Winfield Ruth and Cleon Nyce, Apr. 24, 1971.

Hancharik -- Detweiler. — Andrew W. Hancharik, Jr., Ottsville, Pa., and Marcia Ann Detweiler, Pipersville, Pa., Deep Run cong., by Cleon Nyce, Jan. 31, 1971.

Layman -- Moyer. — Ronald Layman, Harrisonburg, Va., and Esther Moyer, Dublin, Pa., Deep Run cong., by Cleon Nyce, Apr. 10, 1971.

Liechty -- Rich. — Daniel Liechty, Goshen, Ind., College cong., and Mary Rich, Archbold, Ohio, Zion cong., by Ellis B. Croyle, June 5, 1971.

Mayer -- Weaver. — Linwood Mayer, Richmond, Va., and Shirley Lou Weaver, Waynesboro, Va., Greenmonte cong., by Roy D. Martin, Apr. 24, 1971.

Miller -- Schrock. — Ezra E. M. Miller and Ruby Kay Schrock, both of Kalona, Iowa, Kalona cong., by Carl L. Smeltzer, June 12, 1971.

Royer -- Engel. — Melvin Kent Royer, Greenville, Ill., and Sharon Joy Engel, Tiskilwa, Ill., by Don Heiser and Gary Royer, May 22, 1971.

Shirk -- Harnly. — Barry L. Shirk, Manheim, Pa., Lititz cong., and Judith Harnly, Manheim, Pa., Bethel cong., by Elam W. Stauffer, June 12, 1971.

Stutzman -- Saltzman. — Vernon Stutzman and Hope Saltzman, both of Beatrice, Neb., Bellwood cong., by Herbert L. Yoder, June 12, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Charles, A. Lloyd, son of Amos and Catherine Charles, was born Feb. 24, 1911; died May 22, 1971; aged 60 y. 2 m. 28 d. He is survived by his wife Elva (Kurtz, Peachey) Charles. He was a member of the Landisville Mennonite Church where funeral services were held May 25, in charge of Raymond Charles, Elmer Hertzler, and Arthur Miller; interment in Landisville Cemetery.

Detweiler, Abel, son of William and Amanda (Horning) Detweiler, was born in Bucks Co., Pa., Sept. 20, 1879; died at Grand View Hospital,

Sellersville, Pa., June 8, 1971; aged 91 y. 8 m. 19 d. He was married to Katie Freed, who survives. Also surviving are one daughter (Elsie — Mrs. Algernon K. Hendricks), one sister (Mrs. Alverda Weidner), and one brother (John H.). A daughter (Mrs. Valeria F. Moyer) preceded him in death in 1947. He was a member of the Souderton Mennonite Church, where funeral services were held June 12, in charge of Richard C. Detweiler and Russell B. Musselman; interment in the Souderton Mennonite Cemetery.

Gehman, Miriam C., daughter of Jacob H. and Katie (Clemmer) Gehman, was born at Bally, Pa., Apr. 18, 1925; died in her sleep at her home, May 15, 1971; aged 46 y. 27 d. She is survived by her mother, 2 sisters (Anna and Orpha), and 3 brothers (Mark, Luke, and Russell). She was a member of the Bally Mennonite Church, where funeral services were held May 19, in charge of James C. Longacre and Paul E. Longacre; interment in the church cemetery.

Hoylman, Barbara, daughter of D. D. and Mary Kauffman, was born near Hartford, Kan., May 31, 1889; died at a nursing home in Wellman, Iowa, June 9, 1971; aged 82 y. 9 d. In 1911 she was married to Sam Hoylman, who preceded her in death. Surviving are four children (Daniel, Margaret, Naomi, and Arthur), 10 grandchildren, 7 great-grandchildren, and 2 sisters (Lillie — Mrs. George Hoylman and Ella Slater). One brother, one sister, and 2 grandchildren preceded her in death. Funeral services were held at South English, Iowa, June 13, in charge of Ezra Shenk and Silas J. Horst.

Lindner, Jennie Alice, daughter of Daniel and Sarah Christophel, was born Sept. 23, 1886; died at Perry Memorial Hospital, Princeton, Ill., June 7, 1971; aged 84 y. 8 m. 15 d. On Apr. 3, 1914, she was married to Emile W. Lindner, who preceded her in death. Surviving are 6 children (Kathryn Stoner, Mildred Stoner, Jennie Eckberg, Esther Harrod, Emile Lindner, Jr., and Dorothy Eaton). She was a member of the Willow Springs Mennonite Church, where funeral services were held June 8, in charge of Don Heiser and John Hollis; interment in Mt. Bloom Cemetery, Tiskilwa, Ill.

Petersheim, Alice N., daughter of Levi and Fannie (Neuhauser) Petersheim, was born Oct. 7, 1892; died at Lancaster General Hospital, Lancaster, Pa., June 15, 1971; aged 78 y. 8 m. 8 d. Surviving are a foster son (Allen F. Wenrich), one brother (Calvin N. Petersheim), and one sister (Mrs. Viola Rice). She was a member of the Conestoga Mennonite Church where funeral services were held June 18, in charge of Abner Stoltzfus and Ira A. Kurtz; interment in the Conestoga Church Cemetery.

Ressler, Marcella Jane, daughter of Willard and Letha (Miller) Ressler, was born at Harrisonburg, Va., Oct. 17, 1958; died of dermatomyositis and other complications at the LaRabida Children's Hospital, Chicago, Ill., June 8, 1971; aged 12 y. 7 m. 22 d. Surviving are her parents, one sister (Cynthia Joy), and her grandparents (Mr. and Mrs. William R. Miller and Mrs. John Ressler). She was a member of the Locust Grove Mennonite Church, Elkhart, Ind., where memorial services were held June 11, in charge of Ray Bair and Russel Krabill; interment at The Chapel Hill Memorial Gardens.

Schmucker, Arthur J., son of Amos and Amanda (Wyse) Schmucker, was born at Stryker, Ohio, May 2, 1889; died of a heart attack at St. Vincents Hospital, Toledo, Ohio, June 9, 1971; aged 82 y. 1 m. 7 d. On Nov. 8, 1911, he was married to Silvia Burkholder, who survives. Also surviving are 3 sons (Lloyd, Raymond, and Leonard), 5 brothers (Oliver, Alfred, Myron, Floyd, and Harvey), and 4 sisters (Mrs. Jennie Stuckey, Mrs. Emma Roth, Mrs. Pearl Aschliman, and Mrs. Mary Short). He was a member of the Zion Mennonite Church, where funeral services were held June 12, in charge of Ellis B. Croyle and P. L. Frey; interment in Pettisville Cemetery.

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Tyson, Carrie, daughter of Abraham and Mary (Wismer) Overholt, was born in Doylestown Twp., Pa., Aug. 16, 1887; died at the Grand View Hospital, Sellersville, Pa., Apr. 9, 1971; aged 83 y. 7 m. 23 d. She was married to Jacob A. Tyson, who preceded her in death Mar. 15, 1959. Surviving are 3 daughters (Elsie — Mrs. Christian M. Meyers, Ida — Mrs. Joseph A. Kulp, and Carrie — Mrs. Warren Wenger), 7 grandchildren, 7 great-grandchildren, and one stepbrother. One son and one daughter preceded her in death. She was a member of the Deep Run Mennonite Church East, where funeral services were held Apr. 12, in charge of James Lapp and Cleon Nyce; interment in adjoining cemetery.

Wenger, William, son of Chester and Saloma (Christophel) Wenger, was born in Indiana, Dec. 28, 1899; died of a heart attack at Mary Rutan Hospital, Bellefontaine, Ohio, June 15, 1971; aged 71 y. 5 m. 18 d. On Jan. 9, 1921, he was married to Mary Shantz, who survives. Also surviving are 5 sons (Donald, Eldon, Kenneth, William, and Marion), 3 daughters (Hazel, Elizabeth — Mrs. Kenneth Carpenter, and Ruth — Mrs. Joe Stickrod), 26 grandchildren, 3 great-granddaughters, 2 sisters (Mrs. Stella Callender and Mrs. Mabel Hackman), and 2 brothers (John and Richard). He was a member of the Oak Grove Mennonite Church, where funeral services were held June 17, in charge of Eldon King and Murray Krabill; interment in Highland Memory Garden, West Liberty, Ohio.

Wilcox, Charles R., son of George and Clara (Dekin) Wilcox, was born Sept. 8, 1884; died June 8, 1971; aged 86 y. 9 m. On July 12, 1922, he was married to Mattie Widrick, who preceded him in death May 10, 1945. On Feb. 14, 1946, he was married to Viola Beller, who died Jan. 28, 1962. Surviving is one foster sister. He was a member of the Conservative Mennonite Church, Croghan, N.Y. where funeral services were held June 11, in charge of Richard Zehr; interment in the church cemetery.

Yantzi, Noah R., son of Michael and Barbara (Ruby) Yantzi, was born in Oxford Co., Ont., Nov. 15, 1892; died at Shakespeare, Ont., June 15, 1971; aged 78 y. 7 m. On Dec. 17, 1925, he was married to Lena Zehr, who preceded him in death May 26, 1966. Surviving are 4 sons (LaVerne, Sylvester, Elwood, and Wayne), 6 daughters (Sabina — Mrs. Jack Randall, Laurene — Mrs. Vernon Bender, Erma — Mrs. William Flatt, Rita — Mrs. William Schmiat, Freda — Mrs. Harold Schwartzentruber, and Marlene — Mrs. Roy Ziegler), 29 grandchildren, and one brother (Jacob). One son (Ernest) preceded him in death. He was a member of the East Zorra Mennonite Church, where funeral services were held June 18, in charge of Newton L. Gingrich; interment in the adjoining cemetery.

Zeiset, Harold Z., son of Clayton and Charlotte (Zimmerman) Zeiset, was born in Ephrata Twp., Pa., Feb. 1, 1942; died as a result of an accident when his tractor trailer overturned in Clinton Co., Pa., May 22, 1971; aged 29 y. 3 m. 21 d. He was married to Esther Mohler, who survives. Also surviving are 4 children (Harold Lamar, Dennis M., Linford L., and Melody A.). He was a member of the Gehmans Mennonite Church. Funeral services were held at the Bowmansville Mennonite Church May 25, in charge of Howard Witmer, Carl Martin, and Luke Horst; interment in the adjacent cemetery.

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Is the Church in a Crisis?— Yes and No

By John M. Drescher

Winston Churchill listened to the gloomy reports of his closest associates during a most miserable period of obliteration bombing of England's cities. As each confessed inclination to give up, the prime minister said, "I find it rather inspiring."

To review the times requires us to list many apparent crises which confront us. But the kind of reaction to the conditions and problems of a given time can make all the difference in the outcome. The degree to which we react positively to our situation determines the degree to which we can be instruments of redemption. And action or lack of action is determined by an awareness of our own identity and understanding of the nature of the Lord and His kingdom.

A sense of history also sustains when skies darken and discouragement and despair threaten. Years ago Joseph R. Sizoo wrote:

"When crises come and skies are laden, when the grim specter of hysteria sweeps through the land, it is good for the people to retrace their steps and to see again the haunting glory of those whose inheritance they have entered. If we knew history better, we would not be so dangerously disturbed. There would come a fresh upwelling of courage if we could permit the past to speak to us."

To experience crises means that a point is arrived at where any movement means life or death. When one who is ill comes through a crisis, it means he has made a turn to new life and hope.

Following is one apparent crisis of the church today. Our reaction is extremely important. Our reaction will determine whether we are part of the problem or solution, whether God will be able to use us or whether we lose faith. Our reaction or lack of action will reflect on our own identity and on our confidence in the Lord of all. Will we be inclined to give up or will we find that even such crises can inspire us to new endeavor in the work which our Lord promised will not fail though all hell does its worst?

In many ways the church is in a crisis of influence. The institutionalized churches' influence in society is questioned by many. Some point to the end of the institutionalized church as we know it. Even a devout Christian such as Peter St. John, political science professor at the University of Manitoba, says, "At the present juncture in Western civilization the Christian church is relatively dead, cold, and affluent. It is highly institutionalized and is having little impact on society either socially or spiritually."

Polls seem to say for the past few decades that society looks less and less to the church as an authority. Catholic and Protestant churches have waning influence even within the membership. Participation in the organized congregational life is become more marginal for a larger number of people.

Special meetings are those to stay away from and Sunday school classes seem less and less interested in studying the "lesson."

What shall we say? How respond to this crisis? While the early church made the world take notice, the world will make the church take notice. The church had better notice the increasing pervasive influence of the world on its membership.

The very loss of influence ought to cause the church to reassess its priorities. How can a church which usually adopts the status quo of society have influence? How can a church which constantly lowers its standards to the level of government laws be listened to? The early church was listened to because it challenged the prevailing patterns. Today any community would be startled if the local church would challenge the status quo.

Likely the organized church today, often deeply Americanized, will follow the path of Americanization today and lose its popularity not only worldwide, but also locally before it will again have power. And although this may seem like a harsh development it may also be wholesome because it will once again test the true, and the line between

Christ's committed followers and the uncommitted will become more clear.

In light of the above, certain things must be kept in mind. First, the reaction to the church is against the institutionalized, immovable, organized church as we know it. It is a movement away from that which has in many ways hid the true purpose of the church and its message.

If we keep proper perspective, the debate over whether the organized church as we know it will survive, is not a great threat. The Jews of Jesus' day felt the temple was the best and could never be destroyed. Nothing could take its place. But to those who had a spiritual eye it was the day of better things.

So also today at the grass roots there is a new grappling with the meaning of personhood which institutionalism so easily overlooks. The small-group searching and openness to the Spirit should be explored more and more. Youth are not interested in the big meeting, the distant ritual, and the organized prayer and praise.

Modern man is simultaneously become more public and more private. Collectively, he is becoming more public. The mass media, communication, and the computer leave man utterly exposed. The problems of youth, middle age, and the aged are public.

Individually, man is becoming more private. Overawed by bigness and cold functionalism he flees to his private world. Here he seeks meaning for himself and here he searches for authentic personal relationships.

This means that if the church is to minister it must break down all barriers and walls which keep persons separated and again come to a new experience of what Paul speaks of in Ephesians 2, where oneness in Christ takes precedence over every other relationship. It means the church must be both a haven for persons in a world which continually exposes them to its evil and eyesight and a strength to send persons back into the world to stand against all the tides contrary to Christ's purposes.

A large part of the reason why the church has lost influence is its loss of true evangelistic faith and fervor. The institutionalized church has preached primarily to itself, taught and evangelized itself, and has given its finances to support itself and to serve its own interests almost exclusively.

Christ called the church to be a light to the world. Yet, in contrast to the early church and the Reformation church, today's church shines primarily within its church building. Here is where the preaching, teaching, evangelizing and speaking on spiritual things goes on. But these are the functions of the church which are done in the streets and shops wherever Christianity is really vital and alive.

Whenever the preaching, teaching, evangelizing, and sharing of spiritual testimony is done

primarily within the walls of a church, the church is hiding its light under a bushel.

C. J. Sharp in his book, "The Church and the New Testament," writes, "When the church loses the evangelistic urge, purpose, and spirit, it loses the very spirit of the church of the New Testament and becomes an insipid copy of human social organizations."

Whenever the church loses its evangelistic quality, it does take on the likeness of its society and has increasing problems of personal identity. But when the church is about its task of biblical evangelism and witness, the problem of identity disappears. The whole world is suddenly against the church because it dares to challenge the world's way of salvation and its set of standards.

The early church, the effective church, the Spirit-filled church, the influential early church did not become concerned over the ritualistic, legalistic eloquence of the Pharisees, or the crusty dignity of the disbelieving Sadducees, or the binding influence of Roman rule. Rather, its members claimed Christ as Lord and loved God with such intensity that they ministered unto every person they met and turned the world upside down.

Now may I lay before you several positive suggestions which are a start at thinking through how the church may exercise a greater influence.


First, each congregation ought to ask itself seriously what its purpose is and what it is accomplishing in really changing lives. This is the job of the whole church and since the congregation is not a congregation simply to operate organization it should eliminate any organization or activity which does not have visible results.

Second, if the congregation is to have an influence it must be made up of changed persons who can speak of a spiritual happening of real consequence. A large part of the problem today is that persons can participate in the life of the church without much real change of life. No inner spiritual demands upon values or motives are really required. Members are not asked to look on the world with critical eyes because the church is practically identical with the world in ideas and ideals. And this doesn't mean the world is Christian. It means the church is invaded with the world's spirit.

Third, congregations must be trained to be like a beehive in reverse. There must be a lot of going in and out. Members return to the hive for honey to take it out to the community. The church must be a feeding, filling, refreshing station to which members return for whatever is needed to minister to the world.

Fourth, sin must lose its respectability and become known for what it is. The reason why there is so little sense of forgiveness of sin is that there is hardly an awareness of sin on the part of church members. How can such look with a critical eye on the sins of society or bring judgment upon a world, or nation, or country for its rebellion against God? There is little in much congregational life which suggests we can be something better than we are. What then have we to offer?

The situation in which the church lives today is in some respects similar to that which existed in its first two centuries. Rapid change, traditional patterns of society and the church are weakening, and the shape of their replacements is not clear. Christianity is a minority numerically, and in terms of influence on society it is small. Religious world news, well established for centuries to interpret life, seems increasingly irrelevant. There is lack of hope.

We cannot return to some "golden age," which is probably more golden in retrospect than it really was. We cannot return to congregational life of even a decade ago. We can, however, under God and His Spirit, see something of the new day and say, "In God's time and with His blessing, it is rather inspiring." 

With or Without?

By Blanche Thompson Richardson

Listen to this story of one who dared to live with God — and one who dared to live without God.

Many years ago in the city of Cleveland, Ohio, there lived two boys, who were chums. They were not rich, in fact they were very poor. One day one of the boys went into a small mission Sunday school in the Bohemian district. He went again and again. He sang the songs with the other children, got acquainted with the teacher there, learned of the matchless power of the marvelous Christ, knelt in prayer to his invisible but ever-present Father, and thus spent his childhood days in the warmth and splendor of Christian love.

When he was old enough to realize that the Lord is God and that he wanted to follow Him he joined the church of his faith.

Later, by working hard, he was able to attend college; then he continued his education at a Theological Seminary. After graduating he became a Christian minister, and John Prucha went back to that Bohemian section of Cleveland as pastor of Emmanuel Church, bringing the light of life to the souls of that slum district, gathering boys and girls around him, and pointing the right path. Reflecting on his own life he often thought, as he made the rounds of the Juvenile Courts in his district: "There but for the grace of God go I," and renewed his efforts.

His chum had a different experience. He, too, went to a Sunday school — but it was an atheistic Sunday school. He learned his lessons from a catechism, and a very queer book

it was. The first question was: "What is my duty toward my God?" and the answer was this: "I have no duty toward my God, there is no God." Can you imagine this boy exposed to this sort of teaching?

He, too, grew to manhood.

And now the scene changes. We are in Buffalo at the Pan American Exposition in the year 1901. President McKinley has just finished a masterly oration, and is standing in line, receiving the hearty handshakes and applause of the throng that is filing past. In this line there is a young man, brown haired and smooth shaven, his right hand is swathed in a handkerchief. As he approaches he holds it close to the back of the man in front of him, as though he would conceal it for some reason. He seems pale, and there is a tightening of the lips as his turn comes. The great, noble heart of McKinley is stirred with sympathy. He extends his hand to the young man his face lighting up with a smile. As he does so, two shots ring out above the subdued murmur of many voices, and Leon Czolgosz, an American anarchist, and boyhood playmate of John Prucha, has killed the President of the United States. Leon Czolgosz's misguided childhood, spent in an atheist Sunday school has resulted in a life blasted and blighted beyond repair. The two boys had started equally, but only one grew in the atmosphere of Christian love. It made quite a difference, didn't it?

When I Lie Dying

By Elaine Rosenberger

*When I lie dying, promise me one thing:
There will be music. You decline to sing?
A record, then— Mozart, anything
By Handel. Speak of pleasant springs,
Remembered joys, contentment loving brings;
Not of death, of caskets, preparations,
Forbid the morbid their elaborations
On pallor, pulse-beat, posture, term of illness.
Invite the shepherd's voice to fill the stillness,
Let Jesus speak, St. Francis, Robert Frost—
Fight the temptation, after all is lost,
To judge my senses; I shall see and hear
And feel each loved and loving presence near,
And cherish you, who made my going dear.*

*When I lie dying, keep remembering:
All will be well in life's continuing.*

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Less Than on Our Highways

"We kill more people on our highways in a year than have been killed in the Vietnam war."

I've heard this statement so often and seen it printed so many times the past year that I'd like to share my reaction. First to try to diminish one great sin by comparing it with another great sin doesn't lessen the guilt one little bit. Second, the statement is another sign of our complete unconcern and utter self-centeredness. To make it shows we think primarily of ourselves. It does not take into consideration how many more are being slaughtered on the other side, how much of the land is destroyed, and how five million are forced to become refugees.

To make even a near comparison to our highway deaths we would need to multiply our own number killed in Vietnam many times over (if we are to believe even a fraction of the kill ratio). The comparison, which seems to have a small truth on the surface, is grasped immediately by many to make us complacent in our sin. It demonstrates again our great love for ourselves first and our great unconcern for others. —D.

Taking Off from TV

According to a recent article, "*TV and the New Generation*" in *TV Guide* teenagers are avoiding TV like the plague and producers are concerned. No segment of the population watches less. They have traded the inactivity of TV for a Woodstock experience where they get into close contact with others.

Several other things are reflected. The majority of collegians feel they will be dead in the next two decades. Because of a half generation of war, TV crescendo violence where seven out of ten top programs are filled with violence and the assassinations of numerous political leaders, there is a lack of confidence that the future holds anything but violence for anyone.

TV also has produced, according to this article, a high view of drugs and a low view of sex. Today 100 million dollars a year are spent on TV commercials promoting drugs. People are persuaded they should go to sleep on drugs, get up on drugs, take one drug or another for whatever is wrong. Do we wonder why young people take to drugs when the adult world is pushing drugs to such a degree and when, from their early years, they were given some kind of drug at the drop of a hat?

Sex is a marketing tool. It is used to sell cars, toothpaste, and Kleenex. Youth do not value sex. The adults didn't

teach them to. In fact they taught them sex is cheap and it can be bought and sold like any product. They teach that women and girls are so stupid all that is needed to win their love and caresses is the right kind of shaving lotion or pipe tobacco. A good place for the women's liberation movement to dig in would be on the many commercials which abuse womanhood to sell anything and everything.

What does this say for the church? Among other things it demands meaningful involvement for youth. It means the church must proclaim proudly and clearly its sure message of hope. It means that Christians be not drunk with drugs but be filled with the Spirit. It means that the church must come more clearly than ever to a scriptural understanding of sex which holds it in the lofty place the Scripture speaks of it with its basis of love and its standard of purity. — D.

Hurt in the Skin

Scripture says we are to love one another, not from the skin, but from the heart. Yet much of our concern for others is only skin-deep.

Now if our love toward others is only skin-deep it is easily disturbed. The least little scratch draws blood and sends us, like scrapping children, to someone to whom we can cry about every bruise or hurt in order to get back at the person who hurt us. We quickly tell and show what the other has done to us. And we have the proof. Look at the scratch. Skin-deep love does not stand any adversity or disfavor. It is touchy. It is hurt by every touch of criticism, unkindness, or difference of opinion. Skin-deep love demands a personal apology for just about everything from the other person. When love is only skin-deep we are ready to part paths when someone rubs us the wrong way. Every person who gets against us is now our enemy. Our skin is hurt.

Heart love is something different. Since it is not so near the surface it is not affected so easily by what happens on the outside, by people rubbing the wrong way, or by little scratches and bruises. Heart love is the Christ-like grace which endures long and endeavors always to do the best for the other without thought of reaction or return.

Heart love is love with such a deep concern for the other's good that it refuses to think thoughts of ill will toward another. It is not easily hurt or turned away by what is said or done. It absorbs hatred and hostility in order to help. Nestled deep inside, heart love continues to perform its function of nourishing and helping the whole body in spite of the bumps and knocks the body receives. No wonder Jesus said we are to love from the heart fervently. — D.

Common Goals— District, Region, and General Assembly



By David E. Hostetler

Jet airplanes fascinate most of us. Perhaps it is because of their graceful appearance in flight and their power. For those who must get from one place to another in a hurry, appreciation for the jet is related to speed.

Another marvel of man's ingenuity is the Intelsat communications system. In early April this year, Intelsat IV was launched, thus completing our capability to communicate almost instantly with any other point on the globe, depending, of course, on adequate sending and receiving stations.

Putting a man on the moon took years of planning and hard work. It took money, too—lots of money. But it was done.

What is the secret of all these accomplishments and others like them?

In a word, man achieves when he has *goals*.

Goals

Sometimes we fear that the church is becoming too goal-oriented. We are too concerned with objectives. Jesus did not seem to worry about setting impossible goals. When He commanded His people to make disciples of all nations, He also promised the power. When He asked His disciples to love their enemies, He provided the means—the spiritual resources. As a personal goal for all those who would be Christ's followers, He left the order for renewal by transformation, the new birth. Somehow these goals have had immeasurable effect on those who have accepted them.

How these goals were to be carried out was left open. Jesus concentrated on the essential. Think what would have happened had men concentrated more on machines and techniques rather than on goals. Men wanted to travel and communicate with greater speed; jets and satellites were in-

vented. Some dreamers thought we ought to explore space and the moon; rockets, space capsules, and related equipment were produced.

Jesus set the goals; means and ends were left to succeeding generations. Is this not indicative of how the church should go about reevaluating her work? When goals become fixed in the methodology, and methods and organization solidify in institutionalism, it is time to refocus the goals. Does not our Lord's approach suggest clarity of goal and flexibility of program?

Given the major goals, the task still remains of setting the secondary goals and priorities for goal achievement. This is a job that the church cannot afford to neglect. And this, it would seem, is just what the Mennonite Church is trying to do.

Mennonite Church Goals

As stated earlier in these articles, the congregation is the basic unit of the church. In some sense, it is *the* church. But congregations work together in ever-widening circles. As people of a like mind—at least on basic questions—formulate their objectives, they want the ensuing organization to be well structured enough to permit and insure accomplishment, but flexible enough to allow for changes in the environment.

For what purposes is the Mennonite Church organized? Let us look at some of these. Those mentioned below are drawn from the proposed bylaws for the new church organization. They do not follow the original order and comments are added as would seem helpful.

Church organization exists "to promote evangelism, church extension, and the building of the church of Christ, and to achieve significant and continuing growth in members and

congregations." The *Mennonite Yearbook* shows that the church has grown from 114,212 in 1969 to 116,737 in 1970, an increase of 2,525. This includes growth in all overseas programs. For purposes of comparison, the Mennonite Church numbered 25,207 in 1904. (It should be clarified that these figures are for the North American and related congregations.)

At the same time we examine numerical growth, we might ask about the inner growth taking place. Are church members growing in spirituality? Is there a more penetrating understanding of what being a Christian is all about? Do we live *the way of love*?

How can growth be promoted? Since growth is a biblical goal, it is up to the churches to develop the ways and means of seeing that it come about. The Spirit is the great provider.

"To enable and assist the congregations to fulfill their function and mission" is a purpose of church organization. Here there is room for the congregation to study and arrive at biblical goals, based on local interpretation. Church organization aims to help carry out these goals.

Another goal: "To recognize the gifts which the Spirit has given to persons in the congregation and to call and equip them with training, finances, and other resources to enable them to carry out the work that God has given them in the total mission of the church." Closely related to this purpose is one which says that the church should "encourage involvement and interaction by every member of the brotherhood (leaders, laymen, women, youth, etc.) in the life and witness of the church."

One of the marks of the primitive church was the way all believers joyfully and enthusiastically participated in the total life of the church. Is it not, therefore, a legitimate hope that our church organization foster such in today's church? Our faith should result in liberation and freedom of the spirit, not dreary dutifulness.

"To plan, establish, and maintain such programs and projects that will serve the needs of the members of the congregations for their own inspiration and development, as well as to provide programs of service to others beyond the congregation, both Christian and non-Christian who may be served in the name of Christ" foresees the establishment or maintenance of such organization as is necessary for spiritual ministries.

There are others. But these should demonstrate that our goals are spiritual and biblically oriented. Anything less than this would be insufficient.

In previous articles, we have looked at the formation of informal clusters, the relationship of the congregation to the district and region, and now we are thinking of church-wide goals. One that should not be forgotten is that of promoting "a spirit of Christian unity and fellowship among the



Interacting for Achievement

members and congregations of the Mennonite Church." If *love as a way of life* means much to us, then our reorganization will reflect this in a commonality of viewpoint.

Conferences, Regions, and Goals

Cooperation in missions, education, publications, and mutual aid grew from district conference interaction and concern. Agencies developed as need arose. Now people are asking how the conferences will interact and relate with regard to regional assemblies and the proposed general assembly. This statement from the Yellow Creek report should help to clarify the situation:

"The role of the conferences in relation to the regional assemblies will need further study. In some cases, conferences may wish to join together to organize a regional assembly which would replace the role of the conferences with better geographic delineation and with a combining of resources. In such a pattern the present functions of conferences might be continued by a combination of the congregation or district on one hand and by more effective regional resource facility on the other hand.

"In such cases where conferences would wish to retain their identity, there would be freedom and flexibility for this so that within a given geographic area conferences could name delegates to a regional assembly instead of congregations. Alternatively the several conferences within a given region might send representatives to a General Assembly, if a regional assembly has not been formed."

A Peaceful Look at Civil Religion

By Boyd Nelson

Not everyone believes that America has a civil religion. Many persons accept civil religion as a functional force and oppose it for either philosophical or theological reasons. Many who deny its existence also have philosophical or theological reasons for doing so—some as by-products of traditional American church-state thinking.

Whatever one's personal predilection about civil religion, as in all matters of some importance, discussion of the subject is apt to generate more heat than light. Yet discussion need not always be heated, and where participants think, it can draw people into constructive understandings and mutually beneficial perspectives. Robert Bellah's article on civil religion in America (*The Religious Situation: 1968*, Beacon Press, Boston, 1968) seems to me to be one such approach. A summary of his argument may be in order.

To make his point, Bellah works through American (U.S.) history, citing quotation after quotation from American leaders who refer to God and to natural law existing above and beyond human law. In contrast, our approach to religious faith tends to assume that religious faiths are mutually exclusive.

Public officials exercise both private religious faith and public faith. Their public faith displays little or none of the uniquenesses of their private faiths. The public faith continues by means of a minimal set of beliefs, rituals, and symbols. It is supernatural and exercises judgment on the political process and the verdicts of the electorate at least in our most discriminating leaders.

"Though much is selectively derived from Christianity, this religion is clearly not itself Christianity. . . . The God of the civil religion is not only rather 'unitarian,' he is also on the austere side, much more related to order, law, and right than to salvation and love. Even though he is somewhat deist in cast, he is by no means simply a watchmaker God. He is actively interested and involved in history, with a special concern for America."

This special concern of God for America does not automatically mean His approval on everything American, although "on the domestic scene, an American Legion type of

ideology that fuses God, country, and flag has been used to attack nonconformist and liberal ideas and groups of all kinds. Still, it has been difficult to use the words of Jefferson and Lincoln to support special interests and undermine personal freedom."

This very inadequate survey of Bellah's thought in this connection does not do it justice, but it may serve as a springboard for some Mennonite thinking on civil religion and Christian faith.

1. Acknowledging the reality of something called "American civil religion" may be helpful. On the one hand, those of us who would encourage theism in a secular and atheistic day may want to encourage this brand of theism. On the other hand, those of us concerned about "its pervasive and dominating influence within the sphere of church religion" may take comfort from Bellah's clear analysis. Civil religion and Christianity are not the same thing.

Having made the distinction, perhaps we can find ways of talking constructively about civil religion in terms of both the good that it may contribute to our national life and the confusion it brings in both church and nation. Perhaps, having learned that attacking the faith and beliefs of others helps neither them nor us, we can move on in relation to this faith also to more constructive and useful approaches.

2. Recognizing that American civil religion functions for Catholic, Jew, other Protestants, and indeed for non-church-related Americans may help us to accept it for what it is. Although it has many elements in common with Christian faith, it is not specifically Christian.

The Christian cannot give it ultimate and final allegiance. Nor can he reject it out of hand because it is not his own faith. He must subject it to constant scrutiny, just as he does all other elements of our national life and culture, including his own faith. Where he can encourage it, he may want to do so.

Where he must differ, he will, but without defense reactions or hostility. In his witness to his own faith, he will be ready to explore what he holds in common with it and where he differs from it.

3. Within the Mennonite Church it will mean constant and thoughtful soul-searching to be sure that we are not selling out to some other God. Our God is the One who revealed Himself in Christ. Jesus warns us that not everyone who calls Him Lord will enter the kingdom.

We will want to be circumspect and discerning in our

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nurture and thinking, but we need not fight civil religion. We will want to be positive and clear in our testimony to our own faith. We must also be firm and clear in regard to the God in whom we hold our ultimate faith.

4. Within the church we will avoid discrediting each other and the faith we hold. We will also foster dialogue and discussion to strengthen Christian faith and dynamic Christian living. We may need to allow tares to grow and ripen along with wheat so that the Harvester Himself can decide which to keep and which to destroy, rather than presumptuously taking on the function of the Harvester ourselves.

5. We will want to strengthen both Christian assurance and humility. These two virtues are not mutually exclusive, and in some ways they may accompany each other in a healthy way. What we often take to be Christian assurance may actually be defensive reactions of persons who are fundamentally so unsure of their own faith and belief that they must reassure themselves by proclaiming it loudly. The strong Christian can often afford to be humble and willing to learn, as well as to teach. He will be willing both to listen and speak.

Perhaps we can be both confident in our faith and humble enough to listen as Bellah says: "As usual in religious polemic, the critics take as criteria the best in their own religious tradition and as typical the worst in the tradition of the civil religion. Against these critics, I would argue that the [American] civil religion at its best is a genuine apprehension of universal and transcendent religious reality. . . . Like all religions, it has suffered various deformations and demonic distortions. At its best, it has been neither so general that it has lacked incisive relevance to the American scene nor so particular that it has placed American society above universal human values.

"I am not at all convinced that the leaders of the churches have consistently represented a higher level of religious insight than the spokesmen of the civil religion."

6. We as Christians must be concerned about the effects of civil religion not only within the church, but also in our society and around the world. At points in which civil religion becomes demonic, oppressive, or misleading, it must be challenged. At points in which its insights contribute to the general welfare, it may be supported, albeit in such a way that we do not build its claims as ultimate.

7. Finally, but not least, in our own efforts to witness as Christians, we must express and conduct ourselves in ways which do not confuse those who hear or observe. Developing our sensitivity on this point can be helpful in discerning what public references to God may actually mean. Use of God's name now denotes so many varied things that this confusion creates significant and numerous problems even in our church.

Public references to God must be circumspect indeed if sizable numbers of hearers, viewers, or readers are not to be misled.



"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

Jesus' commission to His apostles and His church is to proclaim the gospel of salvation to all men, not to police the state, to save men from sin, not to control the world.

What is the church's duty in the present riotous insurrections in our cities? Just what it always was: to proclaim the gospel and help in the distress of men wherever we can.

The present volcanic upheavals are of national and international proportions. Some Mennonites write as if the church were directly responsible to participate politically to help solve America's problems. *This is false.* The conflicts are between an unregenerate and uncontrollable citizenry and the secular government.

The role of the church and the individual Christian is the same as it has always been: to use every scriptural means to "save some," "by all means." The church's calling is not to inject itself into the nation's conflict to negotiate and reconcile an unregenerate people to impossible Christian ethics, but to preach the "word of reconciliation" of men to God, everywhere, to save men. "For Christ therefore we are ambassadors, as it were God exhorting by us, we beseech for Christ, Be reconciled to God" (2 Cor. 5:20, Gr.).

We take our ethics from the New Testament, not the Old. Jesus said, "But I say unto you." We seek the glory of God, not our own notoriety. We are to "obey magistrates . . . to speak evil of no man, to be no brawlers, but gentle . . . to be ready to every good work" (Tit. 3:2, 3), as "ambassadors for Christ." — Shem Peachey.

Wit and Wisdom

Wife to depressed husband: "What do you mean you have nothing to live for? The house isn't paid for, the car isn't paid for, the washing machine isn't paid for, the television isn't paid for. . . ."

. . .

A woman writes to tell how when her son Danny was a small boy, she once had to chew him out for walking across a neighbor's yard. "You shouldn't do that," she said, "because it's trespassing."

"But, Mother," he protested, "every night when I say my prayers, I ask God to forgive my trespasses, and some days I don't even trespass."

. . .

Describing the first day back to classes after a long absence, a grade-school teacher said, "It was like trying to hold 35 corks under water at the same time.

Items and Comments

The beginning of reaction against the "permissive society" and a return to basic teachings of the church were predicted by Dr. Murdo Nicholson, who is expected to head the Presbyterian Church in Canada for the next year.

Minister of Grace Church in Calgary, Alta., Dr. Nicholson concedes that weakening interest in the church is shown in dwindling membership—"but much more alarmingly there has been a substantial drop in the attendance of children at Sunday school . . . and an almost corresponding drop in the number of baptisms.

"These would seem to augur very badly for the church because the fruits of all this will not emerge for a few years. Now this looks very dark, but I believe in the principle that for every action there is an equal and opposite reaction. I think we're beginning to see the start of this kind of reaction against what we call our 'permissive society.'"

Dr. Nicholson said there are already some astonishing developments in the high schools, where many youngsters, "who are nobody's fools," have begun to realize "the importance of religious moral principles within any society."

He said a revival will come because the new theology—in its most notorious form, he said, the radical theology of "God is Dead"—has been bandied about for so long.

The Presbyterian churchman forecasts, "if not quite confidently, at least very hopefully," a significant return to biblical theology which, he said, would mean a return to recognition of the unique authority of Holy Scripture and the acceptance of Christianity as a revealed religion.

Replacing all substandard housing with units fit for human use would be simple, rational, and good for America, but it won't be done until Americans renounce their intention to "keep the poor in their place—any place where we are not," said Msgr. Francis J. Lally, editor of *The Pilot*, Boston's archdiocesan newspaper.

Addressing a seminar on housing for the urban poor at the University of Illinois, Msgr. Lally charged that to many the poor are unacceptable and they are twice as unacceptable when they are black or Puerto Ricans or Chicanos.

"The heart of the matter is not economic, not political, not ideological—but simply moral," said the priest. "We are perfectly willing to accept the poor as citizens, willing to pay some welfare costs to keep them quiet, eager to pay police costs

to keep them orderly—but totally unwilling to accept them as neighbors."

On venereal disease, *Up-Look* reports that this disease will surpass measles this year, to become the number one communicable disease in America.

Venereal disease is now more prevalent than every other illness except the common cold. Since 1900, syphilis alone has killed some four million Americans—three million have been babies. Infectious syphilis, which had waned in recent years, increased 8.1 percent last year. Case rates doubled in Newark, and tripled in Dayton, Ohio.

Most health agencies across America state that gonorrhea has become an epidemic. Nearly 2,000,000 Americans were treated for gonorrhea last year. But no one really knows how widespread the disease is, particularly among the more affluent. Most private physicians do not report their cases to public health authorities.

Venereal disease ranks lowest, in terms of money spent on research and care, among the major ills that cause death. It outranks drug abuse in numbers of victims, but gets less public interest and less press coverage.

One in 10 teenage Californians this year will have venereal disease. In some areas of the state 20 percent of the high school students will have venereal disease before graduation and in some high incidence areas over half of the high schoolers will have venereal disease.

Reinhold Niebuhr, widely regarded as the most influential American theologian of the twentieth century, died at Stockbridge, Mass., June 1, after a long illness. He would have been 79 years old on June 21.

Niebuhr was one of the last of the theological giants who emerged following World War I and dominated Protestant theology through the 1950s.

Evangelist Billy Graham, in written testimony submitted to the U.S. Postal Rate Commission, criticized a U.S. Post Office move to impose an ultimate "750 percent" increase in religious press minimum postal rates.

Speaking in behalf of his own Billy Graham Evangelistic Association, the Catholic Press Association, Associated Church Press, and the Evangelical Press Association he specifically challenged the contention by postal authorities that all

classes of mail, even nonprofit second class, must pay their own way.

"This is a crutch used by the Post Office to tread its way through the maze of proposed second-class rates," the evangelist said. "But in truth, the fixing of compensatory rates is one of at least eight factors to be considered in arriving at a rate increase."

Mr. Graham was joined in his testimony by James A. Doyle, executive director of the Catholic Press Association, whose organization recently filed responses to prehearing questions proposed by the Post Office, as representative of all four press groups.

The Canadian government has introduced legislation to prohibit all advertising and promotion of cigarettes after Jan. 1, 1972. Passage of the legislation seems assured, officials said in Ottawa, Ont.

The bill, introduced in the House of Commons by Health Minister John Munro, also bans the sale of cigarettes having more than a set level of tar and nicotine. Actual levels must be printed on each package.

Fines of up to \$100,000 or jail sentences of five years, or both, are set for persons, corporations, officers convicted of advertising or promoting cigarettes, or manufacturing or importing cigarettes with tar and nicotine content higher than permitted levels.

The bill also states that each cigarette paper must carry a line indicating the point beyond which tar and nicotine concentrations increase rapidly in smoking. Warnings on each pack must read: "Danger to health increases with amount smoked," and "Avoid inhaling."

Some 500 Protestants, Roman Catholics, and Jews from many U.S. areas gathered in Washington, D.C., on June 8 to urge members of Congress to set a date for an end to U.S. military involvement in Southeast Asia.

They went to the offices of 44 Senators and 123 members of the House of Representatives from 34 states. Most of those visited have not taken a clearly defined stand against the war.

In most cases, the lobbying groups personally saw the lawmakers, in other cases they spoke with aides.

The mobilization of religious opposition to the Vietnam War was sponsored by "Set the Date Now," an interreligious campaign launched by leaders of 24 religious groups. It is part of the movement to set Dec. 31, 1971 as the deadline for U.S. withdrawal.

CHURCH NEWS

Mission 71—God's Now Community

"Our theme for this 65th annual meeting strikes me as very pertinent and defensible, as one that can adequately carry our concerns," said John Mosemann, retiring president, in an opening meeting of Mission 71.

From the first session, "nowness" was expressed in song. Not only did the old hymns ring, but new and other-language songs were heard as well.

Mary Oyer, director of music, said various backgrounds were drawn on to provide music for the programs. This was an attempt to increase understanding. "As we reach into other cultures, we learn much," she said.

Between 2,500 and 3,000 people attended the Thursday to Saturday evening activities on the Eureka (Ill.) College campus, July 1 to July 3.

"Community" permeated informal gatherings, the NOW groups, and the larger meetings. Peter Wiebe, substituting for Clayton Beyler, focused on *joy* in his study of Philipians.

"An emphasis of minority ministries is continuing to grow. These are new . . . in communication of the gospel. We want to keep mission central in anticipated structural changes," said Bennett.

H. Ernest Bennett, secretary, and David C. Leatherman, treasurer, were reappointed for a new term of service.



Lupe de Leon, associate director of Minority Ministries Council, Bennett, and John Powell, director.

New Names. The name Mennonite Board of Missions and Charities was officially shortened to Mennonite Board of Missions.

The women's organization also approved a name change from Mennonite Women's Missionary and Service Auxiliary to Women's Missionary and Service Commission.

Women Meet. A 7:00 a.m. prayer breakfast, Friday, July 2, was attended by 275 women, reports Beulah Kauffman, executive secretary for WMSA.



Canadian youth acting out Anabaptist drama.

During WMSA business sessions, Doris Lehman, Elkhart, Ind., was reelected to a two-year term as president, and Lucy Gotwals, Souderton, Pa., was elected to a four-year term as home and special interests secretary.

Delegates approved a new program year to begin in September 1972. They also approved the recommendation that district Girls' Missionary and Service Auxiliary secretaries select the annual special GMSA projects — beginning in September 1972.

The GMSA project for 1971-72 is \$1,500 for a community center at Mashulaville, Miss. And the WMSA project for the coming year is \$3,500 to help in the construction of a nurses' residence at the Dhamtari Christian Hospital in Dhamtari, India.

Business Not as Usual. In its business sessions the Board approved a budget from contributions of more than \$2.3 million, including \$250,000 for the Compassion Fund, a special fund for minority use and development.

The Issues and Concerns Committee, appointed at an earlier session, dramatically presented the church's failure to respond to the Compassion Fund. In dialogical fashion, one voice said: "We pledged \$6.00 a year." Another voice replied: "We gave \$1.20!" And still another: "We have robbed our brothers!"

The new budget places increased emphasis on North American ministries.

Resolutions called for more cross-cultural contact and sharpens definition of the philosophy and practice of Mennonite missions.

The Board employs more than 2,000 workers in Canada, the United States, and 17 other countries around the world. It carries out its work through six divisions: overseas missions, home missions, student

services, health and welfare, relief and service, and mass communications.

With the exception of the Compassion Fund, the budget is basically the same as that approved last year. Considering inflation in the economy and the potential for growth in the programs, business is less than usual.

At the same time, Ernest Bennett says: "There is evidence of a new sense of being in the time of the Spirit. There is searching for a greater understanding of the meaning of evangelism. We see a growing interest in service. There is vital interest in the future development and strategy of overseas missions.

Youth. Several hundred youth took part in Mission 71. "While some special activities were planned for them, we found most of them full participants in general activities," commented Boyd Nelson, general coordinator. "A number were NOW group leaders, many participated in music groups, a number gave their witness, and two or three were members of key committees," Nelson added.

Out-Spokin' attracted some attention because the young people had traveled 1,000 miles by bicycle to get to Mission 71. One rider from Blooming Glen said: "The spiritual benefits of the trip were more important than the physical. Though it was all fun."

Flashes of Action and Open Mike. Through personal statements of faith and action, the whole assembly was stimulated to thoughtful attention to their own involvement in Christian living.

Overseas Missions. Wilbert Shenk has been doing some serious thinking about the nature of the church and mission methodology. He quoted an author who said, "We are being judged for going out with too much armament." We should go out armed with almighty weakness, says Shenk. Thirty missionaries were commissioned for overseas service.

Mosemann Honored. During the final session of the meetings, special recognition was given to outgoing Mission Board



John and Ruth Mosemann are greeted by H. Ernest Bennett, secretary of the Board. Mosemann was recognized for 23 years of service as Board president.

President John H. Mosemann, Goshen, Ind. Mosemann served 26 years as a member of the Board and 23 years as president.

Blood Donors. A sideline activity of some importance was that of giving blood through the Red Cross.



Many gave blood during Mission 71. Ben Cutrell.

Final Talks. J. D. Graber traced 65 years of history in missions in his talk. He brought wisdom and insight through his many years of service and dedication.

J. Lawrence Burkholder, president of Goshen College, spoke on "Where Do We Go from Here?" He predicted a simpler type of congregational organization, as well as a more feeling type of Christian experience.

On Sunday. On Sunday, teams scattered to 32 Illinois and Iowa congregations to share in their worship. "These teams, moving back into congregations, keep our congregational base in focus at a meeting like this," Ivan Kauffmann, pastor of the Hopedale, Ill., congregation, observed.

Film Festival A number of films were shown at various times between sessions. *The Selling of the Pentagon*, CBS-TV's recent controversial documentary about the way the Pentagon goes about selling

itself and its position to the U.S. citizenry, was one of the films shown.

Next Year. Next year there will be two major meetings of the Board and other agencies. The first is planned for Eastern Mennonite College in Harrisonburg, and the other for Hesston College, Hesston, Kan.

Mission 71 -- Reality or Dream?

Mission 71! GOD'S NOW COMMUNITY! One could feel the electricity in the air because Mission 71 was electrifying! Unlike Mission 70, where tension was paramount, Mission 71 was exemplary of joy. This year, Mennonites discovered that it feels good to have a "love affair in the Spirit" with each other. Yet, there are many questions which have me confused. Was our joy one of reality or was it imagined? Were we really

in love with each other or were we infatuated with each other? Is it possible to go from extreme tension to extreme joy in one year? These questions sum up my intense reflection of Mission 71.

I saw acceptance; yet, there was a backing away from each other. Even in backing away from each other, I felt that many participants were genuinely trying to reach out toward each other. Many people were supportive of each other. In times of joy there were concerns that we not see joy in itself; but rather, joy expressed with each other for the purpose of reaching others who are alienated in a broken world. As I reflect, I believe that the joy which was expressed was a reality for most, but for some it was a forced situation. For those who saw joy as a reality, this joy must be shared with all! — John Powell, Executive Secretary, Minority Ministries Council.



Twenty-two missionaries — new appointees and on furlough from Japan, Brazil, Argentina, India, Ghana, Puerto Rico, Uruguay, France, England, and Paraguay — took part in a missionary orientation, June 16-24, at Mennonite Board of Missions, Elkhart, Ind. Resource persons included Howard Charles (Bible study leader), Carl Kreider, Howard Kauffman, John W. Miller, Dr. George Mark, and Board staff. The group spent three days in Chicago observing inner-city culture, welfare programs, and church services. Most of the group also attended Mission 71, July 1-4, in Eureka, Ill.

Ontario Welcomes Kitchener 71

Eighteen years ago Ontario last hosted Mennonite General Conference and now again we are busy preparing for August. As a result of several years of growing cooperation, hosting will be the joint effort of the Western Ontario and Ontario conferences.

Entertaining such a meeting is an enriching experience for a district. The formal agenda may be filled with reports, discussions, and resolutions, but such a gathering is more than business. Church happens when churchmen are together discovering the current issues, establishing priorities, and commissioning men to responsibility and leadership. Church happens, as well, between sessions when Christians are

becoming acquainted, sharing concerns and witness experiences, and praying for the cause of Christ.

We in Ontario are anticipating a greater share of blessing since more of our people will be able to attend.

We are working to have arrangements well in hand. We are praying that this will be a great occasion in the life of the church and we hope that you will experience something of Christian and Canadian hospitality.

Welcome to Ontario!

- Emerson McDowell, Moderator
Mennonite Conference of Ontario
- Vernon Zehr, Moderator
Western Ontario Mennonite
Conference of Ontario



Takio Tanase demonstrates paper folding to preschoolers.

Research Project Proposed

A research topic of particular interest to Mennonite scholars is being proposed by the Association of Mennonite Aid Societies. This topic would be an analysis and study of the work, program, and future possible role of the Association in the total Mennonite Church program.

This organization has played an unusual role within the Mennonite brotherhood. The programs of its members touch the lives and activities of more Mennonites of all conferences than any other program except the work of the Mennonite Central Committee.

The first meeting of this work was called in 1954 by the Mennonite Central Committee to discuss Mutual Aid. Out of this meeting developed the organization. They have held regular annual conferences since that time. They have published a book, *The Compassionate Community*. This book contains the most complete study of Mennonite thought on Mutual Aid that is available. At the present time the Association is also sponsoring the publishing of a new study series on Mutual Aid. This will include a six-lesson study booklet, two filmstrips, and a leader's guide on Mutual Aid for the use of our Mennonite churches and their organizations.

The Association has sponsored the organization of a property reinsurance corporation, Mennonite Indemnity, Inc. This company provides services for the various Mennonite property aid plans that they could not provide for themselves. Coverage is provided by the company to meet all losses above an amount that the local aid plan determines it can handle with its assets. Coverage is also provided through a risk-sharing pool to meet the catastrophe losses that could occur from a storm. In addition Mennonite Indemnity operates a risk-sharing medical pool for the various Mennonite mission boards' personnel.

Contact is maintained with all known Mennonite Mutual Aid plans in the United States and Canada.

The projected study could be made from the viewpoint of various disciplines. Economics and Business Administration could analyze those aspects of the program. Sociology could study the cooperative and community aspects. The historian could tie together all of the historical past with the reporting of this newest program. Perhaps there are other disciplines that would be interested in the study.

The Association of Mennonite Aid Societies is willing to work closely with anyone interested in developing such a study. This research could easily become a Master's thesis. Complete information is available about the Association. Your request for more information should be sent to Howard Raid, Bluffton College, Bluffton, Ohio 45817.



Youth Accept Voluntary Service Assignments

Twenty-nine youth participated in a Mennonite Voluntary Service orientation held from June 7 to 12 at the Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa.

The orientation for the prospective VS-ers included seminars, discussions, films, and group dynamics exercises. The VS-ers also conducted a community survey. The week concluded with a commissioning service on Saturday night at the New Holland Mennonite Church.

First row (left to right): Omar J. Beiler, Narvon, Pa. — teaching, Kingston, Jamaica; Deborah Wenger, Lititz, Pa. — EKG technician, Atlanta, Ga.; Glenn Eberly, Ephrata, Pa. — construction, Johns Island, Charleston, S.C.; Harry Buckingham, Parkton, Md. — to be assigned; Joyce and David Hess, Willow Street, Pa. — hospital work, Anderson, S.C.

Second row: Marvin Harnish, Willow Street, Pa. — construction, Johns Island, Charleston, S.C.; Bernice Rissler, Ephrata, Pa. — unit hostess, Birmingham, Ala.; Dolores Clymer, Leola, Pa. — teaching, Kingston, Jamaica; David Umble, Sadsburyville, Pa. — bookkeeping, Washington, D.C.; Kathy Ebersole, Landisville, Pa. — to be assigned; Gary and Cheryl Frey, Chambersburg, Pa. — Mobile, Ala.; Joyce Stoner, New Holland, Pa. — to be assigned; Mary Jane Weaver, Reinholds, Pa. — to be assigned.

Third row: Harry Heller, Robeson, Pa. — to be assigned; Wayne Rissler, Ephrata, Pa. — hospital work, Birmingham, Ala.; Richard L. Martin, Intercourse, Pa. — youth work, New York City; Janice Mayer, Sarasota, Fla. — teaching, Atlanta, Ga.; Jay Miller, Dillsburg, Pa. — laboratory technician, Birmingham, Ala.; Chris Kennel, Parkesburg, Pa. — youth work, Atlanta, Ga.; Richard B. Martin, East Earl, Pa. — inhalation therapy, Birmingham, Ala.; Lois

Landis, Lititz, Pa. — secretary, Birmingham, Ala.

Fourth row: Alvan Stoner, Jonestown, Pa. — to be assigned; Roy Chasez, Atmore, Ala. — hospital work, Washington, D.C.; Craig Stees, Freeport, Ill. — hospital work, New York City.

Not pictured: Michael Lusby, Coatesville, Pa. — to be assigned; Clair Sauder, Ephrata, Pa. — to be assigned; Ethel Yoder, Belleville, Pa. — teaching, Kingston, Jamaica.

The 163 volunteers in Eastern Board's VS program work in hospitals, day care centers, and serve as youth workers and agriculture and community development workers in approximately thirty locations in the East and in Central America.

Mennonite Publication Board

Notice of Change in Bylaws

Publication Board members have been mailed copies of proposed Articles of Incorporation and Bylaws to be acted upon at the annual meeting of the Board to be held at 8:30 a.m., Wednesday, Aug. 18, 1971, at the Rockway Mennonite School, Kitchener, Ont.

The recommended changes in Bylaws are required for the Publication Board to fit into the new church structure as approved at the Yellow Creek meeting in October 1970. The basic difference is in the manner of selecting members of the Board. The Executive Committee of the Publication Board is also recommending a few other organizational changes.

Copies of the proposed Bylaws, as well as the Articles of Incorporation, are available to interested persons by writing to Ben Cutrell, Publisher, Mennonite Publishing House, Scottsdale, Pa. 15683.

(The present constitution of the Mennonite Publication Board requires that a notice of proposed amendments to the constitution be published 30 days before the Board meets.)

FIELD NOTES

Forty-eight persons participated in an overseas orientation held June 29 to July 1 at the Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa. Included in the orientation program were Bible studies, explanations of administrative policies, discussions, and lectures. The key speaker for the three-day orientation was Atlee Beechy.

Reel and cassette recordings of Mission 71 are available and can be ordered from Sanford Swartzendruber, Precision Audio Service, 1720 South 13th Street, Goshen, Ind. 46526.

Irvin Weaver, former pastor of the Pleasant Valley (N.Y.) congregation, received his Master's Degree in Social Work at Syracuse University in June and has now returned to his home congregation, where he is serving as assistant pastor, with J. Merle Herr. He will also give some time to church expansion in the state. Weaver will continue relating to the Mennonite Fellowship at Syracuse University, which began while he was studying there.

Linden Wenger, Harrisonburg, Va., recently began a study of outreach strategy in Miami, Fla. He is working under the guidance of the Southern Florida Area Council, made up of leaders from the Miami, Homestead, and Immokalee churches.

Calendar

Virginia District Conference, Eastern Mennonite College, Harrisonburg, Va., July 22-25.
South Central Conference Annual Sessions, July 23-25.
Indiana-Michigan Conference annual sessions, July 29—Aug. 1.
Conservative Mennonite Conference Annual Sessions, Wellman, Iowa, Aug. 3-5.
Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.
Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.
Ohio MYF Convention at Bluffton College, Bluffton, Ohio, Aug. 13-15.
Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.: Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18, Mennonite General Assembly, Aug. 18, 19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Washington-Franklin Conference Annual Session, Aug. 26.
Washington-Franklin Conference Session, Hagerstown, Md., Sept. 8.
Lancaster Conference Fall Session, Mellinger Church, Lancaster, Pa., Sept. 16.
Churchwide Youth Council, Chicago, Ill., Sept. 24-26.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Germantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Germantown, Pa., Oct. 9.

Following short-term post-retirement service in Tanzania, as a literature and teaching missionary, Phebe Yoder will leave Musoma in August to make her home in Hesston, Kan.

The 51st annual meeting of North Central Conference was held at Redtop Mennonite Church, Bloomfield, Mont., June 10-13. The theme of the conference: "With Christ Through the Years."

Indian chiefs from the Waterhen, Meadow Lake, Lac La Ronge, and Carrot River reserves are cooperating with a committee of doctors, psychiatrists, clergy, and MCC (Sask., Canada) executive committee personnel to place Indian children in 60 homes, for a three- to six-week period, during the summer months.

Contemporary issues in evangelism will be studied during the July 27-30 Evangelism Conference at Eastern Mennonite College and Seminary. According to Seminary Dean George R. Brunk, the major problem is total membership involvement.

Sara Ann Claassen returns to Seminario Evangelico Menonita de Teologia, Montevideo, Uruguay, this month after a year's furlough. While on furlough she studied vocal music at Northwestern Music Academy, Detmold, Germany, and church music at Westfälische Landeskirchenmusikschule, Hereford, Germany.

Ernst and Ruth Harder, Montevideo, returned for furlough on July 1. Harder has been serving as president of the Mennonite seminary in that city.

Adriel School, a school for slow-learning teenagers with emotional problems, has openings in the following positions: shop teacher, arts and crafts teacher, maintenance, houseparents for girls and boys units, and a single fellow for relief houseparents. Adriel School is approved by the Selective Service program. Contact Don Hertzler, Administrator, Box 188, West Liberty, Ohio 43357. Tele.: 513 465-5010.

The Director of Guidance position is open at Christopher Dock Mennonite High School, Lansdale, Pa., beginning September 1971. For more information and application contact Lee M. Yoder, principal. Tele.: 215 368-1033.

MCC (Canada) has made repeated attempts during the past four years to visit North Vietnam. These efforts are continuing. The purpose of such a visit would be to seek ways of assisting the war victims in North Vietnam and to establish ties with the church there. The sudden thaw in China's relations with

the West also provides some hope that Mennonites from North America will be able to get reacquainted with the people of mainland China, especially with members of the struggling Chinese church.

Contributions to MCC (Canada) during the first half of 1971 are up over last year. Most of the donations, however, have been designated for MCC's special projects in East Pakistan, the Middle East, and Nigeria. This has left MCC's other projects in a tight financial situation. The work in Brazil, the Congo, and the Far East, to name a few where MCC is active, is being hampered by the uncertain income. Increased giving to the general relief treasury is encouraged.

The second annual Saskatchewan MCC Relief Sale, held June 19 in the Exhibition Stadium, Saskatoon, contributed an estimated \$17,500 to the relief fund. Approximately 3,000 people from Saskatchewan, various other provinces, and the U.S. took part in the sale.

New members by baptism: two at Maple Grove, New Wilmington, Pa.; five at Central, Elida, Ohio; fifteen at Fairview, Albany, Ore.; one at Palo Alto Chapel, Pottsville, Pa.; four at Argentine, Kansas City, Kan.; one by confession of faith at Hicksville, Ohio; nine by baptism and one by confession of faith at East Bend, Fisher, Ill.; four at College Mennonite, Goshen, Ind.

J. Frederick Erb, completing his ninth year as Director of Admissions at Hesston College, has accepted a call as interim pastor of the First Mennonite Church at Indianapolis, Ind.

A native of Waterloo, Ont., Erb is an alumnus of Hesston and Goshen, having graduated from the seminary in 1950 with a BRED. Fred served twelve years in two pastorates at Detroit, Mich., and Sterling, Ill., prior to his Hesston assignment. He has been active in the South Central Mennonite Conference and presently serves as its General Secretary. His address as of Aug. 15 will be: 2305 Kessler Blvd., North Drive, Indianapolis, Ind. 46222.

A. C. Good, Sterling, Ill., thanks his many friends who sent cards and letters (250) on his 90th birthday, June 25. He preached the morning sermon at Science Ridge on June 20.

Eastern Mennonite Seminary has been granted associate membership in the American Association of Theological Schools.

George R. Brunk, dean of the seminary, said that four full-time faculty members and a minimum enrollment of 25 students were among the qualifications necessary for associate membership.

During the 1970-71 academic year, the seminary enrolled 36 students from nine different countries and nine denominations. A dozen college students also elected some seminary courses.

Readers Say

Submissions to Readers Say column should comment on printed articles.

"Perhaps at no point in the history of our nation has the openness to the message of peace and reconciliation been so widespread" (Hackman, June 22). A little optimistic me thinks. Maybe "peace," that is, business as usual, but certainly not reconciliation. I submit that the desire for "peace arises out of frustration and nothing else. There is no genuine *repentance* in the land of America. A careful analysis of the words of American leaders in the last two years of debate over withdrawal reveals only frustration at their inability to win. Troops may be withdrawn but the military technology of the U.S. will continue to support the fascist pacification programs of the Ky and Thieu regime. The racism and capitalistic imperialism which lead to involvement still lie deeply imbedded in the American psyche. The task for achievement of reconciliation cannot begin until Americans repent, admit to the world that they are the "land of the free" gone quite mad.—James Rempel, London, Ont.

You do us all a service when you print articles such as "The Automobile: Unguided Missile" (June 29). At Goodville Mutual we process 5,000 claims annually. The contention of the article is right—most of these accidents could have been prevented. They could have been prevented by the simple application of the Golden Rule. Unfortunately too few drivers make any serious association between their profession and their driving. Jesus might well have said, "By their *driving* shall ye know them."—Edgar Stoesz, president, Goodville Mutual Casualty Company.

"Meditation on Stubbed Toes" (May 25 issue) was well given and a good illustration. May we look at it from another angle. Recently while fishing, Phil's "Mom" and sisters were barefoot, enjoying the feel of the water, while his brother had strict orders to keep his shoes on. Why? (Loving rules.) He had been sick.

How thankful we are that there are still some homes, schools, and churches that have "loving rules" that protect their members from harmful influences, and allow them the freedom that brings lasting joy to their soul. Only as we keep the loving rules (commandments) of our kind heavenly Father are we free to do as we please. John 14:21-24, 1 John 5:2-4.

Cattle receive no nourishment whatsoever from a fence, but any successful cattle farmer will have well nourished cattle and always a good fence.—Monroe Yoder, Grand Ridge, Fla.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Anders, Nathan and Hazel (Ely), Selma, Ala., third and fourth children, Helen Elaine and Christopher Jay, June 5, 1971.

Cobb, Dan and Janice (Short), Archbold, Ohio, second son, Adam Brian, June 16, 1971.

Culp, Harold and Darlene (Erb), Atwood, Ont., fourth child, third daughter, Sonya Marie, June 18, 1971.

Engle, Anthony and Grace (Kolb), Hickory, N.C., first son, Israel Dean, June 1, 1971.

Esch, Dennis and Delores (Ruby), Elkton, Mich., first child, Dennis Chad, June 11, 1971.

Headings, James and Barbara, Richmond, Va., first child, Michael Andrew, June 14, 1971.

Kropf, Richard and Karen (Beachey), Woodburn, Ore., first child, Kimberly Jo, June 23, 1971.

Lakjer, Philip and Lena (Zook), Lansdale, Pa., first child, Andrew Brian, June 24, 1971.

Metzler, Carl K. and Marian (Boll), Bronx, N.Y., first child, Erika Sue, June 15, 1971.

Miller, Ellis and Jane (Miller), Sarasota, Fla., second son, Brian Lee, June 17, 1971.

Mohler, J. Harold and Doris A. (Shenk), Philadelphia, Pa., second son, Timothy Alan, June 17, 1971.

Moyer, Vernon and Sandra (Rowell), Hickory, N.C., first son, Charles LaVern, June 13, 1971.

Ramirez, Tony and Linda (Birky), Bloomington, Ill., second and third children, first and second sons, Ardel Shannon and Andre Shawn, May 28, 1971.

Randolph, Sam and Myra (Shetler), (no address given), second child, first daughter, Brenda Christine, June 2, 1971.

Steckle, Paul and Kathryn (Erb), Zurich, Ont., third child, first daughter, Connie Christine, born Oct. 7, 1970; received for adoption, June 17, 1971.

Stutzman, Gary and Shirley (Knepp), Sarasota, Fla., second son, Kelly Eugene, June 24, 1971.

Thiesen, Walter and Karen (Gerber), Waupun, Wis., first child, Kimberly Ann, May 10, 1971.

Wengerd, John and Sara Lou (Gingerich), Salisbury, Pa., first child, Heidi Marie, June 15, 1971.

Wissler, Harold and Jean (Shenk), New Holland, Pa., second daughter, Darla Lynn, May 30, 1971.

Yedica, Erick and Sandy (Stuckey), Wauseon, Ohio, second son, Christopher Paul, May 17, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Blosser — Guntz. — Leroy C. Blosser, Middlebrook, Va., and Lois H. Guntz, Staunton, Va., both of Staunton cong., by Robert E. Nolt, June 19, 1971.

Bollman — Heiser. — Myron Bollman, Ft. Wayne, Ind., First Mennonite cong., and Myra Jo Heiser, Fisher, Ill., East Bend cong., by Irvin Nussbaum, June 19, 1971.

Brenneman — Hershey. — Clair K. Brenneman and Martha Jane Hershey, both of Lancaster, Pa., New Danville cong., by David N. Thomas, June 26, 1971.

Brubaker — Lauver. — David Marlin Brubaker, Lancaster, Pa., Rohrerstown, cong., and Barbara Elizabeth Lauver, Mifflintown, Pa., Lost Creek cong., by Donald E. Lauver, May 1, 1971.

Crossgrove — Schrock. — Roger Crossgrove, Archbold, Ohio, Central cong., and Mabelann Schrock, Wauseon, Ohio, North Clinton cong., by Charles H. Gautsche, June 20, 1971.

Cubbage — Rowell. — Matthew Cubbage, Lucas Hollow cong., Stanley, Va., and Glenda Rowell, Hickory cong., Hickory, N.C., by Mark Landis and Mahlon Horst, June 12, 1971.

Cullen — Byler. — Larry Cullen, Lyndhurst, Va., Stuarts Draft cong., and Esther Byler, Allensville, Pa., Allensville cong., by Charles C. Ramsey, June 12, 1971.

Detweiler — Souder. — Dale Detweiler, Souder-ton, Pa., Plains cong., and Kristine Ruthe Souder, Telford, Pa., Rockhill cong., by Alvin F. Detweiler, Apr. 11, 1971.

Ebersole — Hunsberger. — Walter A. Ebersole, Sarasota, Fla., and Hilda A. Hunsberger, Chalfont, Pa., by Richard C. Detweiler, assisted by John A. Byers, June 20, 1971.

Fretz — Snyder. — Bruce Fretz, St. Jacobs, Ont., St. Jacobs cong., and Jean Snyder, Water-

loo, Ont., Erb Street cong., by Galen Johns and Glenn Brubacher, June 5, 1971.

Graybill — Zimmerman. — Robert B. Graybill, Mt. Joy, Pa., Mt. Joy cong., and Ruth Ann Zimmerman, Lancaster, Pa., Groffdale cong., by H. Raymond Charles, June 25, 1971.

Johnson — Johnson. — Gaylen Lee Johnson and Janet Kay Johnson, Laurens, Iowa, Manson cong., by James Detweiler, June 5, 1971.

Litwiller — Leidig. — Glen A. Litwiller, Riverside cong., Au Gres, Mich., and Naomi Leidig, Midland cong., Midland, Mich., by Elmer Jantzi and Lloyd R. Miller, June 19, 1971.

Martin — Hostettler. — Ephriam Martin and Loretta Hostettler both of Stone Lake cong., Stone Lake, Mich., by Harold D. Myers, June 5, 1971.

Miller — Harrelson. — David Miller and Donna Harrelson, both of Sarasota, Fla., Bay Shore cong., by Merle G. Stoltzfus, June 20, 1971.

Moyer — Forrey. — Arthur H. Moyer, Mannheim, Pa., Hernley cong., and Helen S. Forrey, Lancaster, Pa., Neffsville cong., by John R. Martin, June 26, 1971.

Oyer — Rappleyea. — Norman Oyer, Fisher, Ill., East Bend cong., and Sherrill Rappleyea, Fisher, Ill., United Methodist Church by Wendell Arms, June 19, 1971.

Rissler — Sauder. — Wayne Rissler, East Earl, Pa., and Bernice Sauder, Ephrata, Pa., both of Bowmansville cong., by Howard Z. Good, June 5, 1971.

Stuckey — Kelly. — Dean L. Stuckey, West Unity, Ohio, and Colleen Kelly, Portland, Ore., Portland cong., by Marcus G. Smucker, June 19, 1971.

Wisner — McCann. — Harold Melvin Wisner and Brenda Cecile McCann, both of Steinmans cong., Baden, Ont., by Elmer Schwartzentruber, May 28, 1971.

Yoder — Slabach. — Darrell Yoder, Goshen, Ind., Waterford cong., and Roberta Slabach, Goshen, Ind., Baptist Church, by Elno W. Steiner, June 17, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Apple, Della N., daughter of Bennett and Elizabeth (Anstead) Kauffman, was born at Davidsville, Pa., Dec. 14, 1887; died at the Lewistown Hospital, Lewistown, Pa., Oct. 4, 1970; aged 82 y. 9 m. 20 d. On Aug. 29, 1914, she was married to George E. Apple, who preceded her in death Jan. 4, 1965. Surviving are 3 sons, 4 daughters, 23 grandchildren, 7 great-grandchildren, 2 brothers, and 2 sisters. One daughter, one sister, and 2 brothers preceded her in death. She was a member of Lauver's Mennonite Church, where funeral services were held Oct. 7, in charge of Allen Kauffman and Donald Lauver; interment in the church cemetery.

Birky, Malinda, daughter of John and Mattie (Erb) Schweitzer, was born at O'Neill, Neb., July 17, 1892; died at Porter Memorial Hospital, Valparaiso, Ind., June 21, 1971; aged 78 y. 10 m. 4 d. On Jan. 12, 1911, she was married to Reuben Birky, who survives. Also surviving are 2 daughters (Thelma — Mrs. Walter Keim and Mrs. Laurine Koehler), one son (LeRoy), 14 grandchildren, 12 great-grandchildren, 3 sisters (Mrs. Sadie Hostettler, Mrs. Alice Saltzman, and Mrs. Irene Roth), and one brother (Harry). She was a member of the Hopewell Mennonite Church, where funeral services were held June 23, in charge of Samuel S. Miller and John F. Murray; interment in Hopewell Cemetery.

Byler, John D., son of Eli and Nancy (Zook) Byler, was born at Belleville, Pa., Aug. 26, 1894; died at Belleville, Pa., June 22, 1971; aged 76 y. 9 m. 27 d. On Jan. 1, 1920, he was

married to Mary E. Peachey, who survives. Also surviving are 4 children (Allen, Elsie — Mrs. David King, Naomi — Mrs. Daniel Zook, and Ruth Byler), and 13 grandchildren. He was a member of the Allensville Mennonite Church, where funeral services were held June 25, in charge of Paul Bender, Nelson Roth, and Raymond Peachey; interment in Allensville Mennonite Church Cemetery.

Lugbill, Sylvanus, son of Christian and Magdalene (Stuckey) Lugbill, was born in Henry Co., Ohio, May 24, 1895; died of heart failure at his home at Archbold, Ohio, June 22, 1971; aged 76 y. 29 d. On Nov. 13, 1917, he was married to Mary Schmucker, who survives. Also surviving are 2 sons (Charles and Ralph), 3 daughters (Wanda — Mrs. Clarence Rich, Grace — Mrs. Lawrence Nofziger, and Mrs. Donna Wyse), 13 grandchildren, 3 great-grandchildren, 2 sisters (Mrs. Lydia Rupp and Mrs. Myron Nofziger). He was a member of the Zion Mennonite Church, where funeral services were held June 25, in charge of Ellis B. Croyle; interment in Pettisville Cemetery.

Musser, Aaron B., son of Israel G. and Catherine (Burkhart) Musser, was born Aug. 29, 1889; died June 20, 1971; aged 81 y. 9 m. 21 d. Surviving are his wife Annie H. (Good) Musser, 7 daughters (Jennie — Mrs. Martin Weber, Irene — Mrs. Harvey M. Weaver, Katie G., Elizabeth — Mrs. Edwin W. Nolt, Esther — Mrs. Elam W. Nolt, Anna G., and Miriam — Mrs. Raymond H. Shertzer), 26 grandchildren, 3 great-grandchildren, one sister (Isabella Bowman), and 3 brothers, (Isaac, Israel, and Amos). He was a member of the Bowmansville Mennonite Church, where funeral services were held June 23, in charge of H. Z. Good, Benjamin F. Weaver, and Wilmer Leaman; interment in adjoining cemetery.

Oesch, John B., son of Mr. and Mrs. John Oesch, was born in South Easthope Twp., Ont., Aug. 20, 1884; died at his home in Kitchener, Ont. Apr. 21, 1971; aged 86 y. 8 m. 1 d. He was married to Magdalene Schweitzer, who preceded him in death in 1967. Surviving are 2 sons (Clayton and Maurice), 2 daughters (Loretta — Mrs. Lloyd Burgetz and Clara — Mrs. Jerome Hartlieb), 17 grandchildren, 3 great-grandchildren, and one sister (Rebecca Sedorchuck). He was preceded in death by one son, one daughter, one brother, and 3 sisters. He was a member of St. Agatha Mennonite Church. Funeral services were held at Kitchener, Ont., Apr. 24, in charge of C. G. Rendle, C. A. Witt, and Elmer Schwartzentruber; interment in Memory Gardens, Kitchener.

Slonecker, Nettie, daughter of Franklin and Margaret (Preston) Johnson, was born in Logan Co., Ohio, Sept. 26, 1887; died at Mary Rutan Hospital, Bellefontaine, Ohio, after a brief illness, June 13, 1971; aged 83 y. 8 m. 17 d. On Feb. 5, 1907, she was married to Wesley Spurlock, who preceded her in death, Dec. 7, 1955. On Apr. 22, 1959, she was married to David Slonecker, who survives. Also surviving are 3 brothers (John L., Albert, and Robert), and one sister (Nellie — Mrs. E. D. Beer). Two brothers and 3 sisters preceded her in death. She was a member of the South Union Mennonite Church. Funeral services were held at the Eicholtz Funeral Home, Bellefontaine, Ohio, in charge of Newton S. Weber; interment in the Greenwood Cemetery, De Graff, Ohio.

Stauffer, John B., son of John and Barbara (Grieser) Stauffer, was born near Meadows, Ill., Oct. 27, 1878; died of cancer at Milford, Neb., June 13, 1971; aged 92 y. 7 m. 17 d. On Dec. 17, 1903, he was married to Sophia M. Eicher, who preceded him in death Aug. 14, 1957. Surviving are 2 sons (Floyd and Sterling), one daughter (Goldie), 7 grandchildren, 20 great-grandchildren. All his brothers and sisters preceded him in death. He was a member of the East Fairview Mennonite Church, where funeral services were held June 16, in charge of Herbert Yoder, Oliver Roth, and Norman Beckler, interment in the church cemetery.

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Photo by Jan Gleysteen. The dramatic perspective of a railroad right-of-way invites your mind to wander to faraway places.

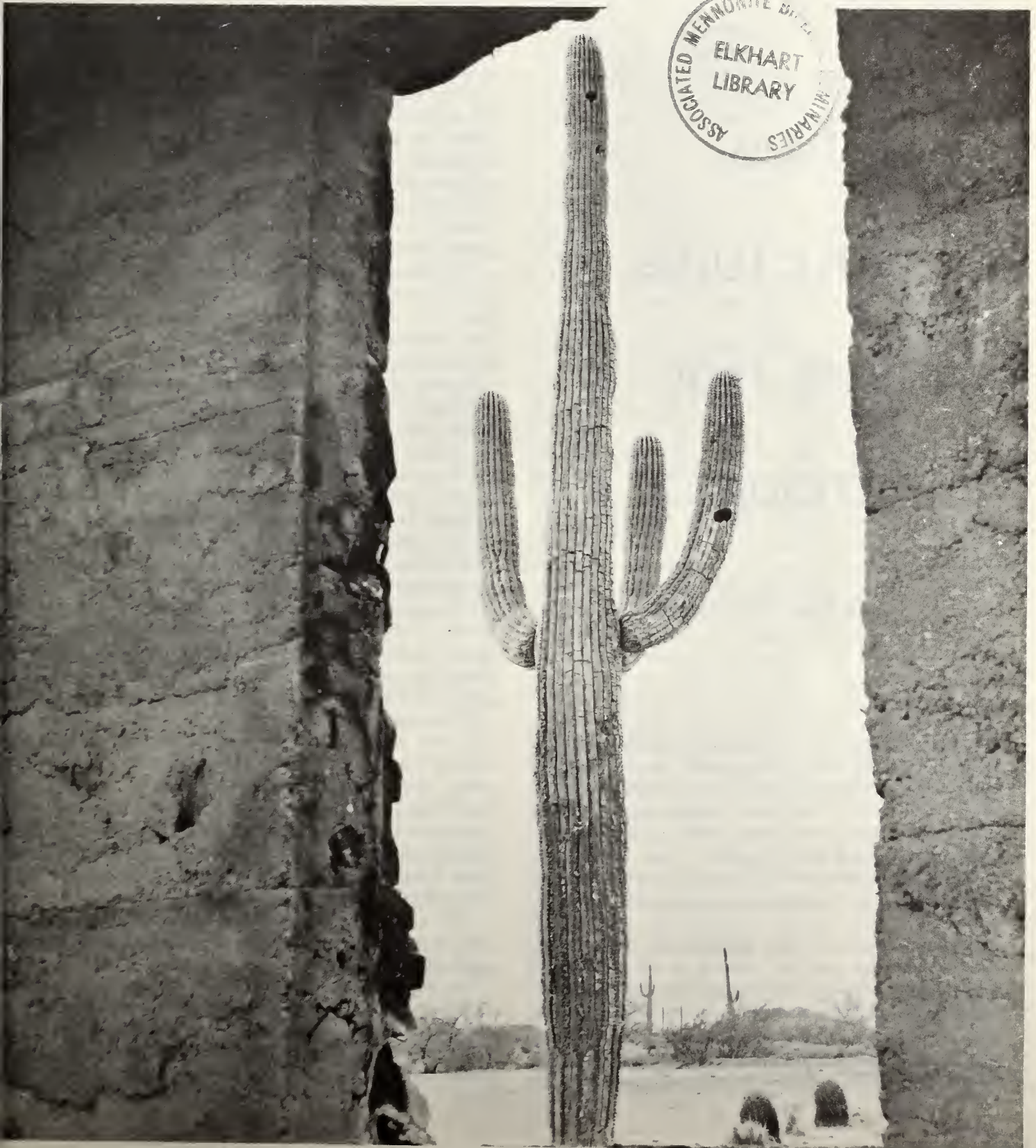
JOHN M. DRESCHER, *Editor*
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GOSPEL HERALD

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New Structures Are Not Enough!

By Paul Mininger

The Study Commission on Church Organization began its work on January 21, 1966. We accepted our assignment to examine the organizational needs of the brotherhood in the light of the mission of the church during the last third of the twentieth century. Two major concerns guided our work during the past five and one half years:

1. What should the church be doing today and tomorrow?
2. How should we be organized to carry out those activities?

In finding answers to these questions we have tried to understand and represent the thinking of the brotherhood. We have also tried to avoid the snare of expecting organizational change to bring about the renewal of the church.

Paul Mininger, Goshen, Ind., is chairman of the Study Commission on Church Organization.

The following quotations from the minutes of our first meeting illustrate the orientation of the Study Commission as it has carried on its work:

"We need to keep an open heart and mind to concerns of our brethren across the church. We need to literally lay down our lives, opinions, and ideas to give of ourselves completely that God's love may be foremost."

"Love seeketh not her own. There is the tension between the desire to change everything and the insistence that nothing be changed. We must be ready to lay preconceived commitments aside to discover the best for the church."

"The mission and task of the church is to bring men together into a common unity in Christ. Our performance has been short at many points in reaching the goal of unity. Our congregations are usually unified by a cultural and ethnic background rather than in a common relationship to Christ. We have failed to give attention to the local congregation and the spirit and life that ought to be there. There is the possibility that we have been oversold on the importance of organization. The business of the church is to bring men together."

"Our mission is one. John 17 records Jesus' prayer for oneness. We must move together as a church. We here need to try to hear what the *whole* church may be saying."

"Organization must be a servant, never a master. Our love overflows in 'knowledge and judgment.'"

"We need increased understanding of the purpose and mission of the church. We don't know very well what we are to be saying to the world and how our tradition speaks today. We share in the life of Christ that we may bring praise to His glory."

"The disciples requested to sit in position with Christ. We must be servants, not only as persons, but also in church structures, lest we 'exercise authority' as lords over others. Are we going to act like Gentiles or as 'servants of the Lord'? How do we organize to be servants? How do we put into operation the concept that only the servant of all can rule over all? We should search to see how we can become servants so that the structures to carry out the function of the church would also be servants."

"We must be honest together. So often we are not free with each other. Our sufficiency is of God, who has called us to the life of the Spirit."

"So often organization is man-centered, but the church is God-centered. The structures of the church must be channels of God to use His human resources of the church."

"Whatever is done on the administrative level of the church must be to enrich the fellowship of the church. We

Are You a Prophet?

By Clyde D. Fulmer

One little girl in explaining a situation to her mother said, "I'm a prophet!" What the girl was really attempting to say was, "I'm a Protestant," and she became somewhat confused in her word usage.

The prophets of our time are not distinguished by church backgrounds, membership, or ideologies. Why should not all members of the true body of Christ be ready to proclaim, "I'm a prophet!"

Our difficulty is simply in thinking a prophet must be a man of God with extra powers, a sense of holiness, or one who accomplishes different things. The characteristics of the prophet, in reality, are the characteristics of any true servant of God.

First, a prophet is a man with a listening ear. The boy Samuel first had to learn this concept if he was to serve God. His response was, "Speak, for thy servant heareth." Most of us would talk and argue instead of listening! Even in our prayers we become so busy telling God what we want Him to do. There is no time for Him to tell us what He wants us to do. Give Him a listening ear!

Second, a prophet is a man with a seeing eye. In the Old Testament only the prophet was observant of the happenings in his world. He alone under God plotted the trends of history. Other people were dashing around making treaties, but the prophet knew where history was going and what the nation ought to do. Will you be a prophet in a time when our country and church need men whose eyes are open and can understand the will of God for a confused world?

Third, a prophet is a man with a courageous voice. The Old Testament true prophet told the truth regardless of the cost in telling that truth. The apostles Peter and John in standing before the Sanhedrin under the possible penalty of death replied, "We cannot but speak the things which we have seen and heard." The prophet would never buy security with a cowardly silence! He knew what should be said on the national and community scenes and would not make a compromise.

Fourth, a prophet is a man with the dedicated life. When Isaiah heard that a job was to be done, his reaction was simply, "Here am I, send me." The prophet's purpose and will is not his own desire but to find God's desire for him. Again, the world needs that person who will dedicate his life in working out the will of God instead of his own petty scheme.

In our confused times, your church, community, and country need the voice of a prophet! There are many prophets among us in the silent majority, but their prophetic functions have been lost in the disregard of the prophet's characteristics. Are you a prophet?

cannot operate as a business."

"Whenever two Christians meet there is always the possibility and opportunity of sharing together something of their relationship with Christ. All contacts should give personal spiritual enrichment as we share Christ together. There must be the awareness that God is working among us and we are inadequate in ourselves. God makes His way clear by His Spirit. We need a willingness with humble courage and faith to honestly pursue truth, precommitted to follow wherever it leads."

If the work of Kitchener 71 is to be fruitful there must be present at the meeting an *enlarged vision* and a *new dedication* along with the plan for new structure.

We Need a Larger Vision

We will need an enlarged vision of God's intention for man. God's purpose in the incarnation, the death, resurrection, and ascension of Jesus Christ was to bring into existence the new man who lives by faith in Jesus Christ and the new community of human concern that is born and lives by faith in the living Christ.

We will also need a new vision of man's failure to achieve what God intended him to be. We must first acknowledge this within the church and then we can see more clearly man's failure in the world around us. The disorder, conflict, suffering, and need within man and among men must be recognized and felt if we are to carry out our responsibilities and tasks as members of Christ's church.

In order to be saved from despair we also need an enlarged vision of the adequacy of God's resources to meet man's needs. This will mean a new vision of God's sovereign grace in Christ and an understanding of His plan to use persons who are committed to Jesus Christ.

We Need a New Dedication

In addition to a new vision we also will need a new dedication. We are constantly in danger of drifting away from Christ and giving our loyalties to some human institution or human effort in which we have made some investment. A renewal of our dedication to Christ will also mean a dedication to our brother and to our neighbor.

Let us come together at Kitchener 71 asking God to enlarge our vision and let us come with a new and deeper dedication to Jesus Christ.

Do not be surprised if this results in the acceptance of new responsibilities and new ways of working. Only then will it be possible for any organization to serve Christ's church as she fulfills her mission in the world.

Needs or Faith?

"When our people are informed, then they will give," so spoke a pastor recently. Another pastor stated, "Just let there be a real need and our church will do its part." Then a third said, "Mennonites will always respond to needs." These sound like commendatory statements. Likely there is a great deal of truth in them. But are they the whole story?

The emphasis was on needs and communication. A great portion of today's news has to do with needs. The large number of refugees in the Middle East, India, and Pakistan, the poverty and lack of food in the "third world," the problems of education, housing, health, and opportunities in our cities and some rural areas all present pictures of desperate needs.

When some three fourths of the world's people are non-Christian, when there is a shortage of workers and pastors, when our church schools and seminars have inadequate operating funds, when our home missions are handicapped for buildings and workers, when our congregations are limited in curriculum material and churchwide services, are there not unmet needs?

Have these pastors implied that there are few needs? Or that the people are not informed? Or why is Mennonite giving only a little more than half of the tithe? The needs of the world about us continually cry out. Our district conferences, mission boards, churchwide conferences and boards could do much more in meeting needs about us if there were more resources available.

How do we communicate the needs? Our various church boards and conferences have written articles in our church papers, prepared folders of information, and often sent personnel to visit congregations to inform them and still the needs are not being met.

Might there be some other questions about giving besides needs and communication? Why should a Christian give time, money, and energy? Is it really to meet needs?

Giving is our response to God's love and grace to us. It is an expression of our love and gratitude. We want to worship and thank Him, and one of the best ways is by giving whatever we have to God. Of course, the only tangible way to do this is to give to others in God's behalf. Jesus said, "As you did it to one of the least of these my brethren, you did it to me." Really then, should we give to needs?

If we love God and respond graciously, we will give as God has prospered. We will give at least the tithe, and offerings besides. We will give in faith and trust God to supply us for such giving. We will inform the church, Christ's body, that we believe in her, that we want to be a part of her, and that we will undergird her program to the limit of our possibilities. After all, Jesus loved the church and gave Himself for it; how can we do less? Where is our faith?

J. J. Hostetler, Stewardship Secretary
Mennonite General Conference

Editor's note: Send in your questions. Keep them short. Anselm will try.

Dear Anselm:

The church today certainly isn't what it used to be. What do you think? — L.B.

Dear L.B.:

I think it never was. Of all the fine old fables that have obsessed the human mind there is none greater than the myth of "the good old days." The Egyptians were subject to it, and the Assyrians as well. One tablet written 3,000 years before Christ says, "Alas, the times are not what they used to be." The Greeks kept looking back to their fabled "Golden Age." The Hebrews had it also. They worshiped the memory of Abraham, who was dead, and made life miserable for Moses, who was alive. I think when we start to talk about the "good old days" we are looking back to Egypt and not forward to Canaan.

Dear Anselm:

Young people in my congregation want to wear jeans and weekday dress to church. How should I as a pastor or parent react? — A.S.

Dear A.S.:

Accept them as Jesus accepted people and they'll accept you later. Rejection only leads to deeper rebellion. Be honest with your point of view but express it in love. Respect youth's opinion if you want them to respect yours. Be thankful young people come to your church. I was in a church lately where they've quit.

Dear Anselm:

Does not the church teach that although we do not believe in active military duty, we still have a responsibility to our wonderful country? Is it asking too much of Mennonite youth to serve in another capacity as their duty to our country? — E.P.

Dear E.P.:

The government of our country does allow alternatives to military service. And the church has provided such alternatives. Some have felt it is yielding to and approving of the military establishment to serve in these alternatives simply because the government demands it. Such feel a higher motive for service is needed and, as Christians, the Lord and not the government is the authority. So numerous persons who have taken this stance are serving in places of acceptable service but without registering. The church has always stressed the importance of following one's Christian conscience.

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The Right to Speak

The Vice-President of the United States described a recent CBS documentary entitled *The Selling of the Pentagon* as "a subtle but vicious" broadside against the defense establishment. Rep. F. Edward Hebert, Chairman of the House Armed Services Committee, called it "a professional hatchet job . . . the most un-American thing I've ever seen on the tube." With words like these, it appears, Mr. Agnew and Mr. Hebert hoped to convince the American people that the program under attack was factually inaccurate, and should be repudiated.

But the very hostility of the attacks may have had the effect of making them less convincing, of raising more questions than they answered. After all, if CBS is really guilty of distorting the truth it should certainly be possible for the Pentagon — which has available at least \$30 million a year to inform the public of its activities — to demonstrate those distortions to our satisfaction. And while Defense Secretary Laird has promised full documentation to all who request it, the immediate response of the government seemed disturbingly long on assertion and short on evidence. "If you are strong on facts and weak on logic," we were told long ago, "talk facts; if you're strong on logic and weak on facts, talk logic; and if you're weak on both, pound the table." Under the circumstances, one is tempted to conclude that the government is pounding the table.

If that is the situation, the explanation may just be that Mr. Agnew and Mr. Hebert recognize a deeper implication of the CBS report — that of its effect on the credibility of the government. Because if we believe CBS, we can't help concluding that the government has been, and is being, less than honest with us.

Credibility gap, of course, is a perennial problem in the Capitol. This isn't the first time that the government and the news media have offered conflicting information to the public. But what concerns us is the ease with which the terms "vicious" and "un-American" were applied in this instance. These are strong terms, clearly intended to discredit CBS as being not merely mistaken or inaccurate, but as being guilty of deliberate, conscious deceit. The effect of these terms, if accepted by the public, will be seriously to hamper the role of CBS as a reliable, believable source of information.

And, clearly, the Vice-President and the Chairman intend us to accept these terms as literal and correct. In fact, it's difficult to escape the conclusion that in their judgment those of us who may choose not to accept them will become ourselves guilty of being "un-American," of affirming "subtle but vicious" broadsides against the defense estab-

lishment. We are not so much *asked* to believe the government's charges as *told* to believe them.

But we have a tradition, in this country, of forming our beliefs on the basis of knowledge and information. We're accustomed to deciding for ourselves what — and who — is believable; we aren't accustomed to being told. It is just this (very American) way of arriving at belief that has encouraged the development of radio and TV, of books and magazines, of libraries and bookstores — all of which insure continued access to information; and thus insure that the American public will continue to be free to form its beliefs on the basis of knowledge.

To suggest, however subtly, that patriotism dictates uninformed belief in the government, or that challenges to official positions are somehow "un-American," is to misunderstand in a very fundamental sense how this country is put together, and what has enabled it to work. More important, it is to threaten dangerously our ability to keep it working.

In short, if we may paraphrase Voltaire: the government may have reason to disagree with everything CBS said; but it should defend to the death its right to say it.

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When the Saints Go Marching Out

There is a song that has been around as long as most of us can remember. Its title is "When the Saints Come Marching In."

The theme idea is that the singer wants to be "in that number" when the great day comes. In some of the contexts and in some of the musical settings in which it has been presented, there is good cause to wonder what sort of "saints" are expected and if there is really any idea of what the whole thing is about.

But Paul S. Rees has made an excellent suggestion. "We have long sung 'When the Saints Come Marching In,' he says. "It is time we sang, 'When the saints go marching out!'"

In the true meaning of the words, it will be worth it all to be in that number when the saints come marching in. But in the meantime, it is important that we be among those who march out to bear witness to their faith in the world that needs such witness worse than it needs anything else. — W. T. Purkiser in *Herald of Holiness*.

Christians with Chests

By Richard A. Showalter

One of the most tantalizing problems of our time is the split between the head and the heart of Western man. During the past 200 years, our very best thinkers have tended to emphasize either the rational or the irrational; very rarely are both taken equally seriously.

C. S. Lewis, an English Christian intellectual of the last generation and author of more than thirty books, wrote a delightful and prophetic little book in 1947 entitled *The Abolition of Man* in which he argues that the tragedy of our time lies in the fact that our schools are producing "men without chests." By this he means that there is for many people no longer any connecting link between the head and the heart, there is no longer the realization that "without the aid of trained emotions the intellect is powerless against the animal organism."¹

It is my thesis that one of the greatest challenges we face as Christian students in the twentieth century is the development of our chests—our hearts—in tandem with our intellects.

There seems little doubt that C. S. Lewis was right, that our world is populated by men without chests, and that one of the severest threats to the church is Christians without chests.

This split is also illustrated by the fact that there is an increasingly large number of Christians who believe with their hearts what they find difficult to believe with their heads. (Traditionally it was the reverse which was the greater problem.)

Jürgen Moltmann, the young German theologian of hope, says of Kierkegaard, for example, that he combined "a theoretic atheism and a believing heart."² It is no accident that Kierkegaard, almost unknown in his own time, has become widely read in the twentieth century as the apostle of existentialism, for he struggled already in the nineteenth century with the question of what to do when one's head says one thing, and the heart says another.

Perhaps some of you have not yet consciously faced this problem. But my guess is that most of you seniors have, and that you who are underclassmen will face it very soon, if you have not already. And I am quite sure your teachers have.

It is the very nature of a modern Western liberal education that any Christian student must sooner or later face the fact that the larger intellectual culture does not support his Christianity.

The great question is, "Must I choose between my heart and my head?" Must I become an agnostic in order to live with myself intellectually while at the same time hanging on to my Christian faith as a kind of psychic and spiritual lifesaver? Or must I deny my heart, refuse to take seriously as an intellectual that which I emotionally feel to be true, resolving the problem by describing such experiences as conversion as irrational or nonrational, thereby dismissing them from the realm of the intellect?

The answer to these questions must be a powerful "no!" For both our intellectual and our emotional sanity we cannot afford to live a double life at so deep a level.

If, then, there is any reason for the existence of a Christian college, it must be to provide an arena in which Christians honestly confront the current forms of intellectual unbelief and attempt vigorously, with all the discipline of which they are capable, to demonstrate in a community of scholars that there are other options than simply throwing in the towel and accepting the underlying assumptions of modern Western thought which are a denial of Christianity—the assumption, for example, that "God is dead and Jesus is a myth."

Lewis and Moltmann are only two of many that we could call up to pose the problem of this split in consciousness. Evangelical thinkers such as Francis Schaeffer and Elton Trueblood have spent years wrestling with the problems of interpreting Christianity in an intelligible way to modern man. Schaeffer writes of the "line of despair" below which many moderns have slipped as a result of their inability to transcend the seeming meaninglessness of existence.³ Trueblood writes, "If Basic Christianity is to survive, it must be served by a highly dedicated and highly trained group of persons who are unabashed and unapologetic in the face of opposition and ridicule. They must be able to outthink, as well as outlive all attacks on the central faith which we so sorely need as an alternative to confusion."⁴

Preachers of another generation used to say, "It's not enough to believe intellectually in the lordship of Christ, you've got to accept it with

Richard A. Showalter, assistant to the President at Eastern Mennonite College, presented this address to the student body last October 9.

your heart, too." Today we are in need of prophets who can say, "It's not enough to believe with your heart, but you must also accept it with your head—otherwise your heart will someday suddenly quit affirming what you stopped believing intellectually long before."

I know that this distinction between the heart and the head is somewhat artificial, but I make it because this is a real problem to so many educated people, and because the years you spend in college may very well tell the tale of your own existence. And, of course, my whole point in discussing this subject is to remind us of the profound unity which the Christian gospel has always affirmed to exist within the human personality. It is too simple to neatly slice a human being into three pieces—body, soul, and spirit—or, as I am doing today, body, heart, and head. Man is a unity. One of the greatest contributions of Judeo-Christian religious understandings to the intellectual tradition of the West was to affirm the worth of the human body, in a day when the body was considered by most intellectuals to be irredeemably evil. The New Testament teaches the resurrection of the body, and the Apostle Paul makes a statement which the Christian church has probably never looked at seriously enough—"If the Spirit of him who raised Jesus from the dead dwells within you, then the God who raised Christ Jesus from the dead will also give new life to your mortal bodies through his indwelling Spirit" (Rom. 8:11, NEB). Paul here is talking neither about life beyond the grave nor about some subjective experience of faith which rearranges some of my inner emotions but does little else. He is saying instead that God's righteousness is inclusive in its sanctification, that it touches even my physical body with the scope of its power. It is objective, it is real, and it makes a difference, just like Coca-Cola will eat up your teeth!

But lest you think that I am speaking in terms which have no relevance to our everyday existence, permit me to tackle the point about our hearts and heads from another angle.

Most of us come from Christian groups which are sectarian in origin. This includes Baptists and Methodists as well as Mennonites. (By "sectarian," I simply mean those Christian groups which have at their center a powerful concept of the new life in Christ.)

We sectarians—or if you prefer, "believers' churches"—have for the most part steered away from elaborate systems of theology. We would rather say that the Bible is our creed, and that Christianity is more to be caught than to be thought, more to be lived than to be preached, a faith more of the heart than of the head.

I agree, and by God's grace I want to stand at the center of a tradition which holds such a course.

But for the first time in our history, for the first time since our barbarian ancestors were

converted in the forests of Teutonic Europe by Irish and Roman Catholic missionaries, we today are beginning to find ourselves living in a world that is not "Christian."

Of course, we've said for centuries that the state church is an apostate church, and that the masses of Europeans and Americans were little more than once-a-year churchgoers. I suppose we were mostly right.

But at least the people who surrounded us were nominal Christians. Even if they were not willing to be seriously Christian, they did not seriously question the central things we said about God, about Christ, and about the Holy Spirit. It was nearly impossible to live in Western Europe between the year 1000 and the year 1700 and not be a "Christian" of some kind. Only the Jews managed it, and they paid dearly.

Since about 1700, however, something quite new has been happening in Western intellectual history, and now in our own time it has burst upon us like a tornado. And, even though we sectarian separatists have stood aloof from much that has been happening about us in the past 400 years, we too are being sucked in by the very strength of the modern mood. In short, for the first time since the days of the Apostle Paul the Christian church finds itself in a pagan world. When I talk to a man on the street today, I can no longer safely assume that he, too, believes that Jesus Christ is the Son of God. As one of the nursing students reminded us, there are even grandpas who don't believe in hell.

To put it bluntly, the head of Western man is no longer Christian. And we who have maintained a Christianity of the heart rather than a Christianity of the head no longer have the greatest minds of our time to plead our case with respect to the great teachings of Christianity. C. S. Lewis, for example, the great Christian gentleman to whom I referred, was considered by many intellectuals of his day to be some kind of oddball because he believed in such things as God, heaven, hell, Satan, and sin.


So it is that no educated person in our time can maintain an easy Christianity of the head, unless at the same time his total life, including his heart, has been touched by a deeper reality.

And by the same token, those of us who are firmly embedded in the sectarian traditions of the experience of new life in Christ will find it increasingly difficult to continue to take our Christian life seriously unless we are willing to examine our heads as well as our hearts. We must be willing, as were St. Paul and St. Augustine in their day, to challenge at its very center the intellectual life of our time. We can not afford to allow words and deeds, and heads and hearts, to fly off in different directions.

We do not have the support of our larger culture in any meaningful affirmation of faith we wish to make, and unless we as faculty and students are willing to take seriously, in

fresh and creative ways, the challenge to powerfully unite in our experiences a faith of both head and heart, of both intellect and emotion, we have no chance of standing in history as one of those Christian groups which are able to give a clear and relevant witness.

My dream for us is that here by God's grace we can experience the fellowship of what Peter Berger would call a "cognitive minority,"⁵ (a group of people whose world view is significantly different from those who live about them), and that the strength of our intellectual and spiritual fellowship

will make us a center for Christians with chests, Christians who live an integrated life — head and heart — in the power of the Holy Spirit. 

Footnotes

1. C. S. Lewis, *The Abolition of Man*, (New York: The Macmillan Co., 1947), pp. 33, 34.
2. Jürgen Moltmann, *Theology of Hope*, (New York: Harper & Row, 1967), p. 64.
3. Francis A. Schaeffer, *The God Who Is There*, (Downers Grove, Ill.: Inter-Varsity Press, 1968), *passim*.
4. Elton Trueblood, *A Place to Stand*, (New York, Harper & Row, 1969), p. 20.
5. Peter L. Berger, *A Rumor of Angels*, (Garden City, N.Y.: Doubleday & Co., 1969), p. 6.

The Selling of the Pentagon: A Response

By Don Blosser

It's dinner time — but I'm not hungry. And that's unusual for me, especially since I am in a restaurant and someone else is paying the bill. So I'll be polite and peck my way through a salad — but even that doesn't look very good.

I just saw a film — you should see it too. Maybe you already have. It's not a bad film. In fact, it is a very All-American good-guy type. But it ruined my dinner. Somehow I become upset to see children being shown how to handle and shoot guns. It gets to me when I see people saying with real joy and pride, "We got to climb inside the tanks and fire the cannon, shoot several rounds from the machine guns, and try our hand at firing the newest rifles. It gives you a real sense of pride and achievement."

I tell myself that it just can't be when I see great displays of guns, tanks, and troops lined up as proof that we can kill people better than any other nation on earth. And it doesn't help a bit when I discover not only that my tax dollars paid for this machinery, but also that my dollars are being used to present this hideous spectacle.

The Selling of the Pentagon, a documentary produced for television by CBS, was shown on nationwide TV several months ago. The Pentagon has been upset ever since. I saw it a few minutes ago and I am also upset, but for a totally different reason.

This film brings together an assortment of facts and situations to show how the Pentagon spends millions upon millions of dollars to convince me, you, and several hundred million other citizens that the American soldier is the true hero of our day, possessing all the equipment and skill needed to defend the world. (And just in case you don't know from what you need to be defended, the film demonstrates how the military communicates that message.) One portion

of a propaganda film that shows how the military views peace demonstrations is (to use their explanation) "tinted red for emphasis." Or there is a map which shows a steadily spreading pool of blood over China and Southeast Asia.

An Eye-Opening Experience

When I was a boy, I sometimes closed my eyes and wished that certain things would go away. I was a bit surprised to find myself sitting at dinner closing my eyes and trying to convince myself that the past hour was all just a bad dream. But, unfortunately, every time I open my eyes it is still there — the guns, the tanks, the depiction of people from other countries as subhuman, non-feeling creatures.

Perhaps the most disturbing thing is that I am part of this whole "kill-and-destroy" mentality. Approximately 190 million of our 1970 tax dollars went to help the Pentagon sell its message that "the American military is the American way!" (That amount, by the way, is about \$25 million more than the combined news budgets of NBC, CBS and ABC!) Does that bother you? It does me, because I am committed to Jesus Christ, who said that we ought to love and not kill.

The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Obviously the Pentagon believes that too, because they give demonstrations to schoolchildren which include hand-to-hand combat, illustrating how to disarm and kill enemy soldiers. Is it any wonder that after the military demonstration is over, the boys practice judo chops on each other, complete with bayonet thrusts and knife jabs while the commanding officer watches with a pleased smile?

There is also the demonstration where several cardboard "people" appear on the crest of a hill. Instantly a tank swings around and blows them to bits. As the dust settles and pieces of "people" fall to the ground, the crowd applauds approvingly. This response might be expected from some people, but these mothers look like they just stopped

Don Blosser, pastor of Akron (Pa.) Mennonite Church, voluntarily submitted this article to Mennonite Board of Missions, Elkhart. *The Selling of the Pentagon*, a 55-minute documentary, is available free on loan.

by on the way home from the neighborhood grocery. And the children resemble the ones on our block — nice kids that my Lois, John, and Kathy would play with every day. They have been sold by the Pentagon on the glory of killing. And it was done with my money!

Awareness Necessary for Effective Action

CBS claims that they used only public demonstrations and public documents in producing this film. They say nothing is contained in the film which is not completely accessible to anyone who has the time to visit these military bases or talk to these military leaders. The Pentagon, unhappy with editing of the film, is trying to discredit it. Certainly the film is edited, and I am not going to defend every fact that is quoted. But *The Selling of the Pentagon* does illustrate for the American people a basic principle and style of life which is operating in the military today. It is my belief

that we ought to have a basic grasp of what is happening in this area as we go about our work of being peacemakers.

If you have seen this film you may have a bit of the same feeling I have right now. The Audiovisuals Department of the Mennonite Board of Missions at Elkhart has a black and white print of the film. Arrangements to see it can be made by writing Box 370, Elkhart, Ind. 46514.

The Selling of the Pentagon would make a good program for Sunday evening. Time could be given to discussing how we should attempt to make Christ's message of peace heard in response to this kind of "overkill." Congregations and individual members should be encouraged to write to their congressmen and express their feelings about this use of tax money. It should even be a good film to show at an area youth meeting, or at the local men's fellowship. It raises lots of questions. I don't have answers for many of them, but as an adult I can no longer close my eyes. ☞

An Accepting Church

By Alta Mae Erb

Dan, the janitor, opened the front church doors early to let some sunshine in. He smiled broadly when he saw a stranger waiting on the porch.

"Good morning. Welcome to our church." And then hesitatingly, "Didn't I meet you here before?"

"Yes, you did that. I'm John Laird. One time wife and I visited this church when we were camping near by." And then he added slowly, "But now I am a loner."

"Well, you shall have me and many other friends here. Just wait and see if others don't remember you."

As Dan turned to enter the church again, he said, "I have to ready some Sunday school rooms. Come with me and help. We can visit while we work."

"Who preached when you were here?" asked Dan as he put the chairs into place.

"I'll recognize him when I see him," replied John. "He preached good about a runaway son."

"He called that son a prodigal, didn't he? John, God surely did tell you to come here today. Look at this bulletin. The sermon subject is, 'The Father Who Never Forgot His Son.' And I want you to come with me to our Sunday school class. We have a good teacher."

Next to arrive was the pastor.

"Is this the preacher you heard, John? Pastor Miller, do you remember John Laird?"

"Indeed I do. I have never forgotten what you wrote in our guest book. We often prayed for you, as you requested, John. Are you alone this morning?"

"Yes, I have no one any more." John's eyes were moist.

"Well, you shall have lots of friends here. You go on helping Dan. We want you to eat dinner with us. Dan, you and Martha come too. Ella said when she put the meat in

the oven this morning, 'I do wonder who will eat this with us today.' She always prepares with joy. I'll have to study and pray now. See you later."

The pastor in his study talked with God. "Maybe John is a prodigal, God. Give me much loving wisdom to open the door wide for this loner. Thank you, God, for sending John back to us. Maybe he will be more than a visitor."

Soon little Tim found Dan and John in his Sunday school room. "Let me help too." And to the visitor in particular: "Will you come to our class today? Our teacher often asks a man to tell us a Bible story. Tell us a happy story, won't you?"

"Maybe sometime, but not today," John was impelled to answer Tim.

"I must go now," said Tim. "Our family are the greeters this morning, to welcome all the people as they come in. Do you like our Sunday school chairs? Our church grandpas made them," he called back as he ran away.

Already John felt his "loner" burden lifted a bit. Even a child friend was leading him to trust God. Silently he prayed, "O God, You won't let me alone. Have You given these people such a spirit? The men in Dan's class have been praying for me since the other time I was here. And they are even thinking about a job for this prodigal. Why? Why? Please give me, God, what these people have."

The prodigal John was being drawn to God, whose strong arms were reaching out to receive him and save him. And these people of God were expressing in various and wise ways a joyous welcome to him.

John was thinking hard within himself, "How could I feel so happy, so quickly? My sins have been taking such hold on me. Oh, it would be wonderful if the Father God could for-

give them and take me back."


After the service John met Tim's mongoloid brother, who was happy and secure in the warm atmosphere of this church. "I prayed for you too," he grinned.

Just then a tall youth spoke to John. "Here's a Bible for you if you want it. It's the New Testament, the kind we are using in our class now. Perhaps some Sunday you can come to our class, and will have something to tell us fellows. We'll look for you."

"Thank you. I do need a Bible. It's mighty good of you to think of me." John's voice broke, and he quickly entered the open door of the pastor's study.

The Spirit had led this fellowship to intercede for John for over a year. Now God was answering their prayers. The Spirit directed this hungry and lonely man to a fellowship where spiritual and social needs could be met. Who wouldn't have liked to hear the story which this returned prodigal told the young people several months later?

I have pictured but a few hours of John's acceptance into a group of believers. But knowing the grace of God, you, the reader, can finish John's story and rejoice with him.

Every name written in a church guest book may leave a prayer burden with the Christian fellowship. Every guest comes with some need of acceptance. 

Items and Comments

Construction has begun in Kensington, Md., on what will be the largest Mormon temple in the world, a six-towered, \$14 million structure slated for completion in May 1974.

It will be the first temple built east of the Mississippi River in modern times. First generation adherents of the Church of Jesus Christ of Latter-day Saints built temples at Kirkland, Ohio, and Nauvoo, Ill., in the last century before proceeding to Utah.

Mormons of the eastern United States have already raised between \$4.5 and \$5 million of the building's total cost, according to Julian Lowe, a government official who is president of the Potomac Stake, one of four Mormon jurisdictions in the capital area.

The temple is being built on a 57-acre hilltop site in this Washington suburb. There are 13,000 Mormons in the capital area.

Evangelist Billy Graham will bring a 10-day crusade to Cleveland Municipal Stadium July 14-23, 1972.

Cleveland thus far is the only one of the 11 largest cities in the U.S. not to have had a Graham crusade. The nearest one was held in Columbus in 1964.

Only 35,000 seats in the stadium where the Cleveland Indians and Browns play will be used at the beginning of the crusade. If needed, space can be easily expanded to accommodate 80,000 persons.

The Evangelical Press Association extended a "warm loving hand of welcome" to black journalists in Chicago and elected its first black officer.

Delegates to the 23rd annual convention elected C. Charles Van Ness, editorial director at David C. Cook Co., Elgin, Ill., as EPA president for a two-year term. Peter Meeuwssen, business manager of *The Banner*, Grand Rapids, Mich., was named vice-president.

Mel Blanks, president of Urban Ministries, Chicago, who is black, and Dick Champion, managing editor of the *Pentecostal Evangel*, Springfield, Mo., were elected adviser-directors for one year.

Terence Cardinal Cooke, military vicar to Catholics serving in the Armed Forces, has been asked to "take the necessary steps to remove Catholic priests serving as chaplains from the control of the military."

The request came from the National Association of Laymen (NAL), a 12,000-member independent Catholic group with chapters in 29 cities. The NAL urged the cardinal to take the action in "view of the repeated instances of silence on the part of Catholic chaplains in the face of moral atrocities."

"Silence is not to be expected from chaplains aware of atrocities like My Lai and the other cases now coming to public attention," the NAL said. "But who has heard a single comment from these priests? Military rank and military salary are operating to make them the servant of Caesar and not of Christ."

In a recent article on "Vietnam and the American Conscience," Bill Moyers, former press secretary to President Johnson, said that three things may happen when a soldier is asked to give up propriety in war. First, he may become more soldier than citizen. The end is My Lai. Second, he may become more citizen than soldier. The end is that he leaves the country. Third, he may become less citizen and less soldier and turn to drugs.

Six tons of paperback New Testaments in modern English have been given away free to students at Kent State, Kent, Ohio, as part of the rapidly expanding campus outreach of the Free Bible Literature

Society of Hawthorne, N.J.

Started in the fall of 1969 as a local effort to assist the witness of evangelical student groups by the provision of a free copy of the Scriptures to every student of Fairleigh Dickinson University in New Jersey, this special project by a small handful of concerned businessmen attracted such an enthusiastic response that they are multiplying their efforts as rapidly as resources permit.

If the U.S. is to withstand the dangers that are weakening it from within, the boundaries and limits which have been broken down must be restored, Archbishop Fulton J. Sheen said in Atlantic City, N.J.

"One of the boundaries which must be restored is a return to discipline, which used to be called self-restraint or the training of the will," the retired Bishop of Rochester, N.Y., told a capacity audience at the annual convention of the New Jersey Bankers Association.

There is a difference between the intellect and the will, but America's schools are devoting themselves only to the intellect, the 76-year-old prelate said in his talk, which he called "a state of the nation address."

"But character is in the will and not in the intellect," he said, adding that the discipline necessary to create character has completely passed out of student life.

About the only places where discipline is taught are at West Point, the U.S. Naval Academy, the Air Force Academy, and on the professional football field, he said.

"It is not taught in the seminaries as it used to be and it is generally not taught in any of the schools," Archbishop Sheen continued.

Hitting out at violence in American society, he said:

"We will restore a little order as soon as — in our homes and in our schools — we restore again the training of character and the training of the will."

CHURCH NEWS

First Seminar of Investment



Ninety persons, including businessmen and wives of some of them, college students, and church leaders, attended, in May, the first seminar of investment sponsored by Goshen College's Center for Studies in Christian Discipleship.

The first of a series of businessmen's conferences sponsored by Goshen College's Center for Studies in Christian Discipleship was devoted to the ethical principles a Christian can use in investing his money.

Ninety businessmen, corporation executives, trust officers, investment counselors, public accountants, students and faculty from Goshen and Bluffton (Ohio) colleges and the Associated Mennonite Biblical Seminaries, of Elkhart, and representatives from Mennonite Foundation and other

denomination agencies were on hand for the May 21-23 meeting at Goshen College. Out of it came no crystal clear rules or guidelines, but one participant said, "It opened my mind and showed me that there are many viewpoints, each with merit."

The conference, a "trial run" for others to be held throughout the church, will be repeated in similar format at Laurelville Church Center, Aug. 23-25. Many of the resource persons at Goshen will be at Laurelville.

Two Churches Try Team Approach

Tri-Lakes Chapel Team

A team ministry began functioning at Tri-Lakes Chapel, Bristol, Ind., on July 1. The beginning members of the team are Samuel Haarer, deacon of the congregation, and Verle Hoffman, formerly pastor at the Roselawn Mennonite Church in Elkhart. The congregation's pastoral committee is continuing to search for at least one more member to complete the team. John M. Steiner serves the congregation as nonresident bishop.

Landisville Church Leadership Team

Four couples in the Landisville (Pa.) Mennonite Church were commissioned to the following responsibilities in the congregation on July 18: Mervin and Ella Hess, evangelism; John and Marilyn Burkhardt, youth; James and Joan Gingrich, Christian education; and Lester and Mildred Groff, stewardship.

H. Raymond Charles, bishop of the Landisville District, was in charge of the

commissioning and dedication service. The couples were installed for a term of two years.

Arthur Miller, pastor of the congregation, will continue as minister of the Word, and will serve as coordinator of the team. The team plans to involve other members of the congregation with them in their tasks.



Missions Alive

Eastern Mennonite Board of Missions and Charities is sending 14 new missionaries abroad this year. The new missionaries and their assignments are as follows (from left to right on photo):

Roland and Dorothy Yoder, 335 Maple Ave., Harleysville, Pa., will leave in August for a term of service in Ethiopia. They will be teaching at Good Shepherd School, Addis Ababa, Ethiopia.

Perry and Lucille Miller, 904 Leroy Ave., Goshen, Ind., will be teaching at Rosslyn Academy, Nairobi, Kenya. Their two-year term begins in August.

Jerry and Joy Birky, Hopedale, Ill., will leave in August for a three-year term of service in Tegucigalpa, Honduras. They will both teach at Pine Grove Academy.

Sam and Lois Miller, Harrisonburg, Va., will serve as teachers at Nazareth Bible Academy, Nazareth, Ethiopia. They will leave the United States in late July.

Robert and Betty Lou Buckwalter, R. 2, Wellsville, N.Y., will leave in September for Musoma, Tanzania, where he will be working in rural development.

Robert and Sandy Brubaker, R. 1, Richfield, Pa., have accepted a three-year assignment in San Pedro Carcha, Guatemala. Robert will work in community development and Sandy will serve as a nurse. They will leave in August.

Jane Myers, R. 2, Mount Joy, Pa., will teach in a business school in Mogadiscio, Democratic Republic of Somalia. She will leave in August.

Not pictured: *Orpha Gehman*, R. 2, Mohnton, Pa., will serve at Nazareth Hospital, Nazareth, Ethiopia, as a nursing instructor in the dresser program. She hopes to leave for Ethiopia in August.

In addition, 12 missionaries were re-appointed.

Eastern Mennonite Board of Missions and Charities presently has 224 appointed workers, plus 29 overseas VS-ers, serving in 14 countries.

From Service to Church in Bolivia

Six years ago, as a result of Evangelism-in-Depth activities in Bolivia, Mennonite Central Committee workers initiated literacy classes in a village approximately 15 miles east of Santa Cruz. These classes evolved into Bible study classes and expanded to include both adults and children. Today there are classes in four villages.

MCC workers began looking for help in developing the interest found in this area. The Mennonite Mission Committees of Argentina and Paraguay, with the encouragement of the Mennonite Board of Missions, Elkhart, and the General Conference's Commission on Overseas Mission, shared in planning and expenses.

Plans took shape last month with the arrival of Jose and Soledad Godoy and their family. The Godoys come from the Argentine Mennonite Church. Jose is a recent graduate of Mennonite Biblical Seminary in Montevideo, Uruguay. They are now living in the Mennonite colony of Tres Palmas, which is located near the four Bolivian villages where MCC workers are holding services.

Delbert Erb, representing the Argentine Mennonites; Gerhard Goerzen, representing the Paraguayan Mennonites; and Dale Linsenmeyer, MCC director in Bolivia, worked with Jose in planning this new

chapter in Bolivian mission work. Word and deed are combined as the 37 MCC workers and the churches represented by the Godoys cooperate to form communities of Christian believers. — Dale Linsenmeyer



Left to right: J. Delbert Erb, Soledad, Marcela, and Jose Godoy, and Gerhard Goerzen.

Youth/Adult Teaching Kit

Are you interested in experimenting with a youth/adult teaching kit to supplement the fall quarter Uniform lesson study on "The Doctrine of God"? This kit includes charts, case studies, pictures, songs, a letter, a soundsheet, and a book. We would like a number of teachers to experiment with these materials for a quarter to help us decide if similar materials for each quarter would be helpful. The cost per kit is \$4.50. If interested, write to Mennonite Publishing House, Scottdale, Pa. 15683. Attention: David Cressman.

EMBTC to Establish Home for Mentally Retarded

Eastern Mennonite Board of Missions and Charities took action in its quarterly meeting in June to establish a small home for mentally retarded adults.

Plans for this facility grew out of the work of the Committee for Mentally Handicapped, appointed by the EMBMC.

The residential facility will be built on a five-acre tract near the EMBMC's retirement community, Landis Homes, Lititz, Pa., with construction planned to begin this summer. The medical staff of Landis Homes will provide health care services.

GC Students Repay Latins' Hospitality

Twenty-one guests from Central America's Costa Rica arrived in Goshen July 8 for a 17-day visit with Goshen College students, former visitors to their country in the Study-Service Trimester abroad.

Each of the guests has hosted a North American college student in his home for at least seven weeks or been associated closely with the operation of the unique international education program. Because the GC students pay their own fare to Costa Rica, so the Costa Ricans are paying their own transportation to the United States.

Once here, though, the college and its students begin to return the gracious Latin hospitality, but in North American style. Deplaning in New Orleans on July 5, the students boarded a college bus for Goshen with overnight stops in Birmingham and Louisville. The cross-country trek was specially planned to comply with the visitors' request to see the United States close up.

Youth Leaders to Meet in Georgia

A five-day training experience for congregational youth leaders is planned for Aug. 16-21 at Toccoa Falls Institute, Toccoa, Ga. The week will begin with registration at 7:00 p.m. on Monday evening and conclude with a worship experience on Saturday morning.

The basic resource persons for the week are Don Kraybill, pastor of the Willow Street Mennonite Church near Lancaster, Pa.; Art Smoker, Churchwide Youth Secretary from Scottdale, Pa.; John Eberly, pastor in Blountstown, Fla.; Elton Nussbaum, Youth Secretary for Virginia Conference; and Jim Green, Director for Youth for Christ, Miami, Fla.

The week is designed to help leaders:

- Understand the nature of group dynamics and discover qualities of good leadership.

- Learn how youth and adults can support each other in the life of the church.

- Find ways to help youth communicate their Christian faith.

- Evaluate and utilize the gifts and resources of youth.

- Look realistically at issues youth face.

- Discover how to keep vitality in youth program.

- Share program ideas and resources.

Each congregation in Virginia Conference and congregations in other Southeastern states are encouraged to select a team of two or more persons—youth and adult—to attend the training seminar. Teams should include persons who will be leading youth group life during the coming year.

The program will include in-depth Bible study, consideration of life issues, resources for effective youth programming, creative worship, and recreation. Opportunity will be provided for each congregational team to share together to begin creating a youth program specifically related to congregational needs. There will also be opportunity for personal interaction with resource persons. Cost for the week is \$30 for adults, \$25 for youth. Congregations are encouraged to help underwrite the expenses of their representatives.

Persons desiring to register for the seminar should call or write Elton Nussbaum, Seminar Coordinator, 1151 Greystone St., Harrisonburg, Va. 22801. A five-dollar deposit should be included with the registration.

The Toccoa Falls Youth Leaders Seminar is part of a churchwide effort to provide help for congregational youth leaders during the summer of 1971. Other seminars were planned for

Drift Creek Camp, Lincoln City, Ore.

— June 24-27

Camp Menno Haven, Tiskilwa, Ill. — July 22-25

Rocky Mountain Mennonite Camp, Divide, Colo. — July 22-25

Spruce Lake Retreat, Canadensis, Pa. — Aug. 6-8

Brock University, St. Catharines, Ont. — Aug. 19-22

The seminars are a joint effort of district conference youth ministries and churchwide youth offices in Scottdale, Pa., and Newton, Kan.

FIELD NOTES

Brook Lane Psychiatric Center, Hagerstown, Md., will be in need of psychiatric aides, both men and women, by mid-August at the latest. Because of the urgency, interested persons should phone the administrator, Howard Musselman, promptly. Collect calls accepted. Call 301 733-0330.

Victor and Viola Dorsch and family left the United States on July 20 for a term of service in Tanzania under EMBMC. Their address will be Box 7, Musoma, Tanzania.

Clara Landis arrived in the United States from Nairobi, Kenya, July 19. Her address is 1984 Old Philadelphia Pike, Lancaster, Pa. 17602.

Dorothy Friesen, Arvada, Col., has been appointed editor of the inter-Mennonite student publication, "forum — for exploration, dialogue, and information published by and for Mennonites in the university." She was selected by a special committee representing



Dorothy Friesen

the Student Services Committees of the G.C. and the (Old) Mennonite churches. Mrs. Friesen assumes the editorship from John Rempel, Goshen, Ind., who plans to continue studies in West Berlin. The publication appears monthly throughout the school year.

Nazareth (Ethiopia) Bible Academy School Board, in their June 12 meeting, named Negash Kebede as acting director for the 1971-72 school year. Harold Leaman was appointed academic dean and Tesfatsion Dalellew, dean of students. Herbert Kraybill will continue as business manager.

The Way to Life, a radio program produced by Mennonite Broadcasts, recently began regular airing on a second station in the Philippines. The station, a small one in central Luzon, broadcasts the fifteen-minute program from 5:45-6:00 a.m., an excellent time for a rural audience. The Way to Life is also broadcast on DZHP, a top Manila station.

Abram and Joan Godshall were scheduled to arrive in the United States from Nairobi, Kenya, on July 24. Their address is R. 1, Box 162, Penn Laird, Va. 22846.

Calvin and Marie Shenk, missionaries in Ethiopia, arrived in the United States on July 8. Their address is 1918 Willow Street Pike, Lancaster, Pa. 17602.

The **Frankfurt Mennonite Center**, Germany, which served international Mennonite interests for several decades, will soon be used only by the local congregation. The closing of MCC there last year, the discontinuing of Mennonite Voluntary Service, the moving away of the International Mennonite Office in September (this year), and the recent death of Richard Wagner (local leader) are some reasons behind the change.

Andre Trocme, the well-known French Protestant peace leader, died last month at the age of 70. His funeral was held on June 8 in Geneva, Switzerland. Marlin Miller, representative of the Mennonite Board of Missions and Mennonite Central Committee's Peace Section, and friend of Trocme, attended the funeral. The simple service focused on crucifixion and suffering, "The Face of God on Earth," a meditation prepared by Trocme himself.

Ira J. Buckwalter, Intercourse, Pa., will travel to areas of Ethiopia, Somali Democratic Republic, Tanzania, and Kenya served by EMBMC, Salunga, Pa. He will spend two months giving help with business and accounting procedures, and counseling with missionaries and national church leaders. Buckwalter will be accompanied by his wife, Pauline.

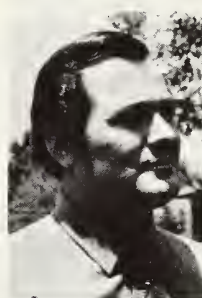
Elsie Cressman, a registered nurse serving under EMBMC, will supplement the nursing staff at the Jamama Hospital in Jamama, Somali Democratic Republic, temporarily, since no doctor has become available as yet to fill the vacancy there.

Judy Clemmer, Harleysville, Pa., left the United States on June 27 for Musoma, Tanzania, where she will be married to Don Stoltzfus, a mission associate serving with EMBMC. Stoltzfus is an assistant to Stephen Tingayi, who heads the agriculture and community development efforts of the Tanganyika Mennonite Church.

MCC staff changes: Paul Longacre, present director for Asia, is transferring to Indonesia, where he will serve as local MCC director. Robert Miller, serving as director of the Vietnam Christian Service program, will arrive at headquarters to assume duties as director for Asia and the Middle East. Kenneth Neufeld, presently associate secretary of Personnel Services, is moving to Zambia to replace H. Frank Kipe as MCC Zambia director. Bruce Harvey and Lowell Detweiler will be employed by Personnel Services. Calvin L. Britsch succeeds Paul Meyers as assistant treasurer. Most of these changes took place during the month of July.

Ten years of TAP. The tenth annual

orientation for teachers going to sub-Sahara Africa in the Mennonite Central Committee's Teachers Abroad Program will take place at Akron, Pa., July 30 to Aug. 13. The 53 participants will join 370 others now in service or who have served since the beginning of the program in 1961. The growth of this program and its current size exceed original expectations.



Lupe De Leon, Jr.

and as an interpreter of their concerns to the church at large. He will work closely with John Powell, executive secretary of the council.

Ed and Gloria King, working under Eastern Board and MCC in Honduras, report the success of Alfalit, a literacy campaign under way on a national scale in Honduras. From February to April, Alfalit trained approximately 1,000 volunteer teachers, many of them professional teachers. There is growing interest and increased willingness among professionals to help in the program. By the end of May, approximately 3,000 adults were enrolled in classes.

Two Honduras brethren are now working with Alfalit full time, supported by the Mennonite and Friends national churches. Three other evangelical Hondurans are serving as regional promoters for Alfalit on a voluntary basis.

Velma Eshleman, a registered nurse who recently moved to Mahaddei, Somali Democratic Republic, will establish and operate a maternity clinic as part of her responsibilities there. She served for 12 years in Musoma District, Tanzania, where she supervised three dispensaries which were manned by national paramedical personnel.

Keith Springer, Fisher, Ill., with his wife, Kathy (Newcomer), formerly of Wadsworth, Ohio, have been appointed by Mennonite Board of Missions, Elkhart, Ind., to two years of service in Brazil as Overseas Missions Associates. They will be teaching mathematics, science, and English at the American School in Brasilia and relating to the youth activities of the Mennonite witness in that city.

Mennonite Central Committee's Summer Service program was initiated again in June with 52 college-age participants. These young people have been assigned to 12 projects, some of which are new this year.

Special meetings: **Melvin Delp**, Baltimore, Md., in tent meetings, one half mile west of Honey Brook, Pa., on R. 322, July 31

— Aug. 8. Nelson Litwiller, Goshen, Ind., at Barrville, Reedsville, Pa., Aug. 23-29.

New members by baptism: three at Zion, Birdsboro, Pa.; one at Sunnyslope, Phoenix, Ariz.; two at Souderton, Pa.

Change of address: Fred Gingerich from Harrisonburg, Va., to Parnell, Iowa 52325. **Betty Erb**, Dhamtari Christian Hospital, Dhamtari, M.P., India. **Jacob H. Flisher**, Box 50, Dhamtari, M.P., India. **Robert Gerber**, c/o Mennonite Mission, Aragua-cema, Goias, Brazil. **Robert Martin**, c/o Edinburgh Missionary Medical Hospital, Nazareth, Israel. **Stanley Miller**, Asuncion Christian Academy, Casilla 1562, Asuncion, Paraguay. **Keith Stuckey**, C.P. 504, Joinville, Santa Catarina, 89200, Brazil. **H. Michael Shenk** from Sarasota, Fla., to c/o Eastern Mennonite College, Harrisonburg, Va. 22801. He will serve as pastor at Trissels Mennonite Church and Bible teacher at Eastern Mennonite High School. His wife, Peggy, will serve as secretary to Myron Augsburg.

Correction: The address in the 1971 *Mennonite Yearbook* for B. Charles Hostetter is incorrect. It should be P.M.B. 1063 Yaba, Lagos, Nigeria.

Mennonite Board of Missions, during its annual business meeting on June 29 in Eureka, Ill., took action to call a special meeting of the Board on Aug. 18 in Kitchener, Ont., for the purpose of adopting new bylaws. Copies of the proposed bylaws were distributed to Board members at Mission 71.

Mr. and Mrs. John Beachy and family arrived in the USA from Bihar, India, on June 28. Address: 800 College Ave., Goshen, Ind. 46526.

Readers Say

Submissions to Readers Say column should comment on printed articles.

We are glad Philip Byler has found reality in his Christian experience. Perhaps his next great find will be that Romans 3:20 does not say that a man cannot keep the law, but that no man can come right with God "by the deeds of the law." Also, that Romans 8:4 completes 8:3 by saying, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." First, righteousness "imputed," then righteousness lived.

Romans 8:3 with Hebrews 9:10a inserted, reads, "For what the law could not do, in that it was weak through the flesh . . . which stood only in meats and drinks, and divers washings, and carnal ordinances. . . . God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. . . . That the [requirement, Gr.] of the law might be fulfilled in us, who walk . . . after the Spirit."

The weakness of the law here, consisted in its redemptive provisions being only substitutionary, external measures, "Which could not make him who did the service perfect as pertaining to the conscience," and could not redeem a man. That is why the law was weak, not because the law could not be kept. The Bible does not say a man could not

keep the law, but that the law could not justify a man. Deuteronomy 27:26 says, "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." Luke 1:6 says of Zacharias and Elizabeth "Were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

The grace of God enables us to live above the law, with the law of God inscribed in our hearts and minds, "dead to sin," "free from sin," saved by grace, with our human infirmities, as Paul, with his. Not in Romans 7: in Romans 6 and 8, by the Spirit of God. — Shem Peachey, Lititz, Pa.

I am writing concerning Brother Drescher's article in the June 29 issue of *Gospel Herald*, "Who Needs Evangelism?" I would say the article is excellent. It is full of truth from beginning to end. I hope every Christian will read it and profit by it. — Marion D. Burkholder, Harrisonburg, Va.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Adams, Jesse and Martha (Baker), Chattanooga, Tenn., first child, Juliet Marie, June 26, 1971.

Alderfer, Allen C. and Gladys (Yoder), Sellersville, Pa., first child, David Allen, June 11, 1971.

Birkey, David and Sharon (Myers), Surprise, Ariz., first child, David Warren II, June 19, 1971.

Boller, James and Ruth (Stoltzfus), Kalona, Iowa, second child, first daughter, Tina Marie, June 6, 1971.

Bontrager, Floyd and Anna Mary (Peachey), Humboldt, Ill., second child, first daughter, Debra Eileen, May 29, 1971.

Brubaker, Robert and Lois (Shreiner), Manheim, Pa., second child, first son, Robert Lee, June 20, 1971.

Bruckhart, E. Richard and Ruth (Hershey), Manheim, Pa., fifth child, second son, Randall Glen, June 9, 1971. (One daughter deceased.)

Byler, Freeman and Anna Mary (Fisher), Grabill, Ind., second son, Kermit Matthew, June 24, 1971.

Detweiler, Martin and Esther (Hunsberger), Dublin, Pa., third son, Corey Jason, June 30, 1971.

Gehman, Ray and Louise (Moyer), Harleysville, Pa., second daughter, Frances Ann, born Nov. 24, 1966; received for adoption, July 1, 1971.

Glick, D. Marvin and Lois (Mellinger), Saranac Lake, N.Y., first child, Matthew Peterson, June 8, 1971.

Green, Wayne and Mary (Moyer), Greensburg, Kan., third child, second son, Chad Elliott, June 26, 1971.

Haverstick, J. Robert and Lolita (Mumma), Millersville, Pa., first child, Andrea Jo, May 6, 1971.

Hawk, Ora W., Jr., and Karen Sue (Graber), Lincoln, Ill., first child, Kimberly Dawn, June 24, 1971.

Hutchinson, Michael and Debra (Leu), Parma, Ohio, first child, Jennifer Leu, June 15, 1971.

Kauffman, Virgil and Sarah (Stutzman), Arthur, Ill., second child, second daughter, Connie Jo, Apr. 12, 1971.

Lapp, Omar and Sara Ellen (Miller), Gap, Pa., fourth child, third son, Herman David, June 14, 1971.

Leaman, Lewis and Arlene (Garber), Birmingham, Ala., first child, Monica Lou Ann, June 18, 1971.

Lehman, J. E. and Ella Mae (Lahmon), Pelham Manor, N.Y., fourth child, second daughter,

May 3, 1971.

Martin, Nelson W. and Anna Mae (Metzler), Pottsville, Pa., third child, first daughter, Jewel Diane, June 25, 1971.

Miller, Dean and Janet (Byler), Dalton, Ohio, first child, Rodney Dean, June 28, 1971.

Miller, Joe and Mary Margaret (Stoll), New Haven, Ind., second son, Eugene Christ, June 10, 1971.

Myers, Randy and Cheryl (Blair), Mason-town, Pa., first child, Joyce Ann, May 13, 1971.

Overholt, K. Edward and Sue Ann (Frey), Cardington, Ohio, second son (first living), Eric Edward, July 4, 1971.

Shenk, Myron and Carol (Stockburger), Guayaquil, Ecuador, second child, first daughter, Alicia Rene, June 8, 1971.

Springer, Steve and Karen (Drunick), Denver, Colo., first child, Keli Shiree, June 17, 1971.

Steiner, Roger and Nedra (Sommers), Kidron, Ohio, first child, Wendy Lynn, May 26, 1971.

Stuckey, Richard E. and Judy (Stealy), Lansing, Mich., first child, Jeffrey James, June 19, 1971.

Stutzman, Duane and Irma (Yoder), Goshen, Ind., second child, first daughter, Erin Renee, June 9, 1971; received for adoption, June 21, 1971.

Wenger, Kenneth and Rita (Hostetler), La Junta, Colo., first child, Michael Kenneth, June 28, 1971.

Yoder, Calvin and Kay (Brockelbank), Hicksville, Ohio, first child, Kevin Henry, May 23, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Arelo — Horst. — Nicholas Arelo, Kansas City, Mo., and Jeanette Horst, Kansas City, Mo., Kansas City Mennonite Fellowship, by Roman Stutzman, May 28, 1971.

Beachy — Miller. — Leonard Beachy, Arthur, Ill., Arthur cong., and Judy Miller, Lovington, Ill., Baptist Church, by Paul C. Sieber, June 19, 1971.

Clemmer — Kulp. — Vernon Clemmer, Perkassie, Pa., and Karen Kulp, Ottsville, Pa., both of Deep Run East cong., by Cleon Nyce, June 26, 1971.

Crockett — Schmell. — Richard H. Crockett, Scottdale, Pa., Morton (Ill.) cong., and Mary Jane Schmell, Bethany cong., Bridgewater Corners, Vt., by Edwin Alderfer and Nevin Bender, July 10, 1971.

Egli — Peters. — Steven Egli, Ames, Iowa, Manson cong., and Caroline Peters, Ames, Iowa, Ka Makua Mau Loa Church, by James Detweiler, June 26, 1971.

Forney — Eshleman. — Carl Eugene Forney, Lebanon, Pa., and Kathleen Louise Eshleman, Marion congregation, Greencastle, Pa., by Mahlon D. Eshleman, June 26, 1971.

Gingerich — Schrock. — John Gingerich, Ligonier, Ind., Rich Valley cong., and Barbara Schrock, Archbold, Ohio, Tedrow cong., by Carl V. Yoder, June 12, 1971.

Graber — Schrock. — Glen S. Graber and Mabel Schrock, both of Benton cong., Benton, Ind., by Samuel J. Troyer, July 2, 1971.

Heller — Gochnauer. — Harvey E. Heller, Lancaster, Pa., Mellinger cong., and Barbara Jean Gochnauer, Manheim, Pa., East Chestnut Street cong., by James M. Shank, June 11, 1971.

Henderson — Campbell. — Ronald Henderson and Wanda Campbell, both of Lyndside cong., Lyndhurst, Va., by Silas Brydge, June 26, 1971.

Koch — Martin. — Lloyd Lewis Koch, Waterloo, Ont., Geiger cong., and Erla Martin, Elmira, Ont., Elmira cong., by Vernon Leis, Mar. 26, 1971.

Landes — Rutt. — Richard L. Landes, Harleysville, Pa., Salford cong., and Janis M. Rutt, Blue Ball, Pa., New Holland cong., by Frank E. Shirk, June 19, 1971.

Mast — Roth. — Chester Norman Mast, Chesapeake, Va., Mt. Pleasant cong., and Jerolyn Kay Roth, Lebanon, Ore., Fairview cong., by Verl Nofziger and Robert Mast, June 18, 1971.

Miller — Double. — Terry Miller, Archbold, Ohio, Tedrow cong., and Judy Double, Wauseon, Ohio, West Clinton cong., by Carl V. Yoder, June 19, 1971.

Miller — Thompson. — Joe Miller, Arcola, Ill., Arthur cong., and Lana Thompson, Arcola, Ill., by Paul C. Sieber, June 18, 1971.

Mullet — Boettger. — James Wendell Mullet, Edmonton, Alta., Sharon cong., and Joyce Luella Boettger, Tofield, Alta., Salem cong., by Harold R. Boettger, father of the bride, June 26, 1971.

Schantz — Fly. — Merle A. Schantz, Northern Light Gospel Mission cong., Red Lake, Ont., and Carolyn Joy Fly, Schwenksville, Pa., Towamencin cong., by Irwin Schantz and Harold Fly, June 26, 1971.

Wagler — Stoll. — Dale Wagler, Mark Center, Ohio, and Doris Stoll, Grabill, Ind., both of Hicksville cong., by Ralph Yoder, June 26, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beachy, Earl L., son of Oliver and Arletta (Thomas) Beachy, was born in Bittering, Md., Dec. 9, 1910; died unexpectedly at his home, Apr. 30, 1971; aged 60 y. 4 m. 21 d. He was married to Anna Bertha King, who survives. Also surviving are one son (Gary), one daughter (Marilyn), 6 brothers, and 2 sisters. He was a member of the Springs Mennonite Church, where funeral services were held May 3, in charge of Walter C. Otto; interment in Springs Cemetery.

Bender, Verna Mae, daughter of Bayard L. and Malinda (Hostetler) Kemp, was born at Springs, Pa., Nov. 19, 1900; died at Meyersdale (Pa.) Community Hospital, June 26, 1971; aged 70 y. 7 m. 7 d. On June 18, 1924, she was married to Herman W. Bender, who survives. Also surviving are 2 sons (Herman and John Millard), one daughter (Betta Lee — Mrs. Willis Kaufman), 9 grandchildren, 3 brothers, and 2 sisters. She was a member of the Springs Mennonite Church, where funeral services were held June 28, in charge of Walter C. Otto and Roy Otto; interment in Springs Cemetery.

Bowers, Benjamin Franklin, son of Amos and Hannah (Sheriff) Bowers, was born at Anderson, Pa., June 20, 1888; died at his home near Archbold, Ohio, Apr. 4, 1971; aged 82 y. 9 m. 15 d. On Nov. 29, 1914, he was married to Phebe Short, who preceded him in death in Feb. 1953. On Oct. 3, 1954, he was married to Lois L. Long, who survives. Also surviving are one brother (Daniel Bowers) and one sister (Mamie — Mrs. Ben Clancy). He was a member of the Lockport Mennonite Church, where funeral services were held Apr. 7, in charge of Walter Stuckey and Henry Wyse; interment in the Lockport Cemetery.

Brydge, Amos, son of Edward and Isabelle Brydge, was born near Lyndhurst, Va., Nov. 7, 1902; died June 19, 1971; aged 68 y. 7 m. 12 d. Surviving are 4 brothers (Silas W., Paul R., Vance R., and George T.), 4 sisters (Mrs. Bessie Hailey, Mrs. Viola Tisdale, Mrs. Edna Willis, and Mrs. Lonie Bridge), 2 grandchildren, and 6 great-grandchildren. One daughter preceded him in death. He was a member of the Lynside Mennonite Church, where funeral services were held, in charge

of Truman H. Brunk; interment in River-view Cemetery.

Fielitz, John, son of John and Marie (Myer) Fielitz, was born at Riga, Mich., May 5, 1888; died at Williams County General Hospital, Montpelier, Ohio, Feb. 4, 1971; aged 82 y. 8 m. 30 d. On Feb. 1, 1914, he was married to Verna Graber, who survives. Also surviving are 4 sons (Gaylord, Dale, Archie, and John, Jr.), 2 daughters (Orpha — Mrs. Roy Klopfenstein and Waneta — Mrs. Willard Rufenacht), 18 grandchildren, 15 great-grandchildren, one brother (Paul), and 3 sisters (Mrs. Bertha Murray, Mrs. Anna Rex, and Hattie — Mrs. Clarence Rolfus). He was a member of the Lockport Mennonite Church, where funeral services were held Feb. 7, in charge of Walter Stuckey and Art Zehr; interment in the Lockport Cemetery.

Hamilton, Alvin Daniel, son of Eli and Elzora (Simmons) Hamilton, was born at Junction City, Ore., June 2, 1895; died at his home at Newberg, Ore., June 27, 1971; aged 76 y. 25 d. On Dec. 20, 1917, he was married to Barbara E. Schultz, who preceded him in death in Aug. 1963. On June 1, 1966, he was married to Christina Nofziger Schultz, who survives. Also surviving are 2 sons (Sanford and Lawrence), 3 daughters (Norma — Mrs. Harvey Reesor, Gertrude — Mrs. Adolph Johnson, and Grace — Mrs. Rollin Hafdahl), 8 stepchildren, 44 grandchildren, 13 great-grandchildren, 3 brothers (Wesley, Louis, and Carl), and 3 sisters (Edna Hamilton, Ellen Suponch, and Ina Yoder). He was a member of the Hope-well Mennonite Church. Funeral services were held at Everhart & Kent Funeral Home, Molalla, Ore., June 30, in charge of Sterling Roth and Raymond Mishler; interment in Adam Cemetery, Molalla.

Kuhns, Anna M., daughter of Christian M. and Maria S. (Burkholder) Kuhns, was born near Scotland, Pa., Sept. 3, 1888; died at Menno Haven Nursing Home, Chambersburg, Pa., June 24, 1971; aged 82 y. 9 m. 21 d. She was the last member of her immediate family. She was a member of the Chambersburg Mennonite Church, where funeral services were held June 26, in charge of Omar R. Martin, Preston M. Frey, and J. Irvin Lehman; interment in the nearby cemetery.

Landis, Linford J., son of Daniel R. and Katie (Johnson) Landis, was born in Franconia Twp., Pa., June 30, 1908; died at Grand View Hospital, Sellersville, Pa., June 26, 1971; aged 62 y. 11 m. 27 d. He was married to Katie Bergey, who survives. Also surviving are 2 daughters (Dorothy — Mrs. Gerald Hagey and Kathryn — Mrs. Howard Campbell), 3 sons (Linford, Richard, and James), 17 grandchildren, one brother (Daniel), and 2 sisters (Mrs. Benjamin Metz and Mrs. Willard Detweiler). He was a member of the Franconia Mennonite Church, where funeral services were held June 29, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Moyer, William C., son of William N. and Magdalena (Culp) Moyer, was born at Wakarusa, Ind., Apr. 19, 1883; died at the Fountainview Nursing Home, Elkhart, Ind., June 11, 1971; aged 88 y. 1 m. 23 d. On June 12, 1917, he was married to Lizzie Miller, who survives. Also surviving are one daughter (Anna Mae — Mrs. Robert J. Baker), 2 sons (David W. and Jonathan E.), 8 grandchildren, and one sister (Mary Drange). He was a member of the Prairie Street Mennonite Church, where funeral services were held June 14, in charge of Russell Krabill and J. D. Graber; interment in the Prairie Street Cemetery.

Quay, Harry M., son of Moses and Catherine (Shoffner) Quay, was born at Chester Springs, Pa., Sept. 29, 1891; died May 20, 1971; aged 79 y. 7 m. 21 d. He was married to Lillie McFarland, who survives. Also surviving are one

daughter (Dorothy E. Reed), one son (Robert M. Quay), 7 grandchildren, and 8 great-grandchildren. He was a member of Vincent Mennonite Church. Funeral services were held at Shalkop Funeral Home, Spring City, Pa., May 24, in charge of Matthew J. Kolb and Jacob Kolb; interment in Zions Lutheran Cemetery.

Ropp, Maynard Daniel, son of Sam and Verda (Kropf) Ropp, was born at Albany, Ore., Aug. 21, 1943; died in a helicopter crash at Salem, Ore., June 11, 1971; aged 27 y. 9 m. 21 d. On June 29, 1964, he was married to Laverne Steckly, who survives. Also surviving are 2 children (Kristi Laverne and Shelly Suzanne), his parents, 3 brothers (Eldon, Dwight, and Dennis), and 3 sisters (Letha — Mrs. David Roth, Wanda — Mrs. Bob Scheler, and Juanita — Mrs. Roger Hooley). He was a member of the Fairview Mennonite Church, where funeral services were held June 15, in charge of Roy Hostetler and Verl Nofziger; interment in Fairview Cemetery.

Roth, Ada, daughter of Amos and Amanda (Wyse) Schmucker, was born at Stryker, Ohio, Dec. 17, 1886; died at Archbold, Ohio, Mar. 9, 1971; aged 84 y. 2 m. 30 d. On Feb. 25, 1908, she was married to Frank L. Roth, who preceded her in death Jan. 2, 1969. Surviving are 3 daughters (A. Lucille Roth, Alta — Mrs. Elmer Schrock, and Kathryn — Mrs. Chauncey Crossgrove), 11 grandchildren, one great-grandchild, 6 brothers (Arthur, Oliver, Alfred, Myron, Floyd, and Harvey), and 4 sisters (Mrs. Arminda Stuckey, Mrs. Emma Roth, Mrs. Pearl Ashliman, and Mrs. Mary Short). She was a member of the Lockport Mennonite Church, where funeral services were held Mar. 12, in charge of Walter Stuckey and Art Zehr; interment in the Lockport Cemetery.

Shantz, Lydia Ann, daughter of Mr. and Mrs. Isaac S. Cressman, was born at Kitchener, Ont., Jan. 31, 1876; died at the Elmira (Ont.) Nursing Home, May 6, 1971; aged 95 y. 3 m. 6 d. She was married to Uzziah Shantz, who died in 1948. Surviving are one son (Leonard), 2 daughters (Grace — Mrs. Solomon Bowman and Erma — Mrs. Tobias Bowman), 7 grandchildren, one great-grandson, and 2 sisters (Minerva and Melissa). One son (Claude), 7 brothers, and 4 sisters preceded her in death. She was a member of the Weber Mennonite Church, where funeral services were held May 9, in charge of Darrell Jantzi and J. B. Martin; interment in the Weber Church Cemetery.

Stuckey, Aaron, son of John P. and Anna (Lugbill) Stuckey, was born at Archbold, Ohio, Nov. 21, 1885; died at Detwiler Memorial Hospital, Wauseon, Ohio, June 3, 1971; aged 85 y. 6 m. 13 d. On Feb. 9, 1909, he was married to Sarah Eicher, who survives. Also surviving are 9 children (Walter, Chester, Joseph, Earl, Anna — Mrs. Hyrthal Aeschliman, Ivan, Clara — Mrs. Warren Frey, Arthur, and Donald), 40 grandchildren, 20 great-grandchildren, one brother (Peter), and one sister (Mrs. Priscella Stamm). He was a member of the Lockport Mennonite Church, where funeral services were held June 6, in charge of D. Wyse Graber and E. B. Frey; interment in Lockport Cemetery.

Stuckey, Daniel B., son of Peter C. and Cathrine (Richer) Stuckey, was born at Stryker, Ohio, Apr. 1, 1892; died at Hillside Nursing Home, Bryan, Ohio, Feb. 4, 1971; aged 78 y. 10 m. 3 d. On Jan. 14, 1920, he was married to Velma Christner, who survives. Also surviving are one son (La Mar), 2 daughters (Fern — Mrs. Donald Wyse and Arlene — Mrs. John Millman), 7 grandchildren, one brother (Elmer Stuckey), and 4 sisters (Mrs. Mary King, Mrs. Sarah Klinger, Mrs. Malinda Short, and Leah — Mrs. Donald Stevens). He was a member of the Lockport Mennonite Church, where funeral services were held Feb. 8, in charge of Walter Stuckey and Art Zehr; interment in Lockport Cemetery.

Tiemans, John, son of Mr. and Mrs. Albert Tiemans, was born in the Netherlands, Oct. 31, 1894; died at Stratford General Hospital, Stratford, Ont., June 24, 1971; aged 76 y. 7 m. 24 d. On Nov. 11, 1924, he was married to Lydia Zehr, who survives. Also surviving are one daughter (Elizabeth—Mrs. Oscar Keller), 13 grandchildren, 4 great-grandchildren, and 4 brothers (Gerrit, Henry, Rick, and Albert). One son (Earl) preceded him in death. He was a member of the East Zorra Mennonite Church, where funeral services were held June 27, in charge of Newton L. Gingrich; interment in adjoining cemetery.

Yoder, Ivan M., son of Simon and Catherine (Miller) Yoder, was born in Grantsville, Md., Feb. 25, 1915; died at Meyersdale Community Hospital, Meyersdale, Pa., May 9, 1971; aged 56 y. 2 m. 14 d. On Nov. 23, 1932, he was married to Mildred Loechner, who survives. Also surviving are 3 sons (Earl A., Delmas, and Richard), 3 daughters (Frances, Mrs. Loretta Bender, and Mrs. Jean Maust), 10 grandchildren, 3 brothers, and one sister. He was a member of the Springs Mennonite Church, where funeral services were held May 12, in charge of Walter C. Otto and Roy Otto; interment in Springs Cemetery.

Zuercher, Dorothy Magdalena, daughter of Moses D. and Nancy C. Evers, was born at Elida, Ohio, Oct. 16, 1890; died of heart failure at Canby, Ore., May 29, 1971; aged 80 y. 7 m. 13 d. On Dec. 1, 1909, she was married to William Bond, who preceded her in death July 25, 1941. On May 10, 1953, she was married to Elmer Eno Zuercher, who died Mar. 16, 1958. Surviving are 2 sons and 6 daughters (Nancy—Mrs. Elmer Glick, Charles, Cora—Mrs. Melvin Bitikofer, Ella—Mrs. Andrew Miller, George, Alice—Mrs. Frank Hartline, Frances—Mrs. John Martin, and Laura—Mrs. Paul Carlson), one stepson (James Bond), 29 grandchildren, 23 great-grandchildren, 2 brothers (Ira and Roy Evers), and 3 sisters (Cora—Mrs. Milo Wagler, Laura—Mrs. John Weaver, and Nancy—Mrs. Herbert Widmer). One son, one daughter, and 2 brothers preceded her in death. She was a member of the Hopewell Mennonite Church, where funeral services were held June 2, in charge of Raymond Mishler and Sterling Roth; interment in Hopewell Cemetery.

Calendar

Indiana-Michigan Conference annual sessions, July 29—Aug. 1.
Conservative Mennonite Conference Annual Sessions, Wellman, Iowa, Aug. 3-5.
Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.
Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.
Ohio MYF Convention at Bluffton College, Bluffton, Ohio, Aug. 13-15.
Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.: Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18, Mennonite General Assembly, Aug. 18, 19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Washington-Franklin Conference Annual Session, Aug. 26.
Washington-Franklin Conference Session, Hagerstown, Md., Sept. 8.
Lancaster Conference Fall Session, Mellinger Church, Lancaster, Pa., Sept. 16.
Churchwide Youth Council, Chicago, Ill., Sept. 24-26.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Germantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Germantown, Pa., Oct. 9.

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Cover Photo by R. H. Wright, Saguaro Cactus.

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GOSPEL HERALD

Tuesday, August 3, 1971

Volume LXIV, Number 30



To Drink or Not to Drink

By Ellrose D. Zook

About 100 million Americans now drink occasionally each year some form of beverage alcohol according to most recent estimates. In United States about 6 1/2 million persons suffer from alcoholism. Actually no one knows the exact number who drink alcoholic beverages because of illicit stills and drinking in the home by men and women. This group of 100 million includes all ages, all levels of society such as economic, social, educational, industrial, professional, religious, and so on. For example, social drinking in the church is increasing, especially in the middle-age group.

Why Does a Person Drink?

Doctors, sociologists, psychologists, psychiatrists, ministers, and others have attempted to answer this question in various ways. A person does not drink because he inherited the desire, nor because his body normally craves for it, nor because the body must have it to function properly. Alcohol is a poison. It is used as an antiseptic. It is also used for medicinal purposes. It is also a depressant drug.

Social. Albion Roy King in *Basic Information About Alcohol* says, "Drinkers often insist that others drink with them as a defense against the social disapproval of the indulgence." He wonders about the difference between saying "No, thank you" to one who offers him a drink of coffee and one who offers him a beer or cocktail.

Sociability. King also comments, "Three things are desirable for good social fellowship in any sort of group. . . . freedom from self-consciousness, free emotional expression, and spontaneity in conversation." James Truslow Adams made the apt statement that wine "takes off the rough edges of shyness among strangers, and lets the talk flow more freely." Another has said, "Wine does not help us to do a thing well, but makes us less ashamed of doing it badly."

Escape. In today's world with its tensions, frustrations, disappointments, tragedies, and problems in the home, church, at work, and in the community the temptation to seek an escape has become almost uncontrollable. Someone has said that "bottled relief" does not "drown troubles" but usually "floats them" and may "irrigate them." King observes, "Intoxicating beverages furnish the easiest and cheapest means ever discovered for escape from reality into the lighter and freer world of one's own fancies." Alcohol provides no real escape from the miseries of human life but rather accentuates them.

Loneliness. Wayne E. Oates in *Alcohol in and out of the*

Church suggests that loneliness and emptiness contribute greatly to drinking. He writes, "Loneliness in people's lives becomes intensely personal when through education, economic success, and movement up the social ladder, they come to the point that they are no longer 'at home' with their families and the home church."

Habit. Since alcohol is a drug it is habit forming. Harry Milt in *Alcoholics and Alcoholism* states that when a drinker has lost the power of choice and decision he has become an alcoholic. He considers alcoholism as a disease and not a disgrace. He defines it as follows: "Alcoholism is a chronic disorder in which the individual is unable, for physical or psychological reasons, or both, to refrain from frequent consumption of alcohol in quantities sufficient to produce intoxication and, ultimately, injury to health and functioning."

From the above review of causes for drinking one can assume that the problem begins within a person who cannot confront life in its reality and attempts another way out.

What Is Alcohol Doing to Us?

During 1969 a Special Senate Subcommittee on Alcoholism and Narcotics of the Committee on Labor and Public Welfare conducted hearings in Los Angeles, Denver, New York, and Washington. The writer is deeply grateful to Senator Richard S. Schweiker of Pennsylvania for providing him with a complete set of five books recording the public testimonies of these hearings. I would encourage the pastor, church leader, industrial leader, community leader, and any person concerned about the problems of alcoholism and narcotics to read these testimonies. Many of those who appeared were recovered alcoholics and included eminent persons such as judges, movie stars, and so on. They were people who were not afraid to testify publicly before this Senate Committee the terrible results of alcoholism and make a plea for facilities for rehabilitation. It is impossible in this short article to give even a brief summary of these hearings, but anyone who takes the time to read them will begin to see the enormity of the problem of drinking. It has now become the nation's third health problem, the other two being cancer and heart disease.

What Is Alcohol Doing?

Senator Hughes of Iowa said that for every dollar invested in rehabilitation of alcoholics we can save \$10 in the ultimate cost to society.*

He also stated: "Perhaps the greatest single contributor

Ellrose D. Zook was longtime executive editor and presently book editor at Menonite Publishing House, Scottdale, Pa.

to the growth of alcoholism in this country is the fashionable cocktail party. You either drink or you're not 'with it' socially."°

He also commented, "One of the fast growing areas of alcoholism may be found in women who do their drinking at home and are not recognized as problem drinkers until the malaise is far advanced."

About 250,000 or more move from social drinking to alcoholism each year.

Industry loses about 2 billion dollars a year due to inefficiency accident and absenteeism, called "industry's 2-billion dollar hangover."

The National Safety Council (NSC) estimates that traffic accidents cost the nation some 9 billion dollars a year due to property damage, wage losses, medical expenses, and overhead insurance costs.

The NSC states, "Alcohol is the largest single factor leading to highway crashes." The Licensed Beverage Industry advises, "Ideally, if you are going to drive, it would be better if you didn't drink anything at all."

From 25 to 30 thousand highway deaths result each year because drivers have been drinking. Along with these deaths come an incredible amount of suffering, sorrow, property damage, and crippling for life.

About eight out of ten men over 21 and two out of three women over 21 drink alcoholic beverages occasionally in United States.

Most states consider .10% blood-alcohol level as the point of intoxication. Utah considers .08% as evidence of intoxication while other states vary, some as high as .15%. An Indiana University study revealed that when a driver's blood alcohol concentration reaches .15% the chances of his being in a traffic accident are 25 times greater than if his body were free of alcohol.

The effect of alcohol on a person weighing 120 pounds depending on how he drinks and when, is as follows: three 12 oz. bottles of beer would give him a .14% blood-alcohol level; three ounces of fortified wine — .09%; natural — .07%; fruit brandies, three drinks of two ounces each — .09%; whiskey, three drinks of one ounce each — .08%; three strong Martinis — .19%; three highballs — .10%.

The Federal Aviation Administration made a study several years ago and learned that about 30 percent of private plane accidents were due to drinking. Flying requires complex factors such as vision, speed, orientation, judgment, and so on.

In all kinds of sports such as boating, swimming, and hunting alcohol has played havoc. One large city coroner learned that a large percentage of drownings was due to alcohol.

Karl Menninger, MD, states, "If alcoholism were a communicable disease, a state of national emergency would be declared."

The Cleveland Press in the December 8, 1970, issue in an editorial stated that about 200 are arrested in Cleveland every week for drunkenness. It also said that Ohio spends

\$7 million a year just trying to enforce the laws against alcoholics.

California spends about \$7 million a year in an attempt to rehabilitate alcoholics.

Taxes collected annually on liquor sales by government from the local to the federal level amount approximately to \$8 billion.

Youth today are beginning to turn to alcohol as a drug because it is less expensive and also because many children have parents who are heavy drinkers.

Judge Harrison, a recovered alcoholic, of the Municipal Court of Des Moines, Iowa, testified, "I never was a social drinker. I liked the stupidity of drunkenness. I never drank right. I always wanted to get drunk when I drank."°

The life expectancy of an alcoholic is approximately 10 to 12 years below the average life-span."°

Organizations now trying to help in the alcohol problem are many. Outstanding are Alcoholics Anonymous, 305 East 45th St., New York, N.Y. 10017. Alateen, a fellowship for teenaged sons and daughters of alcoholics; and Al-Anon, that tries to help 20 to 30 million adults who are affected by living with six or more million alcoholics. Both organizations may be contacted by writing Al-Anon Family Group Headquarters, Inc., P.O. Box 182, Madison Square Station, New York, N.Y. 10010.°

Mrs. Marty Mann, founder of National Council on Alcoholism, states that over 90 percent of our alcoholics are not on skid row but are people living among us.°

The above few facts reveal something of the seriousness of drinking today. So far as this writer knows the problem in Canada is about the same. Other countries around the world face the same problem, some worse than United States.

What Should Christians Do?

I do not think a Christian should drink alcoholic beverages of any kind at any time because of what it does to his body. It pollutes with poison every part of the body, the blood and brain, and effects vital organs such as the heart, liver, stomach, and others. His body is God's temple as the Apostle Paul says (1 Corinthians 3:16, 17). He created it and will indwell it if He is invited and if it is kept pure.

I do not think a Christian should drink because of the effect that alcohol has on the most precious and valuable part of himself, the psychic or highest part of the brain. The Apostle Paul calls it the "inner man" (Ephesians 3:16). Here's where alcohol paradoxically strikes first affecting our judgment, thinking, creativity, memory, speech, and power of decision. Here is where the Holy Spirit holds communion with man.

I do not think a Christian should drink because I do not believe that he can be under the influence of the Holy Spirit and the influence of alcohol at the same time. He cannot serve two masters. The Apostle Paul says, "Be filled with the Spirit" (Ephesians 5:18) and not with wine.

I do not think a Christian should drink because by in-


ference and analogy the Bible teaches against it for our culture today. If we use 1 Timothy 5:23 to support drinking then we can also use 6:1, 2 to support slavery. You cannot be and do your best for Christ by being even "one drink drunk."

I do not think a Christian should drink because his influence may lead others to drink and become alcoholics. In this way he contributes to the terrible destruction, violence, death on the highways, suffering, waste of money, and all that goes with drinking.

I do not think a Christian should drink because I do not believe he can give a Spirit-filled witness to his faith with alcohol on his breath. The most tragic thing I can think of would be for a Christian to try to witness to a recovered alcoholic with words spoken with an alcoholic breath.

I believe a Christian should give his witness against all forms of drinking alcoholic beverages. What can he do to

keep it off television, keep liquor stores closed at least on Sunday, and take a Christian attitude toward those who have become alcoholics? Alcoholics are not criminals but have chosen to become victims of a disease they cannot control. If Christians could get a real glimpse of what alcohol is doing in the highest places of government, industry, labor, economics, and among youth because of examples of their parents, we would discover some changes in attitudes and practices in our homes, churches, and communities.

Some of you may not agree with the above comments against drinking but nevertheless everyone who practices it contributes to the No. 3 health problem in the United States, a contribution that is not particularly commendable for Christians. 

*These facts have been taken from the reports of hearings of the Senate Subcommittee on Alcoholism and Narcotics.

Reveries in a Church Service

By Roy S. Koch

The preacher's message on discipleship seemed strangely out of place. The sermon was good. He referred to the best authorities on the subject; he used the Bible with the examples of Old and New Testament saints especially Jesus Himself. He made good applications, and he spoke with conviction.

My mind listened to what he said but it also convoluted in and out among my fellow-worshippers, additional thoughts of my own, and raised critical questions about the effectiveness of the sermon.

"God is not looking for medals and diplomas but for scars," said the preacher as he referred to Paul's claims of God's marks upon his body. I looked around me. Here sat a young father wearing a turtleneck sweater. Long flowing hair surrounded me on all sides both on women and men. Generous sideburns festooned many cheeks; there were antique glasses and maxi skirts. The auditorium was comfortable and reflected a soft glow from the rose colored windows. There was a perfect mixture of the traditional and the modern.

Where were the marks of discipleship in this congregation? Are their marks those of Christ or of the world? On the wall behind the pulpit was a simple, rugged cross. On the communion table rested an open Bible. There was no doubt about it. This was a Bible-believing cross-centered church.


And yet the theme of discipleship seemed strangely out of place amidst these comfortable Mennonites. There were no poor to whom the pastor preached the gospel of peace. Across the road from the church was the Appalachian section of the town, but none of those residents seemed to be in attendance that morning. Where was the practical outworking of discipleship? Where were the scars of Christ?

Occasionally some sharp statement from the pulpit pene-

trated my reveries. "Can God catch our attention as we sit on our rockers and on our soft furniture? Discipleship should make a difference in our lives." Exactly, I thought, as my mind continued its critical evaluation.

But God dealt with me too. Who was I to judge my fellow Christians? Do I know the devotion of their hearts, their efforts to reach the unsaved, and their willingness to sacrifice and serve the Lord? When does Christ speak to *me*? What scars for Christ do *I* demonstrate? Is the sermon a mere laryngitical exercise as far as I am concerned, or is my claim to discipleship challenged by the preacher's analysis? "Discipleship costs everything." So he says, but do I experience it in my life? I wondered, and searched, and repented. Did the other worshippers each have such personal dealings with God too during the service? Only God knows the hearts.

The sermon was finished, but I was still ruminating. The point of that message was now reinforced by the song leader's selection of the hymn. God spoke to me further as I also sang, "Let grace our selfishness expel, our earthliness refine; and kindness in our bosom dwell, as free and true as Thine." Thank God for those great hymns and for song leaders who select hymns wisely.

The offering, the announcements, the Sunday School lesson taught by a team of capable teachers, and the fellowship with the saints after the dismissal, rounded out a worship service that challenged, inspired, and enriched me. This week I want to be a better disciple of Christ. 

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Youth at the Center

Probably no segment of society is more spoken for and against than today's young people. They are blessed and blamed, admired and abhorred, flaunted and feared, complimented to heaven and condemned to hell. They are the center of attention.

But is the center of attention good for young people? In the midst of all the struggle of adolescence young people do not desire the center of attention so much as they deserve the stability of loving friends who will stand by their side. Probably we are hurting our young people more than we know by discussing and displaying their struggles in so public a fashion and making their weaknesses and strengths front-page copy everywhere. We do not let them grow up. At the very time when they are seeking to find themselves and desire freedom and a feeling of independence we place them in the center for observation or look to them for answers. They really cannot be expected to have many answers.

Today's particular temptation no doubt is to idealize and glorify youth to the hurt of all. Certainly youth deserve praise, love, and appreciation. There is too little of this. But to attach special wisdom (which comes only by knowledge plus experience) to youth can be damaging. Groping questions of searching young minds or evidences of growing pains, which are symptoms of psychological and physical conditions, should hardly be treated as serious expressions of mature opinions and reactions and the standard for moral conduct. So much attention is drawn to youth rebellion today that a young person might well feel abnormal if he is not reacting severely to his parents and bucking every part of the establishment.

Although more years do not automatically amount to more wisdom, it is certainly foolish, as one magazine did, to quote a thirteen-year-old girl on her far out opinions on sex and morality as though her philosophy of life is to serve as good guidance to other young people and society.

We dare not forget that, particularly in adolescence, opinions are crudely colored by strong emotional urges and struggles — more so than at any other time of life. Because of this, havoc results if adults with more experience and judgment cop out and do not give clear guidance to youth. Such action lets youth go adrift at the very time they need and inwardly crave steering.

Young people bring both immaturity and eagerness to each situation and because of this combination they follow the most vocal and visceral leader more blindly than any age group. Without good, mature guidance the most plausible and existing program of the moment easily takes attention and loyalty.

Eugene Lyons, in his book *The Red Decade*, written in 1940, says some interesting things. I quote it since it was

written before the present youth revolution. He says, "The glorification of youth is a modern development. It puts a premium on lack of experience, mental fuzziness, and intuition as against intelligence and maturity. I watched both Italian Fascism and German Nazism at close range in their formative states. It is not generally appreciated to what a large extent they were both youth movements. Demagogues who knew what they wanted used the energies and emotional drives of young people who had not the remotest notion what they really wanted. In both these countries, youth was deliberately mobilized to beat civilization into a pulp."

Young people today have a great abundance of knowledge. But simply to have more knowledge than a preceding generation does not guarantee right choices will be made. Without doubt youth have more facts. And they are trained to analyze situations swiftly. But more is needed than this to make moral choices. Unless tradition and experience combine with facts and intellect there is great danger that discernment will be replaced by a mere glandular overexcitement of whatever hits the fancy of the moment. We are certainly seeing some of this today.

So it is possible for persons with great intellect and knowledge to operate on the visceral and when this is true there is much greater danger of disaster or destruction than when there is ignorance.

From the Christian stance, therefore, the history and tradition of Scripture and the church is extremely important if our youth are to grow in maturity and discernment. To accomplish this, persons of more maturity are needed who are able to lead youth while at the same time allowing youth to find themselves and not making youth the apex or center of wisdom or folly. — D.

Are You Preaching the Word?

I am concerned about the lack of expository preaching for several reasons. If the Bible is not clearly expounded on Sunday mornings, we will soon have congregations that are ignorant of the Word. Our young people will have a superficial knowledge of the Bible, just enough to dull their curiosity and leave them with the impression that they know all about it, but not enough to really understand what the Bible has to say to them. If the Word does not have priority in our worship services can we expect that it will have priority in the homes and private lives of our members? — Ed. Bauman in *The Mennonite Brethren Herald*.

Seth's Korner

Sarah and I aint bin to Missun Bored Meetin fer a spell and we figured when it wuz klose like at Ureker Illernois we shuld git ourselves ovir there. And I tell you it wuz sumthin and we aint still figured out what that sumthin is. It aint like it used to be is the only thing we know fer shure. It wuz near the Fourth of July when we wuz there and the program wuz poppin along like a string of penny fire crackers. We got sum powerful impresshuns frum it and sum not so powerful. This kolumnist is honest enuf to tell you what he seen and you kin take yer pick of what you like and what you dont like. And this kolumnist will also give his humbel opinion a kouple of times, specially where he kant keep quiet.

Furst thing we seen is a hole passel of younguns that didnt have no shoes and they wuz barefootin round there like when Sarah and I wure back there on the farm befor we evin got hitched up. And the folks that didnt have shoes wurnt little tads but pritty big ones and they wure wearin a uniferm of blue jeans and kolored tea shirts. Sum times you had to look a kouple of times to know if it wuz a boy or a girl, but since most of the fellers had beards it didnt take me long to git things figured out so I knew whether to say "Brother" or "Sister," wurds which Im kinder hangin on to evin if most folks aint.

They had lots of singin, sum acapeller and sum not. That which wasnt acapeller, wuz pritty loud, and no one lost track of where you wuz at kause they used drums and tangerines to keep you in step. I found myself tappin with my cane till Sarah was ketchin me and I stopped mity quick kause Sarah is knowin you aint supposed to be movin round when your sittin in church. Dont know why, but you aint. Them young folks wuz singin like they meant it and I aint got no reasun to spect they didnt.

Folks wure klappin there hands a lot, evin when the preechur wuz sittin down, and not kause they wuz glad he was finished up, but kause it wuz like sayin "Amen." Once they klapped fer Jesus, which I thot wuz kinder nice and I know He wuznt mindin and it didn't make Him mad.

Had a feller there who wuz teechn us about Philipians and he wuz a caution. He wuz makin that Bible study jump out at you. I evin herd myself say, "Thank You, Lord," and I aint said that since Sarah got well frum her operation.

Your gittin numbers when signin up fer registerin and that number is puttin you in a cell, sorter like in jail, and you gotter be in a sertain place eviry day and sumtimes twice a day. And when your there you tell one anuther what yer feelin inside. Furst thing I knew I wuz tellin sum things I aint evin told Sarah. Nobudy acted like I wasnt a Christian, and it wuz like a littel family where we all kared fer one anuther. We ended up prayin fer each othur and evin touched one anuther when we prayed. And this kolumnist had to work his handkerchief out kind of quiet like.

I know it aint whats on the outside that countin, but whats on the inside, yet I had to swaller pritty hard a kouple of times when I saw what sum folks wuz wearin and what sum folks wurnt. I kinder wished sum of them fellers hair wuz a littel shorter and some of them girls skirts wuz a littel longer. I kalculate the fellers wood have bin kooler and the girls wood have bin warmer and we old ones wood have felt a mite more comfortabill to. Aint old folks got a rite to feel rite at a meetin? Korse, maybe old folks dont count no more.

Jest kause yer old duznt mean ye kant see good things and are only seein bad. Sarah and I aint blind, tho a kouple of times there I sorta wished I wuz. We kould see that peepul wuz happier and that the Lord wuz gittin more thank yous and peepul wuz gittin less kritericism at this Bored Meetin than sum others we bin to. Seems like more peepul wuz talkin like they knew the Holy Spirit wuz next of kin and that ye didn't need to be skeered of Him. And that aint bad.

When we wuz drivin home and I wuz still shakin my head, Sarah who has a heep of kommin sense asked me, "Which wood yer rathur have: peepul who aint happy in there Christian life and lookin like you want em to look, or peepul who you kin tell are gittin along good with the Lord and aint lookin like you want em to look?"

Im wonderin if you kant have both, Christians that are lookin kinder neat and are kivered up propur, aint wearin to much and aint wearin to littel, and them same Christians bein happy kause Jesus is a livin in their hearts? Kinder think one preechur said it pritty plain when he mentioned that a pair of blue jeans and shirt tail hangin out wont git you to heavin any quicker than a plain coat with your shirt tail tucked in. He aint sayin it quite that way, but thats what he meant.

I aint ansurin Sarahs questin kause wur on the Tern Pike and if you dont keep yer mind fixed on yer drivin, yer most likely to have an accident. And that aint to healthy.

Truly Yours,

Brother Seth

Brother Seth

Wit and Wisdom

Income Tax: The fine you pay for thriving too fast.

"Tell me," the social chairman of the ladies' group asked the speaker, "do you believe in clubs for women?"

"Only," he responded, "if kindness fails."

Some people are never too busy to talk about how busy they are.

Five-year-old son Greg answered the telephone and talked for a while to his grandmother. When his little playmate asked who he'd been talking to, Greg explained: "That was my mother's mother when she was a little girl."

Program for Kitchener 71

August 16-19, 1971

Monday Evening, August 16

7:30 Chairman Paul Mininger, Goshen, Ind.
Worship — c/o Worship Team
Music
Address: Our Church and Our World
John Drescher, Scottdale, Pa.

Press Conference:

Paul N. Kraybill, Salunga, Pa.
H. Ernest Bennett, Elkhart, Ind.
Ross T. Bender, Willow Grove, Pa.
Doris Lehman, Elkhart, Ind.
Richard Miller, Albuquerque, N.M.
Peter B. Wiebe, Hesston, Kan.

Tuesday, August 17 Constitutional Assembly

9:00 Chairman Paul Mininger, Goshen, Ind.
Worship — c/o Worship Team
Roll Call
Presentation of Proposed Bylaws of the Mennonite Church
Discussion

Tuesday Afternoon Constitutional Assembly

1:15 Discussion of Bylaws (continued)
3:00 Intermission
3:30 Action on Proposed Bylaws

Tuesday Evening

7:30 Chairman . . . A. Don Augsburger, Harrisonburg, Va.
Worship — c/o Worship Team
Music
Address: How God Has Led Us
Paul Erb, Scottdale, Pa.
Responses: How God Is Leading Us
Phil Bender, Tavistock, Ont.
Dorothy Grove, Scarborough, Ont.
Glen Horst, London, Ont.
Warner Jackson, Cleveland, Ohio

Wednesday, August 18

9:00 Simultaneous Business Sessions:
General Conference — Auditorium
Mission Board — Room 6
Board of Education — Room 7
Publication Board — Room 8

Wednesday Afternoon

1:15 General Assembly Business Session
3:00 Break
3:30 General Assembly Business Session

Wednesday Evening

7:30 Chairman John M. Drescher, Scottdale, Pa.
Worship — c/o Worship Team
Music
Testimonies: The Witness of the Spirit
Fred Augsburger, Youngstown, Ohio
Doris Kramer, St. Jacobs, Ont.
Lupe De Leon, Corpus Christi, Tex.
John I. Smucker, Bronx, N.Y.
Introduction to Key 73 and New Membership Materials
Sermon Dialogue: One Mission
Samuel Janzen, Harrisonburg, Va.
Richard J. Yordy, Champaign, Ill.

Thursday — August 19

9:00 Chairman Paul Mininger, Goshen, Ind.
The Witness of Brotherhood
P. J. Malagar, Fraternal Delegate from India
Address: Gifts in the Brotherhood — Richard Detweiler,
Souderton, Pa.
Worship — c/o Worship Team
Commissioning Service . . Donald E. Yoder, Phoenix, Ariz.
Music Coordinator: Galen Johns, Waterloo, Ont.
Worship Team: James M. Lapp, chairman, Perkasio, Pa.
Arnold Roth, South Bend, Ind.



MENNONITE CHURCH

KITCHENER 71

Football attracts people not so much because of individual skills, displayed in the heat of the game, but because of the intricate teamwork required. The same can be said of baseball, basketball, and other team sports. We cheer for "our" team — the Pirates, the Green Bay Packers, or the team of our choice.

The Trapp family's success was not entirely due to their musical ability. It was a talented family working together harmoniously that pleased audiences in many countries. The Partridge family generates some of the same appeal.

Paul, using persuasive language and strong personal appeal, concluded a plea in this fashion: "Then make me truly happy by loving each other and agreeing wholeheartedly with each other, working together with one heart and mind and purpose" (Phil. 2:2, *Living New Testament*).

We are inspired when in response to emergency created by flood, fire, or storm Mennonite Disaster Services rally the help of dozens and even hundreds of men for cleanup and reconstruction operations. Such action is reminiscent of barn raisings — except that it goes beyond, to those most in need regardless of church affiliation.

How have Mennonites worked together in the past to achieve common goals?

Historical Perspective

William Carey, the father of modern missions, started a movement that did not involve the Mennonites until many years later. Finally, however, a concern for missions was born and in the postwar years, during the 1950s, Mennonite Board of Missions and Charities was opening a new field at the rate of one a year, according to J. D. Graber. Other boards were organized and became active in missions.

Mission 71 climaxed sixty-five years of missionary enterprise. This was possible because men of vision not only saw the need but were willing to commit themselves to sending or being sent. People gave support to the cause of missions.

Christian education took some time to catch on in Mennonite circles. The simple educational activities undertaken by William Booth and the Salvationists in England led to the formation of Sunday schools around the world. When people saw a need for a more structured approach to Bible teach-

Working Together

By David E. Hostetler

ing, Sunday school curriculum committees were formed.

Higher education later captured the attention of certain leaders and the people. As with missions and the Sunday school, higher education was received with suspicion by many. Nevertheless, Goshen, Eastern Mennonite, and Hesston colleges were founded and subsequently a board of education.

The brotherhood's "caring" for economic and material needs evolved into Mennonite Mutual Aid. MMA is the tangible expression of working together where material aid is necessary.

The need for Christian literature was felt by Funk and others and Mennonite Publishing House was founded. Eventually the Board of Publications followed.

One church leader suggested that our organizations have grown up like "Topsy." As needs and interests developed, organizations were structured to meet them. Another person remarked that these organizations could not have worked together, within the framework of one church, had not all those involved been brothers in the most Christian sense of the word.

Working Together Today

The history of General Conference is told elsewhere. A situation in which General Conference takes its place alongside the various boards, almost as another agency, however, no longer seems a tenable position for the church.

The desire for coordination and cooperation is felt throughout the church. If we are truly a church, expressions of overall mission, whether in education, publications, missions, mutual aid, or any other, concern the whole body of believers.

Overseas missionaries appreciate the enthusiasm, the inspiration, and the guidance afforded by Mennonite Board of Missions both in terms of public meetings and day-to-day administration. Since mission work is by its very nature innovative and sometimes experimental, there is need for an agency which understands and orients in the process.

At the same time, it is not always easy for the missionary to feel that the church is behind him.

Unless boards and agencies are coordinated, the church can only maintain a fragmented sense of mission.

Churchwide Organization

In order to coordinate, to set priorities, and to function as a church body, representatives and leaders have studied the situation quite carefully, through the Study Commission on Church Organization, and are proposing a change in name and structure. The new organization will be called: *Mennonite Church*. Then: "A General Assembly shall be constituted as a denominational body representative of the constituency through regional delegations." (Proposed bylaws.)

Purpose and Functions. "The purpose of the Mennonite General Assembly is to lead the Mennonite Church in achieving the denomination's objectives. The Assembly functions as a forum for representatives of the church to speak their voice in establishment of general policies and in the development of programs that will carry out these policies." (Yellow Creek Report.)

Boards

The General Board. General Assembly will organize a General Board to exercise full legal responsibility for the Mennonite Church. It will carry out the policies and programs established by the General Assembly. It will carry executive responsibility. It will also "exercise final responsibility to the General Assembly for implementation of budget priorities, quotas, askings, and fund raising." (Bylaws.)

There will be a **Council on Faith, Life, and Strategy**, with responsibility to report to the General Assembly and the General Board. It will undertake reflective study of the broadest issues facing the Mennonite Church, and recommend policies and programs of action. It will deal with church issues and problems. It will also concern itself with discussion of long-range goals and planning.

Board of Congregational Ministries. The central purpose of this board will be to develop programs and provide resources which will assist the congregation to achieve its goals and fulfill its mission. It may not be an exaggeration to suggest that the Board of Congregational Ministries is taking over many of the functions carried by General Conference.

Board of Education. The first objective of the Board of Education is to promote throughout the church the interests of Christian education and to establish, support, and administer church schools where our young people may secure an education designed to develop Christian faith and loyalty to the Mennonite Church.

Publication Board. This board will continue to be the literature communication facility of the church. Its aim is to strengthen the faith and life of Mennonite Church members and their witness.

Board of Missions. The goals and functions will continue much as they were. Perhaps the major change will be that the recently renamed Women's Missionary and Service Commission will relate to the Board of Congregational Ministries.

Mutual Aid Board. MMA will be responsible to the General Board to establish and administer programs of mutual aid such as the following currently operative, and such additional areas as shall be developed in the future: Health insurance, survivors insurance, retirement programs, founda-



Working together means thinking through relationships, including the geographical.

tions and estates, loans and bond issues, financial/investment programs.

Historical Committee

The primary duties of this committee are to: promote historical studies, conduct historical research on behalf of the church, and administer the archives of the Mennonite Church.

This is a bird's-eye view of some of the components of the new organization. The "newness" is related primarily to the new sense of church and its integrated mission. The new bylaws serves as resource material for the description of board objectives.

General Services

The Yellow Creek Conference approved the *Plan for Mennonite Church Organization*, which provided for the General Board to arrange appropriate general services. General services include business management, communications, fund raising, budget preparation, finances, personnel services, research, and field services.

It is suggested that the General Board shall be responsible "to arrange . . . general services for all the agencies of the General Assembly." The purpose of this is "the achievement of greater coordination and efficiency in the provision of these services than can be achieved if each agency attempts to provide its own without reference to the others."

Conclusion

From the foregoing articles in this series and what has been said here, it can be seen that the new organization is concerned that the local congregation, your congregation, be the focal point of action. Renewal is a hope of all those who have worked with SCCO.

Can God bless structure? Perhaps, if it does not become a mindless skeleton. Only when the Head is Christ and the body functions as a healthy organism can there be satisfactory performance, a true working together in the Spirit.



Items and Comments

Atlanta's newest television station, dedicated to religious programming, began regular daily telecasts on Sunday, June 6.

The new station, WHAE-TV, Channel 46, is an ultrahigh frequency full color facility and is designed to reach the greater metropolitan Atlanta area, as well as parts of Alabama, Tennessee, and North and South Carolina. It is owned and operated by the Christian Broadcasting Network, Inc., of Portsmouth, Virginia.

George Ivey, III, general manager of WHAE-TV, is a native Atlantan who has been active in religious radio broadcasting in Georgia for several years.

Initial daily programs feature an hour-long, Bible-related children's puppet program called "Jim and Tammy," Roy Rogers westerns, Billy Graham and Oral Roberts specials, and a locally developed night variety program, "The 700 Club."

"The 700 Club" affords viewers an opportunity to air their problems and to request prayers from those in the studio. The evening program also includes singing groups, news, and talk.

The latest Gallup poll shows that public concern over drug addiction has doubled since March and is now ranked as the No. 3 issue in the U.S.

Vietnam remained as the nation's top problem and the economy was cited second by the 1,522 persons over age 18 polled in 300 U.S. communities during June 4-7.

Lack of religion and moral decay ranked about 11th in the list of top concerns. Concern for education and related needs was 12th.

Young men who went to Canada to avoid the draft or as military deserters have no intention of returning to the U.S., according to a study published by the United Church of Christ.

They Can't Go Home Again Pilgrim Press states that while concern for the U.S. exists among the draft resisters and deserters, "the majority have come to Canada to make it their home."

The young men often reject the idea that they ought to be granted amnesty from prosecution and allowed to return home, the book states. Many also deny there are "exiles," holding that an exile longs for return to his native land. "To call them exiles, then, is an affront to the integrity of their decision," according to the book.

The authors charge that the Federal Bureau of Investigation has unfairly abused parents of some of the young men. The FBI, they say, "has been known to harass

them, sometimes entering the parents' home without a search warrant or telling the parents of their legal rights." They also say that "the FBI has been reported to have given out false information to the parents, claiming that their son can be extradited, or that they or the Royal Canadian Mounted Police can bring emigrants back to the U.S. for prosecution."

The Seventh-day Adventist Church has launched a new nationwide community service program called "Home Help" on alcohol, tobacco, and drug problems.

Kits will be provided to give direction and provide materials for a four-night training program "in the home of anybody requesting help along these lines," said Ernest H. J. Steed, director of the Adventists' world temperance program and the International Commission for the Prevention of Alcoholism and Narcotics Education, Inc.

Speaking at the launching of the Home Help project, Mr. Steed noted that diversion — not education — is the answer to the drug problem.

He said "education through widespread publicity, school programs, and discussion groups has actually increased the problem because education generally has not presented the positive values of real alternatives to drugs."

The increasingly popular "Jesus People" youth who have turned from drugs to accept many of the beliefs of Jesus and practice these beliefs in their way give Americans an example of such positive diversions, Mr. Steed said. Other suggested diversions which could be popularized included outdoor living, nature study, experience of spiritual and moral values, campaigns for cleanliness, and involvement in constructive community projects.

The 11-day Billy Graham crusade in Chicago saw more than 11,000 people making "decisions for Christ" out of a total attendance of more than 325,000.

Sharing the stage with the evangelist in the giant hall of McCormick Place were noted personalities, including singer Ethel Waters, long a member of the Graham team, former Hell's Angel member Rick Carreno, and Chicago Cub shortstop Don Kessinger.

A group of "Jesus freaks" established themselves as unofficial "greeters" and guards at the crusade. They presented "Jesus loves you" stickers to people as they entered the hall and exhorted them to "get with Jesus."

The Jesus freaks also broke up anti-Graham action of a dissenting group by surrounding them and drowning them out with "Jesus cheers."

In his closing sermon, Mr. Graham extolled Jesus Christ as not only a "superstar" but as the Son of God who rose from the dead.

The evangelist drew applause when he asserted that "Jesus is not a white man like me, nor a black man as some of you. . . . Never say He is black or white. Jesus belongs to the world."

The Roman Catholic Bishop of Stockholm said that reports of Swedish immorality are "grossly exaggerated."

Bishop John L. Taylor, O.M.I., an American Oblate, added that "in my personal opinion Sweden is not on the brink of disaster morally."

"Swedish movies are put out strictly for commercial purposes to sell in other countries," he added. "There is far less pornography in Sweden than in other countries."

Too many people have been saying of the drug abuser — "If he got on drugs, let him get off them. I don't want anything to do with it."

This attitude has made the growth of drug abuse simply phenomenal. The drug problem not only affects teenagers by the millions, but also affects employees in every phase of industry and business.

Nationwide and in all sectors of society, the drug scene is getting worse. A recent study in New York showed heroin to be the leading cause of death in persons between the ages of 15 and 35.

A 1969 study of prisoners in Washington, D.C., jails reported 45 percent of them were hard-core heroin addicts.

Just the heroin situation alone in major cities is tragic and out of control. On the streets, robbing to support a vicious habit in Louisville there are 2,000 heroin addicts; in New Haven, 4,000 heroin addicts; Miami, 6,000; Chicago, 28,000; and New York City, 150,000.

Recent reports indicate that approximately 20 percent of the national narcotic problem exists in the state of California, and that southern California is rapidly emerging as the number one narcotic problem area in the nation.

Southern California drug abuse authorities report that as high as 80 percent of all high schoolers experiment with illicit drugs. Young people are frequently exposed to drugs as early as fifth grade, with the drug problem becoming progressively more serious in junior and senior high.

CHURCH NEWS

Mennonites of the Third World and Mennonite World Conference

Just 120 years ago, in July 1851, the first Mennonite foreign missionary, Pieter Jansz, and his bride sailed from Europe. They left without a farewell service and had only a vague notion about their destination somewhere on the island of Java. From that inauspicious beginning has grown a missionary outreach of considerable proportions. Of more significance are the churches which have developed during this past 120 years and their remarkable contribution to the total Mennonite brotherhood.

The Mennonite World Conference after many years of existence is now trying to become a world conference in fact as well as in name, rather than an almost exclusively European and North American organization. The Constitution of Mennonite World Conference provides that each autonomous conference around the world is eligible to send to the Presidium one delegate plus a second if membership exceeds 20,000. Traditionally, the conferences represented on the Presidium have largely been North American and European, with only token representation from the Third World.

Several major steps have been taken by Mennonite World Conference to shift the focus to a stronger emphasis and relationship to the Third World. The Ninth Mennonite World Conference will meet outside of North America and Europe for the first time in its 47-year history when it convenes at Curitiba, Brazil, in 1972. Even this will be in the context of a German-speaking Mennonite community.

The Presidium has met in Latin America and in Africa in recent years for significant interchange and fellowship with the representatives of those churches. The joint meeting of the Africa Mennonite and Brethren in Christ Fellowship with the Presidium in Kinshasa, Congo, August 1969, was a mutually significant exchange.

The Executive Committee of Mennonite World Conference has planned its next meeting for India, October 1971, in connection with the First Asia Mennonite Conference. These occasions symbolize the concern to establish relationships to these churches in their communities rather than always assuming that they need to travel to meet with us. In addition, these meetings are an affirmation of the significance of the

regional organization as a new style of relationship in the total Mennonite world brotherhood. Such regional gatherings provide potential fellowship opportunity for more people than can be achieved by a single worldwide meeting.

In an attempt to recognize the difficulty of having all Third World conferences represented on the Presidium, plans were made at the Kinshasa meeting to implement a new regional pattern of representation to the Presidium for Third World conferences. Following the traditional pattern, North America and Europe will continue to be represented on the basis of conference delegates with a total of 28 members. However, there will be regional representation from the Third World including two representatives from Africa, three from Asia, and two from South America.

Historically, the delegate body attendance at Mennonite World Conference has been predominantly Europe and North America oriented because of travel and financial factors. In order to achieve better balance and to initiate a more responsible and involved delegate body, the Presidium has established a new pattern of delegate representation. The number of appointed delegates representing the various Mennonite and Brethren in Christ bodies will be limited to 175. Of these, approximately half have been allocated to Asia, Africa, and South America.

Attendance by the brotherhood at Mennonite World Conference sessions has not been restricted, but the limited size of the "working" delegate body will hopefully achieve a new kind of interaction and Third World involvement. This means that the discussions on policies, issues, and concerns will be handled in a context much more nearly reflective of the true character of the worldwide brotherhood.

Attempts are being made to secure funds for a travel fund to subsidize travel costs to enable a larger number of persons, particularly from Asia and Africa, to attend the assembly in Curitiba in 1972.

The true dimensions of Christian brotherhood need to be found at the place where Christian faith surmounts the human obstacles of race, nation, language, and culture. — Paul N. Kraybill.

Plan Travel: World Conference

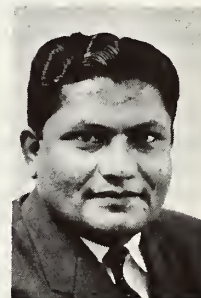
Three Mennonite travel agencies are cooperating in providing travel arrangements for the Ninth Mennonite World Conference to be held in Curitiba, Brazil, July 1972. The three agencies are Menno Tour, owned by Juan Neufeld of Asuncion, Paraguay; Transoceanica Agency, owned by Ernesto de Veer of Curitiba; and Menno Travel Service, owned largely by Mennonite Boards and institutions.

A series of 15 escorted tours are being planned around the conference. These tours are available through the Menno Travel Service offices in North America, and the land arrangements in South America are being handled by Transoceanica and Menno Tour.

Charter flights are also being arranged for participants in the World Conference. Information on these flights will be released by World Conference officials when details have been finalized. The three Mennonite travel agencies are coordinating activities for these charter flights, both in arranging for aircraft and in handling ground arrangements in connection with the flights.

Malagar Represents India Church at Kitchener

P. J. Malagar, Dhamtari, M.P., India, will represent the Mennonite Church in India at the special General Conference and Constitutional Assembly to be held at Kitchener, Ont., Aug. 16-19. Brother Malagar will also be visiting a number of congregations and communities during the three weeks he is in North America.



P. J. Malagar

The Mennonite Church in India is the only conference outside of North America which has in the past attempted to maintain representation in the various program Boards and General Conference.

Currently serving as moderator of the Mennonite Church in India, Malagar has been an active leader for many years. He was called to the ministry in 1945, and in 1955 was ordained a bishop. Since the founding of the Mennonite Christian Service Fellowship of India in 1963, P. J. Malagar has been its Executive Secretary. In this capacity he has visited extensively all the Mennonite and Brethren in Christ churches in India.

Among Malagar's other interests and responsibilities is his service as Secretary-Coordinator of the First Asia Mennonite Conference which is to be held at Dhamtari in October 1971. He is also

president of the India Fellowship of Reconciliation and editor of *Shanti Sandesh*, a peace magazine.

Youth Leaders to Meet in Ontario

A three-day training experience for congregational youth leaders is planned for Aug. 19-22 on the campus of Brock University, St. Catharines, Ont. The weekend will begin with registration at 2:00 p.m., Thursday afternoon, and conclude with lunch on Sunday.

Resource persons for the weekend are Marion Bontrager, youth minister in Ohio Conference and teacher at Central Christian High School; Ray Keim, staff person at Oaklawn Psychiatric Center; Frank C. Peters, President, Waterloo University; Lester Kehl, youth minister in Ontario Conference; and Harold and Ruth Yoder, youth ministers in Allegheny Conference.

The weekend is designed to help leaders:

- Think through their roles as leaders.
- Gain new self-awareness.
- Understand the worlds of youth and adults.

Each congregation in Allegheny, Ohio, Ontario, and Western Ontario conferences is encouraged to select a team of four to six persons divided equally between youth and adults to attend the training seminar. Teams should include persons who will be leading youth group life during the coming year.

The program will include Bible study, seminars dealing with life issues and program techniques, input dealing with youth and adult worlds, small-group experiences, worship and recreation. There will also be opportunity for personal interaction with resource persons. Cost for the weekend is \$40 per person. Congregations are encouraged to help underwrite the expenses of their representatives.

Persons desiring to register for the seminar should write to Phil Bender, R. 1, Tavistock, Ont., Canada. A five-dollar deposit should accompany each registration.

The Ontario Youth Leaders' Seminar is part of a churchwide effort to provide help for congregational youth leaders during the summer of 1971. Other seminars were planned for:

Drift Creek Camp, Lincoln City, Ore. — June 24, 25.

Camp Menno Haven, Tiskilwa, Ill. — July 22-25

Rocky Mountain Mennonite Camp, Divide, Col. — July 22-25

Spruce Lake Retreat, Canadensis, Pa. — Aug. 6-8

Toccoa Falls Institute, Toccoa, Ga. — Aug. 16-21.

The seminars are a joint effort of district conference youth ministries and churchwide youth offices in Scottdale, Pa., and Newton, Kan.

Mud and Despair at Dum Dum

John Wieler, associate executive secretary, MCC (Canada), reports on a recent trip to Dum Dum refugee camp, near Calcutta, which cares for Pakistan (East) refugees.

"India," he writes, "already overtaxed in attempting to feed itself, has shown an admirable humane attitude. Yet hostile elements here are also at work. . . . What will happen to these seven million people?"

"Of all the needs," he continues, "shelter is top priority. Rain soaks the ground, turning it into a slippery, slimy mess. Bacteria thrive and are carried everywhere by the thousands of feet."

MCC is purchasing tarpaulins to provide more shelter. Seven hundred miles of tarp are required and, to date, only 200 have been received. "One dollar gives shelter to approximately three persons," Wieler says.



Distribution of milk from Canadian MCC.

Smiths, Millers Retire at Goshen

Lifetime teaching careers of Dr. and Mrs. Willard H. Smith and Prof. and Mrs. Perry J. Miller were honored at Goshen College recently.

Though they won't be in North American classrooms anymore, both couples will continue their service in their chosen professions.

The Smiths, on the faculty since 1929, will be leading the Study-Service Trimester in Honduras next winter. They will drive to the Central American country in late October to prepare for their responsibilities.

Going to another part of the world will be the Millers, who will leave in August for Nairobi, Kenya. There Miller will be assistant principal and social studies teacher at the Academy, for missionary and embassy children, grades 1-9. Mrs. Miller will teach grades 5 and 6.

Kitchener 71 - Registration and Travel Directions

Persons planning to attend Kitchener 71 — the meetings of the Constitutional Assembly, the new General Assembly, and final sessions of Mennonite General Conference and three church Boards as now constituted — are urged to use the registration form, printed in the July 6, 1971, issue of *Gospel Herald*, page 607, and mail it to Kitchener 71, Rockway Mennonite School, 110 Doon Road, Kitchener, Ont., Canada.

Those traveling by car enter Kitchener from the east on Highway 8 which leads into King Street. Continue on King Street past the cloverleaf to the first stoplight. Turn left on Dixon Street, right on Rockway Drive, left on Doon Road.

Those arriving by plane would fly into Toronto International Airport on the following airlines: Air Canada, CP Air, American, Eastern, United, Allegheny, Mohawk, and North Central. Notify local committee in advance if possible. Telephone (Area Code 519) 578-2360 or 745-1000.

Meals will be served on the conference grounds on Tuesday noon and evening, Wednesday noon and evening, and Thursday noon.

Persons combining the trip with family vacations may wish to take advantage of viewing Niagara Falls and other scenic locations in connection with attendance at Kitchener 71.

Cherchez-Vivre Album

Ten Ontario musicians completed a self-supported, nine-month musical/service tour across North America, in June of this year, under the banner of Cherchez-Vivre. They have just released a record containing 13 vocals with instrumental accompaniment through Mennonite Board of Missions.

All ten members of Cherchez-Vivre are currently living in Ontario, Canada. Plans for the future include Voluntary Service and additional schooling.

Mennonite Board of Education

Notice of Revision of Constitution and Bylaws

Board of Education members have been mailed copies of proposed Articles of Reorganization and Bylaws, which are revisions of the corresponding current documents and are to be acted upon at the Special Meeting of the Mennonite Board of Education to be held at 8:30 a.m., Wednesday, August 18, 1971, at Rockway Mennonite School, Kitchener, Ontario.

The occasion for these revisions is to bring the Board of Education into the new church structure as outlined at the Joint Conference on Church Organization held at Yellow Creek last October and being considered by the Constitutional Assembly on August 16, 17, 1971, which is meeting also at Kitchener.

FIELD NOTES

Attention Pastors and Summer Bible School Superintendents: Now that most summer Bible schools for 1971 have been completed, you are urged to send the report of your school to your respective conference officers. Please attend to this now. Your cooperation will save many hours of extra work for your officers. Thank you — MCCE.

Belleville Mennonite School needs two elementary teachers for the coming school year, 1971-72. Anyone interested contact Belleville Mennonite School, Belleville, Pa. 17004. Four-year degree or teaching experience preferred.

Elizabeth K. Hostetter, daughter of D. Ralph and Kathryn K. Hostetter, left Park View on July 8 for Nairobi, Kenya. She will be serving her third term as hostess of the Mennonite Center Guest House. Her address is Box 7596, Nairobi, Kenya, East Africa.

A commissioning service for Erma Grove, returning to Ghana, was held at Cedar Grove Mennonite Church, Greencastle, Pa., July 25. Don Augsburg, Harrisonburg, Va., brought the message.

John H. Shenk, pastor of Warwick River Mennonite Church, has accepted a call to serve the Tuttle Avenue congregation at Sarasota, Fla. He will begin his service on Aug. 15. His address will be 2749 Prospect St., Sarasota, Fla. 33579.

Norman Kauffman, Glendive, Mont., was ordained to the ministry on July 13 to serve the Little White Chapel at Glendive. Floyd Kauffman and Elmer Hershberger officiated at the service.

Fourteenth Annual Harvest Home and Sunday School Meeting at Columbia (Pa.) Mennonite Church, Aug. 15. Instructors are Charles E. Good and Lewis M. Coss.

"**The Young Life of Rudy Wiebe**" will be telecast across Canada on CBC's "Take Thirty," Aug. 6, at 3:00 p.m. The writer's son Michael will appear along with his father, reenacting some of the latter's childhood experiences on a northern Saskatchewan farm.

The estate of Tobias Shantz of Ontario recently bequeathed the sum of \$4,275 to Mennonite Board of Missions, Elkhart, Ind. The funds were designated "for the support of a missionary or missionaries from the Ontario Mennonite Conference to any foreign country."

Anna Margaret Groff and Dorothy Senenich were scheduled to arrive in the United States from Ethiopia on July 27. Their address is: 21 Clearview Drive, Strasburg, Pa. 17579, and R. 3, Lititz, Pa. 17543, respectively.

Laura Kurtz has been transferred to the Dar es Salaam College of National Education (Chang'ombe), a teacher training col-

lege of which Josiah Muganda is the principal. Miss Kurtz's address is P.O. Box 2329, Dar es Salaam, Tanzania.

James and Rhoda Sauder's present address is R. 2, Box 175, East Earl, Pa. 17519.

Carl and Vera Hansen's address for the duration of their furlough from Ethiopia is Box 64, Duchess, Alberta, Canada.

Paul Martin, Eastern Mennonite Board missionary in Belize, British Honduras, reports the warm acceptance of the *Way to Life* broadcasts in that country. Produced by Mennonite Broadcasts, Inc., the *Way to Life* messages and Home Bible Studies are getting into many homes. According to Martin's records, 746 persons have been contacted through the courses with almost 100 persons completing the course.

Wilbur Hostetler, Home Bible Studies director at Mennonite Board of Missions, Elkhart, Ind., lists 618 persons on the active role at the close of the second quarter (June 30, 1971). This group includes 160 new enrollees and 142 prisoners. Home Bible Studies, offering eight courses of 12 lessons each, are available as a public service from Mennonite Board of Missions or Mennonite Broadcasts, Inc., Harrisonburg, Va.

Mennonite Nurses' Association annual meeting will be held at Hesston College, Hesston, Kan., Aug. 6-8. Keynote speaker is Dennis Clark. George Peters will speak on the "Philosophy of Medical Missions." Other speakers are Maude Swartzendruber, Dorothy Kratz, and John R. Mumaw.

Marie Ann Smiley, a member of the Black Mountain Church at Chinle, Ariz., is now serving as a parish worker in the Blue Gap community, where Peter Burbank is pastor of an emerging Navaho congregation. She is involved in visitation, summer Bible school teaching, and Sunday school work — including teacher training, other forms of Christian education, and evangelism. The Central Schwenkfelder Church, Lansdale, Pa., the Indiana-Michigan Conference WMSA, and private contributors support Miss Smiley and her work.

A program to help clergymen sharpen up their counseling skills and learn more adequately to deal with people — their hurts, their needs, and their problems — is currently under way at Prairie View Mental Health Center, Newton, Kan.

The ten-week clinical pastoral education program, now in its fourth year, was ini-

tiated by Robert J. Carlson, S.T.M., staff clergyman and an Association of Clinical Pastoral Education-accredited supervisor.

Five clergymen and seminary students representing three denominations are enrolled. They are: John Braun, Waterloo, Ont., Mennonite; Ron Brunk, Hesston, Kan., Mennonite; Ken Carlson, San Diego, Calif., Evangelical Covenant Church of America; Ron Kennel, Strang, Neb., Mennonite; and Dick Sammer, McPherson, Kan., American Baptist.

A Mennonite Bible/Vocational Institute to be located in La Ceiba, Honduras, has been proposed by the Honduras Mennonite Church. Herman Bontrager, a student at Eastern Mennonite College, Harrisonburg, Va., is making a feasibility study of the project. The study will be completed in August. If the prospects are favorable, funds for the project will be solicited from the Evangelical Central Agency, Bonn, Germany.

Nering Huete, pastor of the Tegucigalpa congregation, represented the Honduras Mennonite Church in a meeting called by Mennonite Broadcasts in Bogota, Colombia. The purpose of the meeting was to evaluate, coordinate, and plan the Mennonite radio and television ministry in Latin America. The meeting was the first of its kind in which Latin-American countries were represented. A similar meeting is planned for next year in Puerto Rico.

The first churchwide youth retreat of the Honduras Mennonite Church is planned for September 16 to 19 in La Ceiba, Honduras. Julio Marriaga will be the guest speaker.

Services were begun June 20 in the city of Tela on the north coast of Honduras. Three members of the La Ceiba congregation have been living there since last year. Recently a house has been rented which will be used as a chapel building.

Amos Schmucker is the new coordinator for the Bookrack Evangelism program under the Pacific Coast Mission Board. Schmucker replaces Eugene Garber, a pioneer developer of evangelical paperback sales in the Mennonite Church.

The Southeast Mennonite Convention met at Lakewood Retreat, Apr. 22-25. David Thomas was the main speaker, and Linden Wenger led the devotional meditations. Paul N. Kraybill explained the new church organization plan. Frank and honest discussion followed. A new method of outreach on an inter-conference basis was passed in principle by the convention and is presently under consideration by the new Committee on Inter-Conference Cooperation, elected for 1971-72. The Southeast Convention has a number of smaller fellowships of laymen and ministers which meet on a regular basis for prayer and Bible study.

Rick Yoder with Pax in Afghanistan reports that Medical Assistance Program, operating in that country, has acquired a new Cessna 185 to aid their program. The plane is equipped with skis and other spe-



Marie Ann Smiley

cial features for high-altitude flying. MCC first entered Afghanistan with Daryl and Doris Alwine in September of last year.

Eldon and Phyllis Yoder, with their children, Tony and Sherry, left July 1 from the Kansas City Airport for Ecuador. They will be serving a second four-year term among the Jivaro Indians under the Gospel Missionary Union. Eldon's parents, Mr. and Mrs. Oren Yoder, have another son, Arlin, who, with his family, is serving under the Mennonite Board of Missions in Brazil.

Change of address: Raymond Shank from Fairport, Ohio, to R. 2, Box 284, Harrisonburg, Va. 22801.

New members by baptism: four at Cedar Grove, Greencastle, Pa.; three at Springdale, Waynesboro, Va.; five by baptism and three by confession of faith at Mountain View, Lyndhurst, Va.; two at Hawkesville, Ont.; one at Holdeman, Wakarusa, Ind.; eighteen at Maple Grove, Belleville, Pa.

Penn View Christian School, Souderton, Pa., is in need of three staff members for the 1971-72 term. Qualified teachers should write or call 215 723-3555.

Ella May Miller, speaker on **Heart to Heart**, will be the keynote speaker at a Church of the Brethren WCSC Workshop Aug. 9 through 13 at Findlay, Ohio. The theme for the workshop is "Love Is Serving."

Twenty-six young people were commissioned for one- and two-year Voluntary Service assignments during the July 12-22 orientation school at Mennonite Board of Missions, Elkhart, Ind. These workers will be serving in 10 states, Puerto Rico, and Mexico. Coming orientations are scheduled for Aug. 2-12 and Aug. 23 to Sept. 2. The current in-service figure at Mennonite Board of Missions stands at 342.

James Oswald, a native of Shickley, Neb., was recently named administrator of Sunshine Children's Home, Maumee, Ohio. The Home cares for severely retarded children and is operated by Mennonite Board of Missions, Elkhart, Ind., through its Health and Welfare Division.

The David Powell family and Alice Kehl, missionaries from Puerto Rico, were scheduled to arrive in Chicago, July 15, on furlough. The address for the Powells is 1625 Morton Avenue, Elkhart, Ind. 46514. Currently the address for Alice Kehl is Box 370, Elkhart, Ind. 46514.

Rick Hostetler, Topeka, Ind., has been granted his residence visa for Ghana. He is scheduled to fly from South Bend on Aug. 10 and will be serving in the agricultural program in northern Ghana. His address: P.O. Box 40, Bawku, U.R., Ghana.

The Peter Sawatsky family, completing a year's study furlough from South Brazil, sailed from the West Coast of the USA on July 19. They are returning to Brazil where they have served since 1954.

Mike Mast reports from Saenz Pena, Argentina: "On June 4 and 5 Willis Horst, Juan Cretton, and I drove to Tartagal, Sal-

ta, for a meeting of all people working directly in Indian promotion. An attempt was made to mutually share what we are doing, what our purpose is, and what problems we have in an attempt to coordinate our efforts. A coordination committee was elected composed of three Catholics and three evangelicals. A very warm working relationship was established which I think will have good repercussions for years to come." The Masts will be coming on a year's furlough in December. Mike has been accepted as a student at Fuller Seminary in Pasadena, Calif.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I would like to thank Peter B. Wiebe, in the July 6 issue of the *Gospel Herald*, for "My Journey into Light." I feel few of us realize at how early an age we become indoctrinated into the beliefs of our clan.

This article brought an incident to my mind that occurred when I was a child of eight or nine. We were having our annual "revival" meetings in the Westward Ho, Alberta, country schoolhouse. Some worldly schoolmates made decisions and I remember thinking that they were going to look queer wearing coverings over their short hair. I'm sure no one ever told me. I had to be a traditionally dressed Mennonite to go to heaven. I know I believed that for a long time. I was surprised to discover, in my early teens, that this was not necessarily so.

In the past few months I have done some reading and thinking in the Anabaptist camp. I have firmly believed for some time that I don't need my Mennonite security blanket of traditionalism and conservatism to be a Christian in today's world. However, I do believe with Brother Wiebe that there is something to be learned in all the camps.

I find a greater challenge in being a follower of Menno today because I have to tell people I am a Mennonite. This provides an opening for further interaction.

Thank you, Peter Wiebe, for a very helpful tour through the camps and for helping me to look critically at myself in relation to others. — Rhoda Buschert, Kitchener, Ont.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Alvin and Martha (Weaver), Hartsville, Ohio, fourth child, second son, Brian Daniel, June 26, 1971.

Bender, Eugene and Geneva (Gingerich), Middlebury, Ind., fourth child, third daughter, Crystal Dawn, July 2, 1971.

Blough, Paul and Ingrid (Roberts), Wooster, Ohio, first child, Christopher Michael, July 7, 1971.

Freed, Russell D. and Ruby E. (Byler), East Lansing, Mich., first child, Libbie Jo, July 3, 1971.

Gerber, Norman and Kathy (Mumaw), Wooster, Ohio, first child, Drew Rayn, Feb. 16, 1971.

Gerber, Ronald and Marie (Steinman), Wellesley, Ont., second child, first son, Terrance Ronald, June 8, 1971.

Gingerich, Ivan D. and Thelma (Harshberger),

New Paris, Ind., first child, Rosalie, Apr. 29, 1971.

High, Marvin and Eloise (Denlinger), Neffsville, Pa., third child, second son, Scott Anthony, July 8, 1971.

Hostetler, Darrel and Marian (Brendle), Goshen, Ind., fifth child, second living son, Richard William, born Apr. 1, 1966; received for adoption, June 4, 1971.

Kauffman, Elton Lee and Esther (Allebach), Harrisonburg, Va., first child, Melika Faith, June 19, 1971.

Kauffman, Norman and Clara (Weirich), Middlebury, Ind., fourth child, third daughter, Stacey Dawn, June 30, 1971.

Lefever, Harold and Joyce (Newcomer), Belize City, British Honduras, second daughter, Janice Elaine, June 9, 1971.

Lehman, Paul and Ruby (Miller), Apple Creek, Ohio, second son, Brent Shawn, May 14, 1971.

Martin, Nelson and Mary Edna (Bontrager), Louisville, Ky., first child, Candace Maria, June 1, 1971.

Moser, Harold and Elsie (Yoder), Wooster, Ohio, third daughter, Stacey Marie, Mar. 24, 1971.

Oswald, Harold and Mellanie (Hershberger), Apple Creek, Ohio, fourth child, first daughter, Stephanie Jo, Mar. 27, 1971.

Overholt, Ed and Sue Ann (Frey), Cardington, Ohio, second son (first living), Eric Edward, July 4, 1971.

Roth, Leonard and Ruth (Gerber), Baden, Ont., fifth child, second daughter, Melanie Ruth, July 2, 1971. (One son deceased.)

Snider, Willard and Marlene (Schmitt), Breslau, Ont., second son, Dale Keith, July 7, 1971.

Strickler, Donald H. and Dorothy (Myer), Mt. Joy, Pa., second son, Lynn Donell, June 27, 1971.

Yoder, Calen Eugene and Dixie Lee (Waters), Hesston, Kan., first child, Kevin Von, June 30, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bard — Gerber. — Robert L. Bard and Carolyn Kaye Gerber of Millersburg, Ohio, Walnut Creek cong., by Paul R. Miller, July 3, 1971.

Benner — Matson. — David K. Benner, Telford, Pa., Finland cong., and Priscilla Matson, Bethany, Conn., Valley Chapel, by John Matson and Claude M. Shisler, June 19, 1971.

Eason — Byers. — Tom J. Eason and Lora Mae Byers, both of Salem, Ore., Salem cong., by Richard Fahndrich, May 7, 1971.

Falb — Good. — Howard Earl Falb, Dalton, Ohio, County Line cong., and Mildred Jane Good, Wooster, Ohio, Chester cong., by Carl J. Good, uncle of the bride, June 26, 1971.

Fast — Mumaw. — Jacob Samuel Fast, Hardesty, Okla., Mennonite Brethren Church, and Mary Jane Mumaw, Smithville, Ohio, Smithville cong., by Stanford Mumaw, June 5, 1971.

Friesen — Yoder. — Dennis Friesen, Inman, Kan., Mennonite Brethren Church, and Beverly Yoder, Haven, Kan., Pershing Street cong., by Sanford E. King, July 2, 1971.

Gascho — Burnett. — Dwight Gascho, Pigeon, Mich., Pigeon River cong., and Mary Ann Burnett, Baptist Church, Greenville, Miss., by Keith Tenkel, July 3, 1971.

Glick — Gerig. — Norris R. Glick, Eureka, Ill., Roanoke cong., and Sandra Lu Gerig, Wayland, Iowa, Sugar Creek cong., by Vernon S. Gerig, June 5, 1971.

Graybill — Zimmerman. — Robert B. Graybill, Mt. Joy, Pa., Mt. Joy cong., and Ruth

Ann Zimmerman, Lancaster, Pa., Groffdale cong., by H. Raymond Charles, June 25, 1971.

Kennel — Ropp. — Deryl Kennel, Atglen, Pa., Maple Grove cong., and Miriam Ropp, Harrisonburg, Va., West Union cong., Parnell, Iowa, by Herman Ropp and Paul Stoltzfus, May 29, 1971.

Kennell — Graber. — John M. Kennell, Croghan, N.Y., Pine Grove cong., and Annamary Graber, Sarasota, Fla., Tuttle Avenue cong., by H. Michael Shenk, July 11, 1971.

Livengood — Deiter. — Earl Hess Livengood, Lancaster, Pa., Mellinger cong., and Martha Joyce Deiter, Strasburg, Pa., Willow Street cong., by Clayton L. Keener, July 10, 1971.

Miller — Steiner. — William Miller, Somerset, Ohio, and Mary Esther Steiner, Dalton, Ohio, both of the County Line cong., by Carl J. Good, Apr. 3, 1971.

Mullet — Fairbrother. — Fred Mullet, Albany, Ore., Fairview cong., and Vera-Ellen Catherine Fairbrother, Killarney, Queensland, Australia, Christ Church, by E. K. Clarke, May 8, 1971.

Mullet — Stutzman. — Thomas Mullet, Berlin, Ohio, Berlin cong., and Sharon Stutzman, Benton, Ohio, Martins Creek cong., by Roman Stutzman, father of the bride, and Paul Hummel, June 26, 1971.

Nafziger — Good. — Larry Nafziger, Holdeman cong., Wakarusa, Ind., and Catherine Good, Oley cong., Oley, Pa., by Mahlon D. Miller, Apr. 3, 1971.

Penner — Gingerich. — Milbert Lavern Penner, Beatrice, Neb., General Conference Mennonite cong., and Lois Ruth Gingerich, Jackson, Minn., Alpha cong., by Fred Gingerich, father of the bride, June 26, 1971.

Rodman — Hooley. — Jerry Lee Rodman, Elkhart, Ind., Plato cong., and Carolyn May Hooley, Middlebury, Ind., Forks cong., by Sylvester R. Haarer, July 10, 1971.

Shriner — Miller. — Stanley Shriner, Elkhart, Ind., Holdeman cong., and Jean Miller, Goshen, Ind., Roselawn cong., by Verle Hoffman and Noah Hochstetler, June 19, 1971.

Sonifrank — Fisher. — David Sonifrank, Bethel cong., Broadway, Va., and Janet Fisher, Turkey Run cong., Logan, Ohio, by Carl Wesselhoeft, June 5, 1971.

Steckley — Yantzi. — William Leigh Steckley, New Hamburg, Ont., Shantz cong., and Lois Mae Yantzi, Shakespeare, Ont., Hillcrest cong., by Henry Yantzi, father of the bride, and Lester Kehl, July 1, 1971.

Wenger — Miller. — Lester James Wenger, Orrville, Ohio, Chestnut Ridge cong., and Nadine Miller, Manson, Iowa, Manson cong., by James Detweiler, July 10, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birkey, Mary, daughter of John and Martha (Fahsbender) Zimmerman, was born at Foosland, Ill., Feb. 10, 1888; died at Gifford, Ill., July 2, 1971; aged 83 y. 4 m. 22 d. On Sept. 10, 1909, she was married to John A. Birkey, who preceded her in death on Sept. 24, 1942. Surviving are one son (Clarence), one daughter (Gladys — Mrs. Roy Birkey), 3 grandchildren, and 3 brothers (William, Ernest, and Charles). She was a member of the East Bend Mennonite Church, where funeral services were held July 4, in charge of Irvin Nussbaum and Roy Unzicker; interment at East Bend Cemetery.

Detweiler, Lester H., son of Samuel M. and Barbara (Hackman) Detweiler, was born at Souderton, Pa., Sept. 16, 1906; died after a lengthy illness at the Yingst Nursing Home, Quakertown, Pa., June 23, 1971; aged 64 y. 7 m. 7 d. Surviving are 3 brothers (Titus H.,

Clayton H., and Mahlon H.). He was a member of the Souderton Mennonite Church, where funeral services were held June 26, in charge of Richard Detweiler; interment in the Souderton Mennonite Cemetery.

Erb, Christian O., son of John L. and Barbara (Oesch) Erb, was born near Wellesley, Ont., Oct. 5, 1900; died at the Stratford General Hospital, following surgery and heart complications, June 2, 1971; aged 70 y. 7 m. 28 d. On Oct. 28, 1925, he was married to Emma Gingerich, who survives. Also surviving are 4 brothers (Moses, Daniel, David, and Norman), and one sister (Mattie — Mrs. Allan Gingerich). He was preceded in death by one brother (Samuel) and one sister (Katie — Mrs. Dan Steinman). He was a member of the Maple View Church, Wellesley, Ont., where he was ordained as deacon on Apr. 27, 1952; as minister on Apr. 24, 1960, and as bishop on Aug. 27, 1967. Funeral services were held at the Maple View Church June 5, in charge of Alvin Leis, Jacob Roes, Willard Mayer, Elmer Schwartzentruber, and Vernon Zehr; interment in the adjoining cemetery.

Hartzler, Edith Malinda, daughter of Jonathon K. and Malinda (Smucker) Hostetler, was born near Wooster, Ohio, July 25, 1896; died after a brief illness at Dunlap Hospital, Orrville, Ohio, July 1, 1971; aged 74 y. 11 m. 5 d. On Nov. 25, 1919, she was married to Harvey J. Hartzler, who survives. Surviving are 6 children (Helen — Mrs. Harold Kreider, Ruth — Mrs. William Brenner, Harold, Lois — Mrs. John Ramseyer, Jr., Eileen — Mrs. Freeman Lehman, and Glen), 26 grandchildren, 3 brothers (Ammon J., Boyd, and Harry), and one sister (Esther — Mrs. Tom Yoder). She was preceded in death by 5 brothers (Isaiah, David, Chancey, Paul, and Christ), 2 sisters (Loma — Mrs. Perry Shank and Sadie), and 2 infant grandchildren. She was a member of Martins Mennonite Church. Funeral services were held at the Crown Hill Church July 5, in charge of Stanford Mumaw; interment in the adjoining cemetery.

Houck, Ina, daughter of Jessie and Emma (Rodrick) Lancaster, was born at Walkerton, Ind., July 8, 1897; died July 9, 1971; aged 74 y. 1 d. On Feb. 23, 1918, she was married to Melvin Houck, who preceded her in death Feb. 4, 1966. Surviving are 4 sons (Harold, Frederick, Gerald, and Melvin, Jr.), 3 daughters (June — Mrs. Stephen Weymouth, Dorval — Mrs.

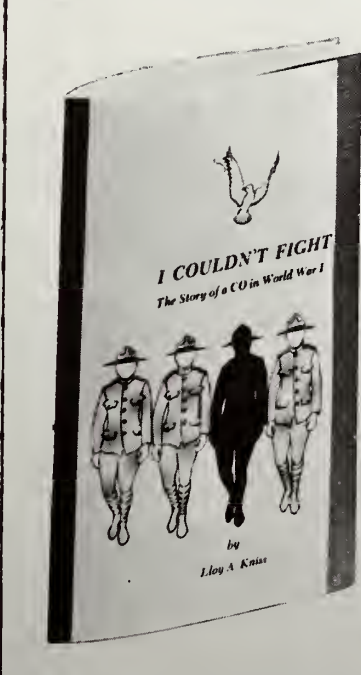
Arthur Phillips and Mary — Mrs. Harold McNeill), 48 grandchildren and great-grandchildren, and one sister (Stella Scott). She was a member of the Anderson Mennonite Church, Ft. Wayne, Ind., where funeral services were held July 14, in charge of Earl Hartman and D. F. Leader; interment in Eel River Cemetery.

Hunt, Ellison J., Jr., son of Ellison J. and Manda (Hampton) Hunt, was born in Wayne Co., W.Va., Oct. 7, 1888; died of bone cancer at Waynesboro Community Hospital, Waynesboro, Va., June 27, 1971; aged 82 y. 8 m. 20 d. On Mar. 9, 1909, he was married to Malinda — who survives. Also surviving are 2 sons (Ellison J., III, and Burgess), 7 grandchildren, 8 great-grandchildren, one sister (Mrs. Corey Curr), and one half brother (H. J. Noe). He was a member of the Mountain View Mennonite Church, Sherando, Va., where funeral services were held June 30, in charge of Roy D. Kiser and B. Frank Hatter; interment in Mountain Top Christian Church Cemetery, Love, Va.

Kling, Harold, Sr., son of Samuel and Adeline (Gray) Kling, was born at Delta, Ohio, Feb. 17, 1895; died at the Northcrest Nursing Home, Napoleon, Ohio, after a long illness, July 11, 1971; aged 76 y. 4 m. 24 d. On Nov. 24, 1915, he was married to Elsie Marzolf, who survives. Also surviving are 2 sons (Harwood and Harold, Jr.), 3 daughters (Arlene — Mrs. Henry Nelson, Marjorie — Mrs. Donald Taylor, and Ardith — Mrs. Burnell Brandeberry), 20 grandchildren, 13 great-grandchildren, 2 brothers (Kenneth and Ray), and 3 sisters (Grace Gasche, Goldie Robinson, and Delores Klock). He was preceded in death by an infant son (Voil Louis). He was a member of the Tedrow Mennonite Church. Funeral services were held at the Edgar Funeral Home, Wauseon, Ohio, July 14, in charge of Carl V. Yoder; interment in Wauseon Cemetery.

Knarr, Baby Boy, son of Allen and Irma (Gahman) Knarr, was stillborn at Grandview Hospital, Sellersville, Pa., June 30, 1971. Surviving besides his parents are his maternal grandparents (Mr. and Mrs. Harvey Gahman), his paternal grandparents (Mr. and Mrs. Norman Knarr), 2 sisters (Merrilee and Kristal Lynn), and one brother (Kenton Doyle). Graveside services were held at the Rockhill Mennonite Church Cemetery, July 1.

Martin, Amos, son of Daniel and Naomi



I COULDN'T FIGHT

by Lloy A. Kniss

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(Landis) Martin, was born in Wayne Co., Ohio, Mar. 18, 1887; died at his home in Wayne Co., Ohio, May 18, 1971; aged 84 y. 2 m. On Dec. 22, 1936, he was married to Carrie Lehman, who died Feb. 22, 1959. He is survived by one brother (William). He was ordained deacon for the Chester Mennonite Church on Sept. 5, 1943. Funeral services were held at the Chester Mennonite Church May 21, in charge of Carl J. Good and Harvey A. Weaver; interment in the adjoining cemetery.

Mayer, Rachel, daughter of Nicholas and Barbara (Schmidt) Lichti, was born in Wilmot Twp., Ont., Dec. 21, 1879; died at her home in Kitchener, Ont., May 30, 1971; aged 91 y. 5 m. 9 d. On Apr. 2, 1901, she was married to Moses Mayer, who preceded her in death. Surviving are 3 sons (Elmer, Clarence, and William), 4 daughters (Viola — Mrs. William Gingerich, Adeline — Mrs. Simon Gingerich, Elmina — Mrs. Jeremiah Wismer, and Mabel — Mrs. Elmer Streicher), 28 grandchildren, and 56 great-grandchildren. She was a member of the St. Agatha Mennonite Church, where funeral services were held June 2, with Gerald Schwartzentruber and Elmer Schwartzentruber in charge.

Mayer, Roger, son of Mrs. Dorothy (Mayer) Bast and the late Edgar Mayer, was born in Heidelberg, Ont., Nov. 15, 1953; died at his home May 7, 1971; aged 17 y. 5 m. 22 d. Surviving are 3 brothers (Arnold, Robert, and Leonard). Funeral services were held at St. Agatha Mennonite Church May 9, in charge of Gerald Schwartzentruber and Elmer Schwartzentruber.

Mininger, Bessie B., daughter of Henry J. and Lizzie (Bergev) Mininger, was born in Montgomery Co., Pa. Feb. 20, 1890; died at her home at Souderton, Pa., after an extended illness, June 16, 1971; aged 81 y. 3 m. 27 d. Surviving are 2 sisters (Mrs. Henry Willouer and Sallie B. Mininger). Two brothers and 2 sisters preceded her in death. She was a member of the Souderton Mennonite Church, where funeral services were held June 19, in charge of Richard C. Detweiler and Russell B. Musselman; interment in Towamencin Mennonite Cemetery.

Calendar

Conservative Mennonite Conference Annual Sessions, Wellman, Iowa, Aug. 3-5.
Annual Allegheny Conference sessions, Thomas Church, Hollsopple, Pa., Aug. 5-7.
Annual Meeting, Mennonite Nurses' Association, Hesston College, Hesston, Kan., Aug. 6-8.
Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.
Ohio MYF Convention at Bluffton College, Bluffton, Ohio, Aug. 13-15.
Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.; Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18, Mennonite General Assembly, Aug. 18, 19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Washington-Franklin Conference Annual Session, Aug. 26.
Washington-Franklin Conference Session, Hagerstown, Md., Sept. 8.
Lancaster Conference Fall Session, Mellinger Church, Lancaster, Pa., Sept. 16.
Churchwide Youth Council, Chicago, Ill., Sept. 24-26.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Germantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Germantown, Pa., Oct. 9.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

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Photo by H. Armstrong Roberts

JOHN M. DRESCHER, *Editor*

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J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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Middle Age—Muddle or Meaning?

By John M. Drescher

A major concern today, as I see it, has to do with a key age-group in the church. This group began walking or going to school around the start of the great depression. Difficult days and years called for considerable intestinal fortitude and hard work. Just enough is remembered from those dark depression days to know that parents worked long and hard to keep bread on the table.

This now middle-age group was glad for a good job. The emphasis from depression days until recent years was to go to school and get good grades so one would go to high school and get good grades so one could go to college and get good grades so one could get a good job and make good money. This philosophy saturated society and we were, to a great extent, caught up with it.

Times were basically real good particularly since World War II until the present. And many who are now middle age made good materially and socially.

When things go good a basic attitude of conservatism takes over—which means that we like to conserve things just like they are. It is a protective posture which, when applied to the good life materially, says that the boat should not be rocked in any way.

Here, too, caring for others becomes less and less sacrificial and good causes are supported from off the top of the pile rather than out of inner compassion and a sharing out of our own need. We give as long as we have enough left for our wants.

Next step is a deep compelling desire for acceptance from the society which seems so kind. Those who make it materially, intellectually, and culturally feel compelled to compete for respect, honor, and acceptance. And to arrive many compromises are of necessity made. Social drinking seems to be a sort of growing necessity. Else how be accepted? Political engagement or approval is quite attractive. Intellectual honors are coveted. Titles take on tremendous significance. Status symbols are quickly acquired.

Those who shake the status quo of the country or church are considered enemies. Why raise questions when things are so much in our favor? After all by raising questions we could make it worse for ourselves or get a wrong image. Now cooperation, accommodation, and Americanization replace Christian conviction, compulsion, and compelling witness which bears the offense of the cross. The move from Egypt to acceptance of the nations is made.

Now lest there be too much lumping of all middle age in this group of concern let it be said that many, particularly those who come out of CPS programs and such like, are some of the most dedicated persons the church has. Here is a large working and supporting core of the church which dare not be depreciated.

However, we must be warned of a subtle feeling that since we have made it, all others could if they would, and all others should take the same path we have taken.

Success carries great snares such as self-sufficiency, snobbery, and a desire to manipulate from a position of power.

What I'm saying is that across the church the middle-aged group has arrived in many ways, particularly financially, and therein always lies a great danger—the danger that what can be a great blessing can bring an awful blindness. For, according to Christ's words, there are few things which blind the mind and eyes like material success.

A second problem, as I see, closely related to the first, is that suddenly those who have a sense of arrival are now confronted with their own flesh and blood who say that their parents have it all wrong. A good job, a beautiful home, a two-car garage, fine clothing, respect in the community, great scholarship, and degrees are all bunk to these young people. They declare that the meaning of life is found elsewhere and they go for few of these things held precious by parents.

In fact they repudiate them in what is thought to be open rebellion against authority or even religion. It may be rather a reaction against a way of life which has created in them only restlessness and loss of meaning.

Today's youth is the first generation in history which have grown up in need of nothing. Their parents, now middle age, have vowed their children shall not have the rough time they had. And in keeping that pledge they have poured out material things until their children have sensed deeply that meaning is not in these things.

And here is the real hurt. Here are those who all their life worked for that which now the young, inexperienced whippersnappers shout is worth little or nothing. That hurts. It hurts especially when the children tell us by such things as the clothes they wear, by their unconcern about acceptance in the church and community, and their open challenge to the status quo. It hurts so much that we feel we cannot communicate with such a group of youngsters. We call it the gap and without analyzing what it is we feel the

young people have rebelled against us personally because we can't see how they could possibly rebel against the things we have given our life to gaining.

In surveys which have been taken, we are told the ideals of youth vary little, if any, from the ideals of parents. That is, we have done our preaching well. We have told them that spiritual values are higher than material, a high morality in honesty and sex are paramount, and love is the greatest commandment. They have heard it and, say the surveys, they agree.

But they have sensed the hypocrisy between the profession and the practice. While professing high spiritual values they see many times the primary emphasis on the material. While professing a high morality they see the shift to little lies and inconsistencies for a fast buck or passing pleasure. While professing love the loudest they have seen injustices perpetuated and churches driven apart by dissension. While teaching obedience to law they see parents driving through stop signs and exceeding the speed limit.

Suddenly the things for which we worked are not only challenged by youth but blown to pieces. And I say that hurts. And this is one of the major problems in our society and church today.

I believe every parent, every leader, every congregation knows something of what I am saying. And the question is how to meet the problem. The answer to any such question is not easy. And I would not attempt to give it. Several observations may give some guidance and encouragement.

First, to come through any kind of such situation will demand a lot of soul searching and humiliation on the part of all.

To honestly confess failure at the very point we've thought ourselves most successful is like skinning ourselves alive.

And no doubt one of the areas where we must confess our sin and failure is at the point of our materialistic attitude toward life. We've placed more than enough emphasis here. We know down deep things have not satisfied us. And our children will not respect or honor us unless we admit by word and deed that the real meaning of life is not found here.

Confidence will be restored when we are able to confess that our confidence is in Christ and demonstrate our confession by a surrender to Him under such holy obligation that the intentions of Christ become visible in our daily lives. Our theology can be couched in words but our gospel must be seen in our life-style.

Today the only answer to the false and the vain is the re-appearance of persons who are "living epistles, written not with ink but with the Spirit of the living God." We must build our reputations on the effectual working of the Word

of God in our lives rather than upon a mere fidelity to orthodoxy which can mouth the creed but lets the conditions of our day go unchallenged.

Second, there is among many, including the youth today, a deep longing to know God and His will. There is a cry, heard by those who listen closely, for the truth of God, for a supernatural gospel, and for a Christ who satisfies the inner emptiness. Thank God for this.

Let us pray for a ministry on the part of every Christian which will impart a living word. For we know so well the youth of today can detect the phony, the unreal, the faint-hearted. It will, I believe, take long hours of fasting and prayer on the part of God's people before such a searching of the Scripture will take place and before the inner souls of a disenchanted, dissatisfied, yet fearless youth will be satisfied. For there probably never was a generation of youth more ready than the present one to commit itself to that which is authentic, and worthy of blood and death. What a day to preach the cross, not only for forgiveness but as that which every man who would follow Christ must take up as a way of life. And it is only when one chooses to take God more seriously than oneself, that one is free from the worst violations and victimizations the world can design.

A third great movement today which is our hope is the mighty moving of the Holy Spirit in the lives of God's people. And we must exercise more trust in the Holy Spirit. God is not dead. Our Lord is living. The Holy Spirit has not left the world or the church. He is working in mysterious ways His wonders to perform. If we will yield, turn ourselves over, He would show us what it means to stop struggling in our own strength and stand strong in the Lord. We will know again what it means to stand still and see the salvation of the Lord.

Today the Holy Spirit is calling. Never before have spiritual concerns spread across the nation and the world in news and song to the extent they have today. Never before have youth been more willing to accept the supernatural.

Will the church open itself to the Holy Spirit and, giving itself to the Holy Scriptures, allow the Holy Spirit to use that Word to convict, convince, and confirm all who hear in the truth which is ours in Christ? Will the church be open to hear and discern the voice of the Lord even though the ways of the Lord may be very different than in the past?

It is not easy to keep a Christian perspective when at times the church is searching and seems to be floundering. But the spiritual man is called, not to bemoan the times. This is to lack faith and lose sight of the Lord of all the earth. The spiritual man is called to discern the times. It takes a person of deep commitment and spiritual eyesight to see the flood and the Lord riding on the flood.



The Alcoholic Scoreboard

36,000,000 Americans harmed directly or indirectly because of alcoholism or problem drinking.

9,000,000 alcoholics or problem drinkers.

200,000 new cases of alcoholism each year.

28,400 of the 50,000 killed in traffic accidents each year had alcohol in their blood at the time of the accident.

500,000 disabling injuries are suffered in crashes involving problem drinkers.

34,800 or more than half of the 60,000 non-highway accidental deaths are alcohol involved.

11,000 death certificates annually list alcoholism or alcoholic psychoses as cause.

2,000,000 (approximate) arrests each year for public drunkenness = 40% of all non-traffic arrests.

\$21,700,000,000 latest annual expenditure by Americans for alcoholic beverages according

to the Distilled Spirits Institute.

\$15 BILLION annual economic drain because of alcoholism in lost work time, health and welfare costs, property damage, etc.

15% (approximate) of the 400,000 patients in state mental hospitals are under treatment for the problem of alcoholism.

OVER HALF the states report alcoholism the most frequent diagnosis for first admissions to state hospitals.

1/3 of all suicides are alcohol-related.

1/2 of all homicides are alcohol-related.

STEADY INCREASE in the number of alcoholics admitted to state hospitals.

10-12 YEAR DECREASE in life expectancy of every alcoholic.

IMPOSSIBLE to estimate human suffering related to alcoholism, from broken homes, deserted families, and problems of children of alcoholic parents.

Coming to Mission 71

*Myself
a lifeless stick
or a glowing coal,
I come with longing
to the place of burning;
to be consumed,
to be transformed,
to know the explosive
release of energy
only fire can bring.
To glow,*

*to grow,
to leap heavenward
in flashing flame
or a shower of sparks,
to scatter light about
with reckless fervor;
be this my destiny.
— Doris Schrock*

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Alcohol and Speed Kill

"Never on weekends" might be a motto worth observing, according to The Travelers Insurance Companies highway fact book entitled "Voice Behind the Wheel." The reason is simple. Nearly half the auto deaths and injuries occurred on weekends in 1970.

During 1970, 55,200 people lost their lives in traffic accidents and another 5,100,000 were injured, according to the booklet. Even though these figures are tragic, the number of those killed on our highways decreased by 1,300 from 1969.

Although there are many reasons why so many people are killed or injured on our highways every year, the fact that most deaths and injuries occur on weekends, and on weekdays between 6:00 p.m. and 6:00 a.m. suggests again that alcohol may be a serious contributor to the overall problem.

Another reason for the high rate of accidents during nighttime hours is the tired driver. Remember that last long trip you took, trying to cover maximum distance in minimum time? Did you or did you not get sleepy? How many times did you shake your head before pulling in for a coffee or quick nap?

Excessive speeds accounted for 17,700 deaths. Perhaps some limits are not realistic, given modern highways and today's automobiles. But the fact is that we must become a slower population, not faster, if we are to cut down on our injuries and fatalities.

Should Sunday Be Just Another Day?

Christianity will be well on its way out if Sunday becomes just another day to Christians. A religion without a Holy Day soon decays from the heart out.

Reformed Judaism learned this. Under the pressures of predominantly Christian culture in the Western world, the Reformed movement in Judaism in the last century started a movement to lessen emphasis on the Sabbath and simply hold worship on Sundays for convenience' sake.

But this was a movement of short duration, for those of insight soon recognized that to eliminate their Sabbath was to strike at the heart of their religious tradition. To do away with the Sabbath would eventually do away with Judaism.

Christians could well learn this lesson.

But simply passing blue laws in communities where there are enough church people to create a political bloc is not the answer. Blue laws no more sanctify and make holy the Lord's day than do laws make people love each other.

Sunday as a special day will not be destroyed by the

secularists and the pagans but by Christians who fail to recognize its importance. The ancient Hebrew recognized that one way to destroy the Sabbath was to take a man away from his synagogue and to have no restrictions on travel. Therefore, a limit on a Sabbath day's journey was an important observance of faithful Jews. Although the enforcement of this law has been weak at times, the intent of it has never been removed.

Our affluence and easy access to travel pose a greater danger to Christianity today. What the blatant evils of our society have been unable to do, our easy modes of transportation may very well accomplish — the final destruction of Sunday. It may become just another travel day.

This tragedy need not be, because people who travel on Sunday could make their travel a means of greatly enriching their Christian experience. They can worship in the churches where cars and other vehicles take them.

Sunday, the travel day, offers escape from commitment and obligation. It is an easy way to be unattached, uncommitted, unobligated.

The expanding weekend erodes Sunday more and more. Some churches are valiantly seeking to meet this encroachment by holding another "Sunday" worship on Thursday or Friday night. As commendable as the intention and effort are, they are at best only a Band-Aid remedy.

Crucial to Christian worship is its Holy Day — Sunday. When we completely make Sunday just another day and no longer jealously guard its uniqueness, we are in serious trouble. Though the old Puritanism had many faults, its deep sensitivity to the importance of the Holy Day was not one of them.

The ancient truths of the Old Testament regarding the necessity of a day of refreshment and recuperation, a time of cessation from work, a time which is especially holy, is of crucial importance.

The observance of Sunday is a concrete expression of one's consecration of time to God. We consecrate places, set up shrines, and offer gifts and sacrifices. Parallel to this is the consecration of a day to God. For us Christians this is Sunday. — C. Ray Dobbins in *The Cumberland Presbyterian*.

Are You Preaching the Word?

The subtle disappearance of expository preaching from evangelical pulpits is alarming. It suggests that we are turning to reason and secular authority to give our message credence rather than to the authority of God's Word. It also suggests that the Christian ethic is being gradually disassociated from the Word of God, as though it were able to exist without it. If we ignore the Bible we ignore the very basis upon which our faith and hope is built. It is little wonder that so much of evangelical preaching today is void of authority or convicting power, and that so many are straying away from the Lord. — Ed. Bauman in *The Mennonite Brethren Herald*.

Mennonite Giving Up One Million

By J. J. Hostetler

Giving for all purposes in the Mennonite Church increased \$1,166,013 from 1969-1970 to a new high of \$15,000,000, according to congregational reports compiled by district conferences and the Stewardship Office at Scottdale, Pennsylvania. This report is based on 89,756 members in the United States, Canada, and Puerto Rico. The giving per member increased 9.5 percent from \$151.78 up to \$166.35 during this year.

The average income per household for the Mennonite Church as reported by the U.S. government statistics and the Sales Management Research is \$10,048, or a per capita income of \$3,078, based on 3.3 persons per household. The projected tithe for Mennonites then becomes \$307.80 per member. Tithes by states range from \$252.90 per member in North Dakota to \$364.00 per member in Illinois. Other high states include New York, \$357.90, Michigan, \$327.90, Maryland, \$325.40, Ohio \$318.70, Indiana \$312.30, and Pennsylvania \$308.60. Seventy-five percent of Mennonites live in the areas where income is above average for the nation.

The following table reflects the reporting basis and yearly increase in giving during the past six years.

TABLE I. PER MEMBER GIVING
(All tables based on reports by local congregations
to District Conference
Compiled by Stewardship Office)

Year	Percent Reporting	Per Member Giving	Percent Increase	Projected Average Tithe	Percent of Giving
1964		\$110.09			
1965	69.47	118.74	7.8		
1966	74.46	129.70	9.2	\$254.30	5.10
1967	73.19	135.93	4.8	269.70	5.04
1968	74.40	145.49	7.0	280.90	5.18
1969	76.52	151.78	4.3	290.60	5.47
1970	80.33	166.35	9.5	307.80	5.40

District conferences vary in their per member giving from \$49.49 to \$237.24, none of which have reached the potential tithe according to reports. Fifteen conferences increased their per member giving while six experienced a decline. Increased and better reporting in two conferences brought an

adjusted amount over the previous year. This means the previous year was slightly overstated. The purpose of this report is not to compare one conference with another primarily, but to simply indicate what is happening.

TABLE II. PER MEMBER GIVING

Conference	1970		1969	
	% Membership Reported	Per Member Giving	% Membership Reported	Per Member Giving
Southwest	100.0	237.24 +	100.0	194.31
Franconia	98.05	224.82 +	83.28	207.08
Rocky Mountain	72.34	217.22 +	70.65	195.52
Unaffiliated		177.17 +		144.20
Iowa-Nebraska	98.10	176.92 +	92.98	145.89
Illinois	78.86	172.67 +	89.58	159.08
Virginia	90.22	169.48 +	85.95	160.22
Ohio and Eastern	86.87	168.28 +	88.85	156.26
Indiana-Michigan	95.10	168.08 +	79.51	158.62
Lancaster	56.82	164.36 —	47.72	169.21
South Central	77.15	158.68 +	93.0	147.59
Conservative	63.91	156.60 —	50.27	174.13
Allegheny	91.78	156.85 +	90.53	142.45
Washington-Franklin (N)	47.01	155.53 +	39.27	141.14
Pacific Coast	70.66	151.86 —	73.58	159.49
Ontario	89.44	144.75 +	89.0	134.16
North Central	92.56	133.91 —	100.0	155.81
Alberta-Saskatchewan	85.24	105.83 —	81.63	119.06
Western Ontario	90.19	99.47 +	98.14	96.02
Puerto Rico	94.69	67.46 —	100.0	75.36
Washington-Franklin (S)		49.49 +		
Average all Conferences	80.33%	166.35 +	76.52%	151.78
Projected tithe		307.80		290.60

Mennonite giving is distributed among many programs and projects of the church. During 1970 the local congregation absorbed 37.25 percent for congregational operation and 17.67 percent for capital funds in buildings and mortgages or loans. This was a total of 54.92 percent of the given dollar used in the home congregation.

Churchwide agencies and district conference programs received 45.08 percent of the giving. Missions received the larger amount, \$2,711,749 for Mennonite Board of Missions and Charities, \$1,395,889 for district missions, and \$281,460 for local missions, making a total of \$4,389,098 or 56.73 percent for missions. Table III provides a graphic picture of how the contributions were distributed. Table III-A indicates how much "per member" was given to the various agencies.

J. J. Hostetler, Scottdale, Pa., is stewardship secretary for the Mennonite Church.

TABLE III. DISTRIBUTION OF FUNDS

Where the Mennonite dollar goes!

Comparison 1970 with 1969

	% of Total Dollar	Total Dollars					
Local Congregation	37.25 39.24	5,788,194 5,981,623	\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$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Table III-A Distribution of Funds

Agency	1970		1969		
	Amount Distributed	Percent of Total Giving	Amount per Member	Percent of Total Giving	Amount per Member
1. MBMC (includes WMSA)	\$2,178,348	17.45%	\$30.21	13.90%	\$20.30
2. Menn. General Conf.	123,497	.99	1.71	.86	1.38
3. Higher Education	437,395	3.50	6.07	3.47	5.57
4. Sec. & Elem. Schools	438,630	3.52	6.08	3.87	6.21
5. District Conferences	247,741	1.99	3.43	2.28	3.66
6. District Mission Boards	1,121,318	8.98	15.55	10.88	17.40
7. District Homes & Welfare	63,875	.51	.89	.55	.88
8. Church Camps	92,656	.74	1.28	.88	1.41
9. Local Mission Outreach	226,097	1.81	3.15	1.90	3.05
10. Other Mennonite Causes	474,746	3.80	6.58	3.83	6.14
11. Other Non-Menn. Causes	223,039	1.79	3.09	1.43	2.34
TOTAL FOR GENERAL MISSION	5,627,342	45.08	78.04	43.85%	70.34
12. Local Congregation	4,649,657	37.25	64.49	39.24	62.95
13. Capital Costs	2,206,891	17.67	30.60	16.91	27.13
TOTAL FOR HOME CONG.	6,856,548	54.92	95.09	56.15	90.08
TOTAL FOR ALL CAUSES	\$12,483,890	100.00%	\$173.13	100.00%	\$160.42

TABLE IV. TOTAL GIVING BY CONFERENCES
Based on reports received^o

<i>Conference</i>	<i>Amount Given as per Reports</i>	<i>Given to MBMC (\$35.00)</i>	<i>Higher Education (\$10.00)</i>	<i>MGC (\$3.50)</i>
1. Alberta-Saskatchewan	\$88,686	21,687	588	2,238
2. Allegheny	486,868	89,392	21,484	7,616
3. Conservative	663,807	151,934	12,269	2,788
4. Franconia	1,224,000	176,638	33,012	
5. Illinois	536,375	101,061	23,758	6,407
6. Indiana-Michigan	1,783,909	335,272	53,552	20,896
7. Iowa-Nebraska	739,889	204,349	25,226	10,160
8. Lancaster	1,435,489	2,095	29,843	484
9. North Central	83,297	16,466	1,368	760
10. Ohio and Eastern	2,031,683	475,909	53,329	42,458
11. Ontario	631,832	106,168	16,377	6,812
12. Pacific Coast	235,239	46,127	6,405	2,435
13. Puerto Rico	44,527	4,013		
14. Rocky Mountain	212,012	27,966	1,852	675
15. South Central	419,584	100,712	16,161	6,785
16. Southwest	156,398	8,994	1,545	727
17. Unaffiliated	21,907	5,413	397	
18. Virginia	858,783	212,906	134,352	8,723
19. Washington-Franklin (N)	85,858	12,782	1,103	100
20. Washington-Franklin (S)	5,741	1,574		
21. Western Ontario	248,002	75,890	4,774	3,433
TOTALS (80.33%)	\$11,994,286	2,178,348	437,395	123,497
100% Projected	\$14,931,266	2,711,749	544,497	153,737
Amount of Money Received		(86%) 30.21	(61%) 6.07	(49%) 1.71
Percent of Money Distributed		79.8%	15.9%	4.3%


*Table II indicates percent of members reported in each respective conference.

CONCLUSION

In studying the various tables, one will note that in the distribution of funds, the churchwide agencies received increasing amounts this year while district conferences and their programs received a slightly smaller amount than the previous year. Non-Mennonite causes received \$277,653 or \$3.80 per member, which is \$73,204 more than the previous year. Local congregations received \$268,294 more and building funds, known as capital investments, received \$209,477 more. Capital investments which includes building and payment of debts absorbed \$2,747,282, or 17.67 percent of our giving. This means that between 1/6 and 1/5 of our giving went into building programs.

While these reports are encouraging and show progress,

there remains much to be done until our giving will pass the tithe or 10 percent as a first step in our program. Faith giving is based on the Bible teaching of firstfruit giving, or giving before you have received the benefits of what you are either earning or harvesting. That is, to make a commitment to the Lord and then to have faith He will provide to make this giving possible. Fair share giving is a New Testament concept based on percentage giving "as the Lord has prospered you." He who has much needs to give much, and of course, he who has less is blessed by his faithfulness to what he has.

Our government has challenged us by allowing gifts to churches in the amounts of up to 20, 30, and even 50 percent of our income. Why are we so slow to trust in God in our faithfulness to Him? 

To Obey God?

By Ray Elvin Horst

Of course you want to obey God. Every good Christian wants to obey God. Why do you want to obey God?

This is a serious question, for it involves your basic feelings about God. And your basic feelings about Him determine to a great extent whether you are a joyful Christian or a defeated one.

You may want to obey God because you are afraid to disobey. You know that God disapproves of sin; if you disobey He will frown, or scold, or punish you either in this life or in eternity. So you take care to obey Him because you fear what will happen if you don't. You obey because you are afraid.

If you are afraid of God, you can hardly be a victorious, happy Christian.

The person who obeys God because he is afraid to disobey finds little joy in his relationship with God. He has to force himself to take time for Bible reading and prayer — if, indeed, he reads the Bible and prays. His "witnessing," if he prods himself to speak to others about God, is not a joyful sharing of what God is doing for him. In fact, he may feel that in his experience God is not doing much. There is a barrier which prevents God from working freely in his life. That barrier is his fear of God.

Some people, on the other hand, enjoy being Christians. They take time to build their relationship with God because they enjoy that relationship. They share the good news of God's love with others not because of a feeling that they should, but because they want others to enjoy fellowship with God as they do.

These are the people who love God and who both know and feel that God loves them.

They obey God because obedience is the natural outcome of the love which flows between them and Him.

They are not driven by the chilling force of fear; they are led by the stronger, healthier force of love. Their personalities show warmth, sunshine, and love in action to a degree not found in those who obey God because of fear.

What are your motives for obedience — fear? love?

We need not search long to find the roots of fear-based obedience. A child's small world is prime soil for the growth of this attitude. He learns to obey parents, as they may express it, "Because I said so." He learns to obey laws "because the police will get you if you don't." And he may learn to obey God "because Jesus doesn't love bad boys and girls."

Under this approach, a child may learn to obey God; but he may also develop an attitude of fear which will keep him from having fellowship with God. Conscientious parents and teachers, while teaching obedience, may be building a barrier which will never be broken down.

There is another approach to obedience. It is not so easily found. But it opens the channels of our attitudes so that God can be in us and we in Him.


This approach says, "God loves us, bad or good; He wants to make us good and have fellowship with us." It reminds us that Jesus said, "I have not come to call the righteous, but sinners." It emphasizes that God loves us so much that He wants us to have the best of everything.

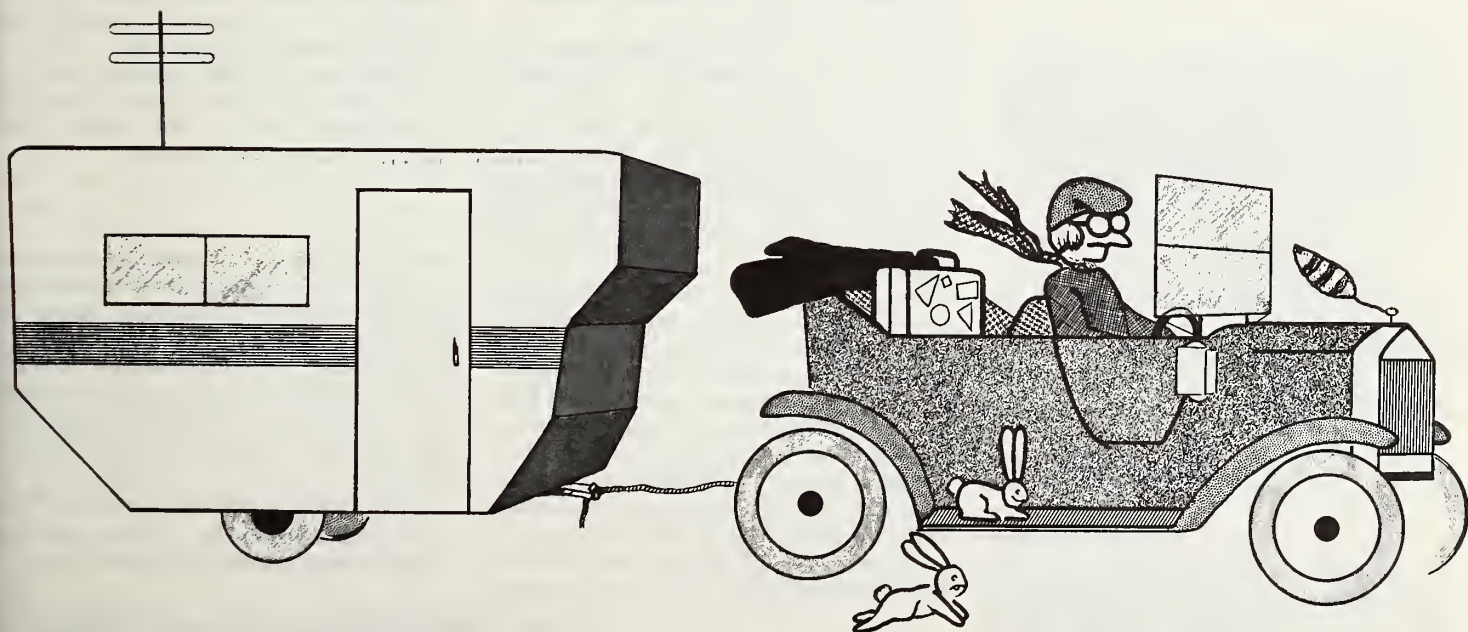
This approach to obedience is through love.

The child — or adult — who learns to truly love God will have few problems with obedience. He obeys God because he knows from experience that "his commandments are not grievous." The channels of his feelings, through which God's love flows, are not blocked by fear. That love transforms him and extends to the persons around him.

We parents and teachers must abandon the fear-approach to obedience. We must find ways to help people develop a love for God — a love not only to talk about, but to feel.

First, however, we must realize that we dare not pose as perfect examples of love toward God. We must examine our own feelings, and where there is love mixed with fear we must recognize it. Then we can build on the fact that God loves us even with our fears.

If we can lead people to feel an unpretended love for God, we will not need to pound the theme of obedience. Fear will be the loser; love, joy, and peace will flourish. 



Summer Living !

Summer Giving ?

MENNONITE BOARD OF MISSIONS — ELKHART, IND.

Items and Comments

Interpreters of the Bible rather than the Scripture itself are responsible for any antifeminine bias in Christianity, according to Dr. William E. Phipps.

The Bible as a whole — especially the ministry of Jesus — supports the equality of the sexes, says the controversial scholar who last year wrote a book, *Was Jesus Married?*

Writing in *Presbyterian Survey*, Dr. Phipps responds in part to charges, sometimes voiced by proponents of "Women's liberation," that the Bible presents women as inferior to men.

His article appeared in the late May issue of *Presbyterian Survey*, official publication of the Presbyterian Church, U.S. (Southern). Dr. Phipps teaches at Davis and Elkins College in West Virginia.

The clergyman points out that from the earliest interpretations of the Creation in Genesis to modern times Eve has been a "target of antifeminine criticism." He does not believe, however, that the author meant for women to be seen as "the origin of sin."

Rather than presenting woman as secondary to the male, Dr. Phipps insists the writer of Genesis treated Eve as an "equal partner" to Adam. He says that in general the Old Testament reflects "the Hebrew quest for dignifying the role of woman."

. . .

The president of the Association of Free Lutheran Congregations warned that interest in the occult is "not a harmless pastime."

In a report to the Association's national conference, the Rev. John P. Strand of Plymouth, Minn., cited the doubling of occult book sales in the past three years and the publication of horoscope columns by 70 percent of our daily newspapers.

"While we used to say that witchcraft was a part of the dark ages, we must admit it has returned to modern civilization," he said. "We even have devil worship. And seemingly strange things, miracles, are happening."

He recalled a Bible verse that "in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons."

Pastor Strand also said that "the church often lends itself to deceit. . . wanting to be relevant and contemporary, it becomes worldly. Seeking success, it gives the people what they want, crave, and desire, instead of being the 'salt' that smarts."

"The price of true spirituality is becoming higher," he observed. "A sifting process is taking place that will separate more of

God's children from the children of the world. While the Lord's minority will be smaller, it will become more genuine."

If your church or temple wants a U.S. Senator as a speaker, be prepared to pay about \$1,000 for the privilege.

That apparently is the going rate these days for Senators willing to address religious groups. Sometimes they up their prices to what the traffic will bear, the *Cleveland Plain Dealer* reported. Sometimes they cut their speaking fees (rarely, though).

Last year 73 Senators reported a record \$642,316 in earnings from speeches and writings. These honoraria were cited early in June by *Congressional Quarterly* and later in more detail in a *Congressional Quarterly Fact Sheet*.

Under Senate rules, Senators are required to report income from speeches and writing — in the previous year — by May 15. They must disclose the amount and source of each honorarium of \$300 or more.

Sen. Bayh was the top earner in honoraria with \$44,331. His Senate salary is \$42,500.

Largest single honorarium paid by a synagogue went to Sen. Abraham Ribicoff, (D — Conn.) — \$1,500 for a speech at Highland Park (N.J.) Jewish Temple. Two other Senators who also spoke at synagogues listed \$300 payments.

Sen. George McGovern (D — S.D.) apparently cut his price when he addressed the convention of the American Lutheran Church. He reported a \$500 honorarium, an exceptional bargain, the *Cleveland Plain Dealer* said. His usual rate is between \$1,000 and \$1,500.

Senator Mark O. Hatfield (R — Ore.) gave a sermon at a Lenten service in Mount Clemens, Mich., for \$1,000. However, he spoke on Nov. 21 before the Methodist Area Fund in Portland, Ore., for only \$300.

The Federal Trade Commission (FTC) has announced it will order six major cigarette manufacturers to include "clear and conspicuous" warnings prominently in their advertising.

The proposed warning language to be contained in advertisements and cigarette packages reads: "Warning: The Surgeon General has determined that cigarette smoking is dangerous to your health."

Southern California's "Jesus people" have some Jewish parents "running scared" about losing their children to Christianity, a Re-

form rabbi from Santa Ana said in St. Louis.

Rabbi Robert Bergman told fellow rabbis of the aggressive recruiting behavior of unconventional young Christians during a discussion of Jewish-Christian relations at the 82nd annual convention of the Central Conference of American Rabbis.

"Two of our own kids drive up to temple meetings," Rabbi Bergman said, "with 'Jesus loves you' stickers on their car. Their parents are running scared."

According to Rabbi Bergman, the young Christian proselytes come from a Lutheran congregation, Calvary Chapel. They recently held mass baptisms in the ocean on the beach at Corona del Mar, Calif.

"Our Christian brothers are embarrassed by this group," Rabbi Bergman said.

"They are scared, too," said Rabbi Randall M. Falk of Nashville. "They are losing their regular members."

Rabbi Bergman also objected to the public high schools being opened to Teen Challenge, a drug-control program that preaches "getting high on Jesus."

"They come into the schools," he said, "and preach a 'Jesus saves' theology, saying you'll burn in hell without Him. They even take up collections."

The Rev. Dean M. Miller of Lombard, Ill., was elected moderator of the 190,000-member Church of the Brethren during the annual conference.

Mr. Miller, 36, is one of the youngest men ever elected to head the Church of the Brethren. He will preside as moderator-elect next year before becoming moderator in 1973.

Since 1964, he has been pastor of York Center Church of the Brethren, moving to the Chicago suburb from Tucson, Ariz.

Dr. Leighton Ford, an associate of evangelist Billy Graham, closed his Bridgeport (Conn.) Crusade with a call to try a 30-day experiment to test the reality of Christ.

"Begin by praying, 'God, if You are real and if Jesus is real, show me and I'll trust and follow You,'" Dr. Ford said in his *Hour of Decision* message broadcast over 900 radio stations.

"Then every day, for 30 days, read a chapter of John's Gospel. Let God speak to you as you read. And if you are willing to do what He says, He will speak to you."

CHURCH NEWS

Witness in Wichita: Eureka Gardens

Along West Street in Wichita, Kan., new businesses are being constructed in what is becoming Wichita's newest growth district.

Three blocks away, along sand and gravel streets, are houses with no city water or curbing. Their inhabitants are poor white people of Southern background.

But also present is a significant kind of community outreach: the Eureka Gardens Community Center is generating a number of community activities. Formerly called the Eureka Gardens Mennonite Church, the building housed an (Old) Mennonite congregation before a fire went through it several months ago. Since then, a new name and function have helped the place bustle with educational and recreational activities for all ages.

Keith Schrag, former pastor of the Eureka Gardens Church, heads the program which has brought the Eureka community together. The work includes four nutrition classes for girls and women, and leather and guitar classes for teenagers. Two elementary schoolteachers from Moundridge, Miss Agnes Graber and Miss Liselotte Geiger, come every day to instruct a morning nursery school. A group of older people gather in a senior citizens' group every Tuesday to eat dinner and play together. Outdoor activities such as swimming and camping are provided for young children.

Besides working in these regular programs, Schrag and other volunteers help to meet emergency situations. "Last week we dispensed about \$75 worth of food out

of the food bank," said Schrag. "Frequently we get the name of a family that is simply out of food and has no means of getting any." At other times, they have found temporary housing for persons who could not afford any of their own.

The activity surrounding the Center is one part of a larger solution to the problems of people in the area. "We try to serve the needs of people, influence the system to change, and help the church to see ways it can share its resources of love and care and materials with the oppressed," says Schrag.

Volunteer help comes from the General Conference Mennonite and Mennonite Church Voluntary Service units in the city and from the church and youth populations. The Lorraine Avenue Church, a General Conference congregation, assumes responsibility for the Center's work, and funds come from the General Conference's Western District and the (Old) Mennonites' South Central District. Other monies come from a Methodist and two local Presbyterian churches. Representatives from both Mennonite conferences form a committee which evaluates the work being done and helps determine future directions.

At present, no program exists for young adults, aged 16 to 20. Consequently, they walk or drive the streets, use drugs and alcohol, or commit minor crimes. "They are caught in the whole economic, emotional, educational thing of poverty, and we fear that if they don't get out of it now, they'll be in it for good," said Schrag.

Costa Ricans Give Indian Relic to GC

The 21 guests from Costa Rica who visited the Goshen College campus and students July 8-24 presented a 700-year-old "tiger" stone as a gift to the college before they left for home.

Found in the ancient Bonga Changuina Cemetery near San Isidro, in Costa Rica's beautiful Valley del General, the heavy stone, in the shape of a tiger, was used some 700 to 800 years ago by the Borucas Indians for grinding maize.

The visit of the Costa Ricans was in connection with the Study-Service Trimester abroad, operated by the college. The col-

lege attempts to reciprocate in a small way the kindnesses and good will received in the countries hosting GC students by helping to make it possible for citizens of the host country to visit the United States. They enlarge their understandings of the English language and North American culture, just as GC students widen their horizons of the world during their 14 weeks in another culture.

Others from SST countries to visit the United States were a group from Costa Rica in the summer of 1969 and a group from Nicaragua at Christmastime, 1970.

Family Life Examined in Seminar

Dean Ross T. Bender, of Associated Mennonite Biblical Seminaries, and Abraham Schmitt, assistant professor of social work at the University of Pennsylvania, conducted Christian Family Life Seminar on the Associated Seminaries campus, July 5-16. Eleven couples participated.

"This has been a refreshing and eye-opening experience in our marriage relationship," said one of those present.

Bender, who has had specialized training in family education and marital counseling, is providing leadership for a number of family week conferences being held at Laurelville Church Center, July 18-24, Little Eden, Aug. 15-20, and Spruce Lake Mennonite Camp in the Pocono Mountains, Aug. 21-26.

Emphasis is placed on sharpening family members' understanding of each other, on understanding the emotional level of interpersonal relationships and communications, and on blending scriptural insights with the family life process.

Family life education will be worked into the seminary program this fall.



Abraham Schmitt and Ross Bender

Need Outlined for Loan Funds

The need continues for Mission Investment Loans in any amount for the worldwide program of Mennonite Board of Missions, David C. Leatherman, Board treasurer, announced in Elkhart, Ind., recently.

Mission Investment Loans, Leatherman explained, provide an opportunity for individuals to invest in the mission and service outreach of the Mennonite Church. Mennonite Board of Missions pays 6 percent on loans invested three years or longer, or 5 percent payable on demand.

Leatherman pointed out three specific projects where Mission Investment Loans are especially needed at the present time:

— *Schowalter Villa*, a health and welfare institution in Hesston, Kan., for the purchase of additional land and the construction

of four duplex apartments for senior citizens.

— *Summit Hills Mennonite Church*, San Juan, P.R., to construct a second story to the present parsonage. Upon completion, the enlarged facility will house San Juan Voluntary Service personnel who serve on the teaching-maintenance staff of Academia Menonita operated by Summit Hills church.

— *Frontier Boys Village*, Larkspur, Colo., for the purchase of the former Pueblo, Colo., VS unit dwelling to serve as a halfway house for youth from Frontier as they begin their journey back into the larger society.

At the close of the 1970-71 fiscal year on Mar. 31, outstanding Mission Investment Loans invested with Mennonite Board of Missions totaled \$1,650,761. Among the recipients of loan funds in substantial amounts were: Frontier Boys Village; Schowalter Villa; Mennonite House of Friendship church building, Bronx, New York City; and Good Books Bookstore, Ranchi, Bihar, India.

Mission Investment Loans in any amount can be forwarded to Leatherman at Box 370, Elkhart, Ind. 46514, or write Leatherman for more information.

Peace and Prophecy Meet in Israel

Roy Kreider writes from Ramat Hasharon, Israel, that every Friday during the month of June a peace symposium was held in an Arab village adjacent to Haifa, attended by Muslims, Christian Arabs, and Jews.

"For three evenings presentations were made by representatives of each of these three monotheistic faiths on the concept of peace in their theology and history, and the way each envisions peace can be achieved in this present Middle East situation. I was invited to present the paper on 'Peace and Christianity.' At the last two sessions the teachings of Jesus and the New Testament received the clearest focus of attention. There was unanimous desire to continue these evenings indefinitely, focusing especially upon the potentialities of non-violent love and the New Testament peacemaker role."

In another note, Kreider comments on a widely heralded meeting: "The Prophecy Conference, chaired by Carl F. H. Henry, has come and gone, and there hasn't been much of a ripple created outside the halls of the conference building. The speakers addressed the immediate audience on the things they had come to hear, but with little relevance to the actual situation prevailing nor to the real discernible factors. There was a strong promotional air throughout and the orientation was decidedly American, with only a small handful of local Christians attending, most of those foreign workers. . . . Missing was a prophetic voice!"

Serving as Ambassadors of Reconciliation in Vietnam

Before leaving for their fourth term of service in Vietnam, James and Arlene Stauffer reported:

"On Tuesday, July 27, we will be returning to Vietnam for another four-year term of missionary service. A United Air Lines flight will take us from Dulles Airport near Washington to San Francisco. At 2:30 that same afternoon we will be enjoying Honolulu's tropical paradise, where we will spend a day and a half. We are eagerly anticipating a day's reunion with James Metzlers in Manila, Philippines, and a weekend with Everett Metzlers in Hong Kong. We arrive in Saigon on Mon., Aug. 2, to be reunited with all our friends there.

"We will relate to a joint Vietnam Christian Service and Mission project, where Don Sensenig has been working. As we work closely with the Vietnamese staff, we hope to see a church and activities develop that will meet 'felt' needs in the community. Sensing keenly our inadequacies, we trust God to guide us by His Spirit. We want to be servants for Jesus' sake — ambassadors of reconciliation for God in a troubled land. Will you pray for us?"



Arlene, Rose, Carl, John, and James Stauffer

Anabaptists Cooperate in Japan

The Japan Mennonite Fellowship, an organization formed to help Mennonite and Brethren in Christ churches work more closely together after more than 20 years of church growth in Japan, began its activities in the spring of 1971. Over 40 Mennonite and Brethren in Christ churches in Japan are presently organized in several conferences. In the postwar period, these churches worked together with the Mennonite Central Committee in a wide variety of relief and peace emphasis projects.

Experiences in working together, plus a growing awareness of the relevance of the Anabaptist heritage to problems in 20th-century Japan, led Japanese church and mission leaders to develop a number of joint study projects in the past few years.

Out of an increasing cooperation has come

the new Japan Mennonite Fellowship, an organization to help the Mennonite and Brethren in Christ conferences develop common bonds of fellowship and work together in specific areas of need. With this will come a clearer understanding of the Anabaptist spiritual heritage and its significance for life in Japan and Asia today.

The Japan Mennonite Fellowship is a new organization formed on the initiative of churches in Japan to carry on projects within Japan and to enable these churches to share in the Mennonite world fellowship. It acts as liaison between Japan Mennonite and Brethren in Christ churches and overseas interdenominational agencies such as the Council of Mission Board Secretaries (COMBS) and MCC. It promotes concrete forms of cooperation in evangelism and church planting. It also sponsors study of the Anabaptist-Mennonite heritage and translates and publishes significant findings. It works to promote fellowship among the Mennonite and Brethren in Christ churches in Asia. The fellowship is one of the sponsors of the First Asia Mennonite Conference to be held in India in October 1971.

Up to now the Anabaptist heritage has been primarily confined to the ethnic descendants of the 16th-century Anabaptists. However, the Japan Mennonite Fellowship represents an attempt to discover and apply this heritage to the modern Asian situation in churches that are spiritual heirs of the Anabaptists.

Twenty-Three Begin Service Assignments

Twenty-three people attended the second June orientation at Mennonite Central Committee, Akron, Pa. Eight of the volunteers accepted overseas assignments and 15 volunteered for domestic service. Three are from the (Old) Mennonite Church.

Michael KePhart, Chesapeake, Va., is beginning a three-year term of Pax service in Sahiwal, West Pakistan. He will carry responsibility for hospital maintenance. Michael is a member of the Mt. Pleasant Mennonite Church, Chesapeake.

Edward Rupp, Wauseon, Ohio, has begun a 30-month term of Pax service in France. He will be involved in construction and maintenance work in a home for mentally retarded men in Hautefeuille. He comes from the Inlet Mennonite Church, Wauseon.

Dale Swartzentruber, Montgomery, Ind., began a two-year term of Voluntary Service in Akron, Pa. For the next three months he will be a normal control patient at the National Institutes of Health, Bethesda, Md. He will drive the MCC meat canner during the winter months. He holds membership in the Providence Mennonite Church, Montgomery.

Investment Committee Holds First Meeting

The Investment Committee, recently appointed by the Eastern Mennonite Board of Missions and Charities, held its first meeting on June 22, 1971. Elections were held with Jacob Musser being elected vice-chairman and Leslie Hoover elected secretary. EMBMC had previously designated the treasurer of the Board, Norman Shenk, to serve as chairman of the committee.

The Investment Committee is subdivided into two working committees, Church Investment Associates and Investment Management. The Church Investment Associates subcommittee is responsible for the handling of loan funds. Ira Buckwalter will serve as its secretary.

The new Investment Management subcommittee will supervise the investment of the trust funds of EMBMC. Norman Shenk serves as secretary for this group.

Derstine Named Probe 72 Executive

Norman Derstine is the new executive secretary of PROBE 72, All-Mennonite Consultation on Evangelism.

Derstine was appointed on June 1 to fill the vacancy left by Eugene Witmer. Witmer asked to be replaced due to heavy commitments as general manager of the Mill Stream Conference Center, Smoketown, Pa.

Norman Derstine is director of Church Relations at Eastern Mennonite College. His work places him in contact with a broad spectrum of Mennonite churches in both the United States and Canada.

In his added assignment with PROBE 72, Derstine will coordinate the preparations for the brotherhood-wide probe evangelism. PROBE 72 will be held in Minneapolis, Apr. 13-16, 1972, as part of the "Year of Preparation" for KEY 73. Associated denominations from the U.S. and Canada are involved.

Va., has returned to his native Ethiopia to teach at the Nazareth Bible Academy. Tesfatsion, who received a BA degree in history and Bible, will also be Dean of Students at the Academy. While at EMC, his responsibilities included serving as a dormitory counselor and as a senator in the Student Government Association.



Charles and Ruth Shenk, missionaries on furlough from Japan, are residing in Harrisonburg, Va., where three of the children will be attending EMC, and where Charles will be taking classes at Eastern Mennonite Seminary.

FIELD NOTES

Jason E. Martin, 20, Eastern Mennonite College student, was killed instantly when his car struck the abutment of a bridge on Interstate 81, Monday morning, July 19. His parents, Mr. and Mrs. Harold L. Martin, live near Harrisonburg, Va.

Richard W. Yoder has been granted a one-year study leave by First Mennonite Church in Indianapolis. He will be doing graduate work in pastoral care and counseling. New address is 3255 Winfield Ave., Indianapolis, Ind. 46222.

Harold Grant Stoltzfus was recently ordained and installed as pastor at Stoner Heights Mennonite Church, Louisville, Ohio, by Willis Breckbill, Ohio and Eastern Conference minister. His new address is 5577 Ravenna Ave., Louisville, Ohio 40441.

James E. Hamilton, a native of Salem, Ore., has been named administrator of Mennonite General Hospital in Aibonito, Puerto Rico, effective Aug. 1, 1971. He is acquainted with Spanish culture and language, having lived in Honduras as a child, where his parents served as missionaries with the Eastern Mennonite Board of Missions.



James E. Hamilton

Trinity Mennonite Church in Glendale, Ariz., commissioned six for Voluntary Service early this summer. Jim and Pat McCurdy are laying the groundwork for a VS unit in the low-income area of South Phoenix. Linn and Nancy Mast are setting up a school for retarded children in their

home community, Phoenix. This is a joint project of Trinity and the state of Arizona. Carolyn Shaefer accepted a one-year assignment at St. Anthony's Hospital, St. Petersburg, Fla., and Judy Noe is teaching at Frontier Boys Village, Colorado Springs. Donald E. Yoder serves as pastor at Trinity.

Penn View Christian School, Souderton, Pa., is in need of three staff members for the 1971-72 term. Qualified teachers should write or call 215 723-3555.

Jim and Beth Leaman plan to assume new responsibilities in the Philadelphia VS program after their term of Voluntary Service is completed. Beginning in October, Jim will serve as area administrator for EMBMC's VS program in Philadelphia on a part-time basis. The new address for the Leamans is 1936 East York St., Philadelphia, Pa. 19125.

Ben Brubacher was ordained minister on July 10 to serve at the Bowmansville (Pa.) congregation. Luke Stoltzfus preached the ordination message and Luke L. Horst performed the ordination.

Lester Hoover assumes responsibility for Life-Line Book Sales for Eastern Mennonite Board of Missions, Sept. 1, 1971. In 1970 a total of 16,519 books were placed. By June 30, of this year, 11,848 books have been placed. Kenneth Weaver, executive director of Mennonite Broadcasts, Inc., which gives general direction to conference programs, says, "While many are cursing the darkness of pornographic and trashy literature, Bookrack Evangelism is lighting candles."

Tesfatsion Dallelew, a 1971 graduate of Eastern Mennonite College, Harrisonburg,

Marie Yoder and David Yoder, workers with Amish Mennonite Aid in Germany, were married in Berlin in the latter part of June. David had helped with the daily vacation Bible school program in Neumuhle/Landstuhl, Germany, two years ago. The Omar Stahls and Margaret Martin, EMBMC workers in Europe, attended the wedding.

Maribel Kraybill and Esther Eby Glass both of Lancaster, Pa., have been appointed to the Mennonite Information Center Committee of EMBMC, Salunga, Pa. This committee manages the Information Center for tourists located on Lincoln Highway East, Lancaster, Pa. It is anticipated that the Center will host 35,000 tourists during the season.

J. D. Landis, Eastern Board worker in Mobile, Ala., led his congregation in a Bible Week during the month of June. Total enrollment was 91. The week was marked by regular attendance, with many newcomers to the church. Adults, responding well to the evening Bible discussions, are interested in continuing the studies. The Friday evening program was the best community response ever, with a total of 85 attending.

New members by baptism: two at Hawkesville, Ont., two at Souderton, Pa.; three at Milford, Neb.; six at Pleasant View, North Lawrence, Ohio.

Mennonite Central Committee's Peace Section and the Council of Mission Board Secretaries (COMBS) will be sponsoring a tour focusing on the church in Africa, and the southern Africa problem, January 3-24, 1972. Elmer Neufeld, who directed MCC programs in the Congo from 1962-65 and has frequently visited Africa as chairman

of the Commission of Overseas Missions for the General Conference Mennonite Church and as vice-chairman of the Congo Inland Mission, will be the tour director.

Daniel Shenk, staff member at Brook Lane Psychiatric Center, Hagerstown, Md., will lead two three-day sessions in personal growth and development at Laurelville Church Center. The first session begins at 7:00 p.m., Aug. 22, and ends at 10:00 a.m., Aug. 26. This session for singles will focus on person-to-person relationships. The second session for married couples will begin at 3:00 p.m., Aug. 26, and end at 3:00 p.m., Aug. 29. For more information write Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666, or call 412 423-2056.

"The Church and the Offender" will be the topic for a seminar scheduled for Sept. 27-29 in Washington, D.C., by the Mennonite Central Committee Peace Section's Washington office. The seminar will focus on new approaches to prisoner rehabilitation and reform of the correctional system.

Delmar K. King has joined the investment staff of Mennonite Mutual Aid, Goshen, Ind. He is employed as assistant investment manager for the investment programs of The Mennonite Foundation, Mennonite Retirement Trust, and Mennonite Mutual Aid Association.



Delmar K. King

WEMC, Eastern Mennonite College's ten-watt, noncommercial educational broadcasting station, has recently acquired a new antenna, two new turntables, and a used audio control board. The antenna increases WEMC's range from 10 to 20 miles. The studios have also been moved from the chapel balcony to a specially designed studio in Astral Hall, a former classroom located at the south end of Hillcrest Drive in Park View.

Two films dealing with contemporary social issues have been added to the audio-visual library at Mennonite Board of Missions, Elkhart, Ind., and are now available on a free-loan basis. *Neighbors*, an award-winning film parable, demonstrates without words the futility of violence for settling quarrels. *Almost Everyone Does*, a 14-minute sound and color motion picture, suggests a way for young people to avoid the danger of drug abuse.

Teacher Placement Service sponsored by Association of Mennonite Elementary Schools. To help: Boards, principals recruit needed personnel; teachers locate desirable positions. Secretary of Teacher Placement, Kay Predmore, Principal, Penn View Christian School, 420 Cowpath Rd., Souderton, Pa. 18964.

Mennonite Hospital, Bloomington, Ill., opened its second 38-bed Long-Term Care Nursing Unit on Wednesday, July 7. The unit is located on the first floor of the hospital's new south wing. The first 38-bed unit was opened Dec. 17, 1970, and is now operating at total occupancy. The opening of this unit marks the completion of the three-story complex designed for the nonacute patient.

Lynford Hershey, director of the Minority Ministries Education Program for the past year on an experimental basis, has accepted a continuing assignment with the Minority Ministries Council. A new title, Director of Cross-Cultural Relations, has been chosen for Hershey's assignment to more accurately express the ongoing ministry of racial understanding and educational experiences being planned for predominately white Mennonite congregations across North America.

Seventh Annual Missionary Photography Seminar, presented by Ken Anderson Films of Winona Lake, Ind., will be held Dec. 7-9, at Winona Lake. The seminar is offered free of charge to delegates interested not only in photography, but in better ways of communication. Write: Mrs. Jill Lyon, Registrar, Ken Anderson Films, P.O. Box 618, Winona Lake, Ind. 46590.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I have before me your editorial in which you mention, "the eminent Quaker philosopher, Elton Trueblood."

I am not an expert on the history of the early church but it seems to me that in those days there was a dearth of "eminent philosophers" and a good supply of ordinary folk helping each other. Maybe that is why the history of the early church is so interesting and the history of the contemporary churches so devoid of interest.

Or perhaps, I am prejudiced. All I ever learned about the love of God was from ordinary everyday folk, I never learned anything from "authorities in their field" or "outstanding men." Maybe "eminent philosophers" are necessary. Maybe they get so eminent that they can only understand and be understood by other eminent thinkers, so they need each other just like common folk. . . .

I have a burning conviction that the church needs to be all of us listening to each other and that the love of God is better expressed in the shine of our eyes than it is in the shine of anybody's intellect. — Bailey R. Frank, West Hartford, Vt.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bontrager, Floyd and Nancy (Miller), Middlebury, Ind., second son, Rydell Dean, May 14, 1971.

Brenneman, Lawrence and Judith (Livengood), Pinto, Md., first child, Krista Beth, July 12, 1971.

Brenneman, Robert and Rachel (Cross), Belleville, Pa., first child, Conrad George, June 26, 1971.

Delagrange, Eldon and Sharon (Yoder), Spencer, Ind., third son, Jonathan Wade, July 18, 1971.

Eby, Galen R. and Virginia (Lapp), Chambersburg, Pa., third child, second daughter, Vonda Marie, July 20, 1971.

Hooper, Aaron B. and Mary Jane (Kreider), Leola, Pa., second child, first daughter, Kristen Lynette, July 12, 1971.

Hutchison, Larry and Linda (Ashby), Bannock, Ohio, second child, first daughter, Bobbie Jo, July 11, 1971.

Landis, Paul G. and Suzanne (Christophel), Goshen, Ind., fourth child, first son, Philip Christophel, July 9, 1971.

Lehman, John D. and Lois C. (Lehman), Chambersburg, Pa., second son, Kelvin Evon, June 25, 1971.

Lind, Kenneth and Anna Lois (Longacre), Windsor, Vt., first child, Andrea Kay, Mar. 11, 1971.

Martin, Dwayne and Pat (Hooley), Palapye, Botswana, a daughter, Kristina Lynn Boitumelo, May 3, 1971.

Miller, Lester and Mary (Stidham), Houston, Del., fourth child, Rachel Kaye, July 11, 1971.

Pfife, Norman and Karon (Book), Rockford, Ill., second daughter, Shannon Laurel, May 9, 1971.

Richer, Allen and Siegrid (Shroder), Wauseon, Ohio, first child, Mary Helen, July 19, 1971.

Riegsecker, Robert and Sandra (Emmert), Goshen, Ind., third child, second daughter, Lori Marie, July 8, 1971.

Smeltzer, Joe and Candy (Trousley), Littleton, Col., second daughter, Julie Ann, July 6, 1971.

Stoltzfus, Harvey and Lillian (Stoltzfus), Elverston, Pa., sixth child, third son, John Michael, June 16, 1971.

Wagler, Dale and Doris (Stoll), Mark Center, Ohio, first child, Michele Ann, July 11, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Berkshire — Suter. — Allen Berkshire and Diana Suter, both from Harrisonburg, Va., Chicago Avenue cong., by Samuel Janzen, July 18, 1971.

Emmert — Steckley. — Duane Emmert, Sweet Home, Ore., Sweet Home cong., and Linda Steckley, Albany, Ore., Albany cong., by Eugene C. Garber, July 10, 1971.

Hartman — Jantzi. — Dwight L. Hartman, Elida, Ohio, Pike cong., and Virginia Rose Jantzi, Au Gres, Mich., Riverside cong., by Merlin Good and Elmer R. Jantzi, July 17, 1971.

Horning — Clymer. — Carl E. Horning, Lebanon, Pa., Kralls cong., and Erma L. Clymer, Manheim, Pa., Oak Shade cong., by H. Raymond Charles, July 10, 1971.

Linder — Beachy. — Norman Linder, Louisville, Ohio, Beech cong., and Marilyn Beachy, Hartville, Ohio, Hartville cong., by Richard F. Ross, July 17, 1971.

Macon — Grimes. — Gunsalla Macon and Beatrice Grimes, both of the Diamond Street cong., Philadelphia, Pa., by Luke G. Stoltzfus and Herman Douglas, July 17, 1971.

Schultz — Zehr. — Roy W. Schultz, Millbank, Ont., Poole cong., and Brenda A. Zehr, East Zorra, Ont., Cassel cong., by Vernon B. Zehr, June 26, 1971.

Witmer — Martin. — Scott Glenn Witmer, Breinigsville, Pa., Zion cong., and Freda Faye Martin, Greencastle, Pa., Cedar Grove cong., by Nelson L. Martin, July 8, 1971.

Yoder — Hunsberger. — Dean Yoder, Hollsopple, Pa., Kaufman cong., and Juanita Hunsberger, Doylestown, Pa., Doylestown cong., by Roy Bucher and Harry Shetler, July 3, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Derstine, David, Sr., son of Henry C. and Mary (Detweiler) Derstine, was born in Montgomery Co., Pa., Aug. 18, 1895; died of a cerebral hemorrhage at Grand View Hospital, Sellersville, Pa., July 12, 1971; aged 75 y. 10 m. 24 d. In 1922 he was married to Araminta Fuss, who preceded him in death, May 7, 1924. On Sept. 20, 1925, he was married to Mabel (High) Swartley, who survives. Also surviving are one son (David, Jr.), 3 daughters (Edna — Mrs. John J. Hostetler, Thelma — Mrs. Wm. Swartzendruber, and Naomi — Mrs. Arlin Hunsberger), one stepson (Howard Swartley), one foster son (Joseph Cressman), 18 grandchildren, and 2 great-grandchildren. He was a member of the Blooming Glen Mennonite Church, where funeral services were held July 16, in charge of Richard C. Detweiler and Curtis Bergey; interment in Franconia Mennonite Church Cemetery.

Gingerich, Vina J., daughter of Jacob and Anna (Swartzendruber) Yoder, was born near Wellman, Iowa, Dec. 13, 1894; died at Mercy Hospital, Iowa City, Iowa, June 21, 1971; aged 76 y. 6 m. 8 d. On June 24, 1917, she was married to Arthur C. Gingerich, who preceded her in death Nov. 28, 1970. Surviving is one daughter (Evelyn — Mrs. John D. Abromski), two grandchildren, and two foster sons (Wallace and Stanley Eash). One son (Cecil) and six sisters preceded her in death. She was a member of the Wellman Mennonite Church, where memorial services were held June 23, in charge of Noah Landis and Dean Swartzendruber.

Graber, Barbra, daughter of Joseph and Verena (Widmer) Rich, was born near Noble, Iowa, Aug. 17, 1891; died in Iowa City, Iowa, July 13, 1971; aged 79 y. 10 m. 26 d. On Jan. 30, 1912, she was married to Joseph Graber, who survives. Also surviving are 10 children (Beulah Mae — Mrs. Dale Swartzendruber, Sara Lu — Mrs. Charles Frederick, Lois — Mrs. Wilbur Swartzendruber, Berniece — Mrs. Max Roth, Rachel — Mrs. Roger Wyse, Virgil, Willis, Clarence, Raymond, and Welma — Mrs. Boyd Nelson), 38 grandchildren, 4 great-grandchildren, and one sister (Lena — Mrs. Lester Krabill). One sister (Sarah — Mrs. P. J. Graber) preceded her in death. She was a member of the Sugar Creek Mennonite Church. Interment in Wayland, Iowa, July 15.

Huber, Lillie B., daughter of Isaac R. and Mary (Brubaker) Landis, was born in Manheim Twp., Pa., Nov. 20, 1889; died at the Lancaster (Pa.) General Hospital after a two-month illness, Feb. 4, 1971; aged 81 y. 2 m. 15 d. On Jan. 25, 1921, she was married to David S. Huber, who survives. Also surviving is one brother (Elmer B. Landis). She was a member of the Landis Valley Mennonite Church, where funeral services were held Feb. 7, in charge of Elam Stauffer, Ira D. Landis, and Levi Weaver; interment in the adjoining cemetery.

Hunsicker, Della, daughter of Wm. C. and Mary Ann Moyer, was born in Bucks Co., Pa., Mar. 7, 1879; died of a cardiac arrest at Eastern Mennonite Home, Souderton, Pa., July 7, 1971; aged 92 y. 4 m. On Dec. 6, 1902, she was married to Leidy D. Hunsicker, who preceded her in death, May 2, 1954. Surviving are 2 sons (Paul M. and Harley M.), 4 grandchildren, 7 great-grandchildren and one brother (Norman). One son (Alvin) died in infancy. She was a member of the Blooming Glen Mennonite Church, where funeral services were held July 11, in charge of David F. Derstine, Jr.; interment in the adjoining cemetery.

Jantzi, Jacob B., son of John G. and Kathryn Brenneman Jantzi, was born near Tavistock, Ont., May 8, 1881; died at the Brunner Rest Home, May 14, 1971; aged 90 y. 6 d. On Dec. 1, 1903, he was married to Magdalena Wagler, who

preceded him in death, Aug. 31, 1941. On Nov. 7, 1943, he was married to Fanny Lichty, who died July 22, 1963. Surviving are 4 sons (Simeon, Elias, Aaron, and Samuel), one daughter (Miriam — Mrs. Irvin Nafziger), 23 grandchildren, and 37 great-grandchildren. He was preceded in death by 2 sons (Tobias and Benjamin), one daughter (Leah), 4 sisters, and one brother. He was a member of the Maple View Mennonite Church, where funeral services were held May 16, in charge of Alvin Leis and Stevanus Gerber; interment in adjoining cemetery.

Leis, John B., son of Noah and Catherine (Brunk) Leis, was born near Wellesley, Ont., Jan. 22, 1876; died at St. Mary's Hospital, Kitchener, Ont., June 27, 1971; aged 95 y. 5 m. 5 d. On Jan. 9, 1899, he was married to Barbara Gascho, who preceded him in death Nov. 28, 1918. On June 28, 1921, he was married to Sarah Steinman, who died Dec. 25, 1921. Surviving are 6 sons (John, Allan, Abner, Alvin, Norman, and Ervin), 4 daughters (Salome, Emma — Mrs. Aaron Gascho, Katie — Mrs. Elmer Lebold, and Alma — Mrs. Clarence Roth), one stepdaughter (Edna — Mrs. John Roth), 44 grandchildren, 103 great-grandchildren, one great-great-grandchild, and one brother (Joseph). He was preceded in death by 4 daughters, 2 brothers, and 2 sisters. He was a member of the Maple View Mennonite Church, where funeral services were held June 29, in charge of Jacob Roes and Ralph Lebold; interment in the adjoining cemetery.

Morris, Hazel W., daughter of William and Cora (Cram) Miller, was born at Bellows Falls, Vt., Jan. 4, 1892; died of a heart attack at Mary Hitchcock Memorial Hospital, Hanover, N.H., July 8, 1971; aged 79 y. 6 m. 4 d. On July 23, 1919, she was married to Carroll Morris, who preceded her in death Jan. 13, 1967. Surviving are one son (Sabin), one daughter (Dorothy Wilson), 5 grandchildren, and 2 great-grandchildren. She was a member of the Bartonville Mennonite Church, where funeral services were held July 11, in charge of Kenneth Benner; interment in the Oakhill Cemetery, Bellows Falls, Vt.

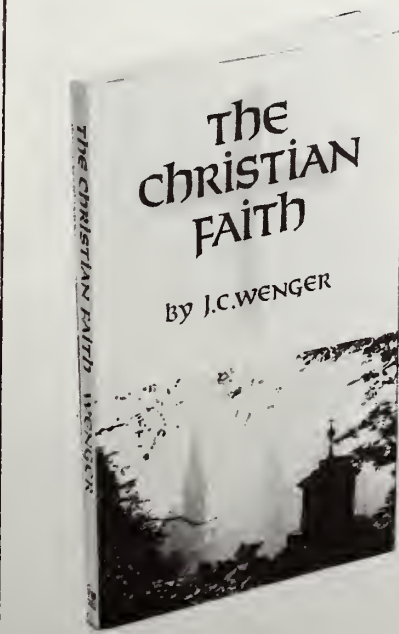
Moser, John R., son of Philip and Katie (Roggie) Moser, was born at Kirschnerville, Ont., Sept. 15, 1891; died following surgery at the Lewis Co., General Hospital, July 5, 1971; aged 79 y. 9 m. 20 d. On June 29, 1922, he was married to Katie Leis, who survives. Also surviving

are 4 daughters (Nelda — Mrs. Dannie Steria, Eleanor Moser, Betty — Mrs. Beryl Lehman, and Ruth — Mrs. Derwood Widrick), 3 sons (Nelson, Robert, and Wilbur), 2 sisters (Martha — Mrs. Chris Zehr and Veronica Moser), and one brother (Menno). He was a member of the Croghan Mennonite Church, where funeral services were held July 7, in charge of Milton Zehr and Richard J. Zehr; interment in the Croghan Cemetery.

Oswald, Elizabeth, daughter of Joseph and Katherine (Birky), was born near Delavan, Ill., Nov. 2, 1882; died at her home after a lingering illness June 30, 1971; aged 88 y. 7 m. 28 d. On Sept. 7, 1902, she was married to Christian S. Oswald, who preceded her in death in 1948. Surviving are 9 children (Alvin, Dorothy — Mrs. Lloyd Schweitzer, Katherine, Mary — Mrs. Emery Kauffman, Sadie, Paul, Rhoda, Emanuel, and Leland), 26 grandchildren, 42 great-grandchildren, 2 brothers, and 2 sisters. She was preceded in death by 3 brothers, 2 sisters, and 7 grandchildren. She was a member of the Salem Mennonite Church, Shickley, Neb., where funeral services were held July 2, in charge of Peter Kennel, Lee Schlegel, and Fred Reeb; interment in the nearby cemetery.

Philleo, Barbara D., daughter of Samuel and Dianne (Musselman) Dehra, was born at Souderton, Pa., July 3, 1905; died of a heart attack at Rockingham Memorial Hospital, Bellows Falls, Vt., June 1, 1971; aged 65 y. 10 m. 29 d. On Mar. 27, 1954, she was married to William Philleo, who survives. She was a member of the Bartonville Mennonite Church, Bartonville, Vt., where funeral services were held June 3, in charge of Kenneth Benner. Services were also held at the Finland Mennonite Church June 5, in charge of Winfield Ruth; interment in the Franconia Mennonite Church Cemetery.

Smoker, Crist A., son of Christian K. and Mary (Byler) Smoker, was born at Belleville, Pa., July 25, 1894; died at Belleville, Pa., July 3, 1971; aged 76 y. 11 m. 8 d. On Dec. 6, 1917, he was married to Frona R. —, who preceded him in death Oct. 3, 1967. Surviving are 2 sons (Paul D. and Mark J.), one daughter (Leah — Mrs. Roy Russler), 9 grandchildren, 8 great-grandchildren, 5 sisters (Mrs. Barbara Yoder, Fannie — Mrs. Joseph Stoltzfus, Mamie — Mrs. Daniel Wagner, Cora — Mrs. Paul Stoltzfus, and Dora — Mrs. Jay Huey), and 2




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brothers (John L. and Alpheus). He was a member of the Locust Grove Mennonite Church, where funeral services were held July 7, in charge of Sam Glick and Erie Renno; interment in Locust Grove Cemetery.

Sommers, Manasses C., son of Christian and Catherine S. (Miller) Sommers, was born at Walnut Creek, Ohio, Nov. 25, 1887; died at his home at Walnut Creek, Ohio, July 7, 1971; aged 83 y. 7 m. 12 d. He was married to Alta Gerber, who died in 1923. He was married to Sarah Mishler, who died in 1932. On Jan. 16, 1937, he was married to Barbara Miller, who survives. Also surviving are 4 daughters (Alma — Mrs. Dan Kandle, Verba — Mrs. Monroe Gerber, Manona — Mrs. Chester Sundheimer, and Beulah — Mrs. Paul Flinner), 4 stepsons (Howard, Lloyd Mishler, Henry S., and Ora C. Miller), 2 stepdaughters (Oleta — Mrs. Marvin Lehman and Esther — Mrs. Walter Wyss), 32 grandchildren, and 32 great-grandchildren. He was a member of the Walnut Creek Mennonite Church, where funeral services were held July 10, in charge of Paul R. Miller; interment in the church cemetery.

Springer, Alvin E., son of Peter and Emma (Esch) Springer, was born at Metamora, Ill., Jan. 30, 1902; died of a heart ailment at the Methodist Hospital, Peoria, Ill., July 8, 1971; aged 69 y. 5 m. 8 d. Surviving are 2 sisters (Alvina Springer and Martha — Mrs. Emanuel Neuman) and one brother (Raymond). He was a member of the Metamora Mennonite Church, where funeral services were held July 11, in charge of Milo Kauffman; interment in the Hickory Point Cemetery.

Stoneberger, Pearl, daughter of James and Kizzie (Herring) Dofflemyer, was born in Virginia, June 9, 1899; died at Elkton, Va., June 7, 1971; aged 71 y. 11 m. 29 d. She was married to Elmer Frazier, who preceded her in death. Later she was married to Charles L. (Dick) Stoneberger, who also preceded her in death. Surviving are 2 sons (Columbus R. Frazier and Charles E. Stoneberger) 3 daughters (Mrs. Marie Frazier, Mrs. Ruby L. Frazier, and Mrs. Mary Turner), one sister (Mrs. Marvin L. Campbell), one brother (Oscar Dofflemyer), and a half brother (J. R. Dofflemyer). She was a member of the Elkton Mennonite Church, where funeral services were conducted June 10, in charge of Harold Lahman and Mahlon Blosser; interment in the Elk Run Cemetery.

Calendar

Iowa-Nebraska Conference Annual Sessions, Wellman, Iowa, Aug. 10-12.
Ohio MYF Convention at Bluffton College, Bluffton, Ohio, Aug. 13-15.
Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.; Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18, Mennonite General Assembly, Aug. 18, 19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Washington-Franklin Conference Annual Session, Aug. 26.
Washington-Franklin Conference Session, Hagerstown, Md., Sept. 8.
Lancaster Conference Fall Session, Mellinger Church, Lancaster, Pa., Sept. 16.
Churchwide Youth Council, Chicago, Ill., Sept. 24-26.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Germantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Germantown, Pa., Oct. 9.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

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Cover photo by Paul Schrock

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The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.00 per year, three years for \$15.75. For Every Home Plan: \$5.00 per year mailed to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15683. Lithographed in United States.

GOSPEL HERALD

Tuesday, August 17, 1971

Volume LXIV, Number 32



Christ's Peacemaking Way

By Art Smoker

I am a conscientious objector. This means I have chosen not to participate in war or violence in any form that endangers directly or indirectly the life of another human being.

Why have I taken this position? Because I am a Christian. Let me explain.

When I received Jesus Christ into my life He set me free from the prison of myself. It was like being born all over again — from above. By His death and resurrection I was given new life — life which goes on forever.

Saying "yes" to Jesus Christ meant placing myself under the orders of a new commanding officer. It meant recognizing Jesus not only as Savior, but allowing Him to become LORD of my life. In reality I became a citizen in a new kingdom, the kingdom of God. That kingdom will come in fullest measure in the future when the kingdoms of this world are no more. But the kingdom of God is also here NOW. In His teaching ministry Jesus often announced the coming of the kingdom of God. Just as any nation is *people*, so the kingdom of God is people — those who make up the body of Christ, His church.

What does it mean to be a citizen in God's kingdom? It means very simply believing in Jesus to the extent of living His life-style in all human relationships. It means not only talking about Jesus and inviting others to become members of His kingdom. It means demonstrating visibly in action the key mark of a kingdom of God citizen — agape love, that kind of love which continually pours itself out in service to others. It means obeying the command of Jesus to love God and love my neighbor.

For me this had radical implications. I have discovered that being a disciple of Jesus Christ is not only a spiritual thing. It is also highly political. I am called to pledge absolute allegiance and obedience to Him.

That raises real problems. I am a citizen not only in God's kingdom but also in the United States of America. What happens when the orders I receive from one conflict with the orders I receive from the other? For me it means taking the words of Jesus seriously when He told His disciples to put His kingdom *first*. I notice that they obeyed. Acts 5:29.

Let me be specific. The United States of America requires that I give at least two years of my life in service to my country. My government is in essence saying, "Political relationships in this world are based upon POWER. It is possible to maintain internal national security only as you unitedly join other citizens to help maintain that security by taking up arms. You are commanded to go to war if necessary to protect your fellow citizens."

That stance conflicts sharply with my position as a citizen in God's kingdom.

Jesus says, "Relationships in God's kingdom are based not upon FORCE POWER but upon LOVE, not only for the friendly, but also for the enemy."

"You have heard that it was said, 'Love your friends, hate your enemies.' But now I tell you: love your enemies, and pray for those who mistreat you, so that you will become the sons of your Father in heaven" (Mt. 5:43-45).*

Jesus demonstrated this stance in His own life. But He did so with strength, not weakness. He was not passive in His relationships. He could and did become angry with dishonest people who on one hand rigidly required keeping the law but whose basic motivation was selfishness rather than self-giving love. He did not tolerate the misuse of the temple. He was firm in chasing out the money changers and their wares. And we cannot deduce from that incident that Jesus condones war (though many Christians, seeking to justify participation in war, have tried to do so).

The last twenty-four hours in Jesus' life demonstrate most vividly His stance.

When, during the Last Supper, His disciples began arguing among themselves about who was greatest in the kingdom of God, Jesus said pointedly, "The kings of this world have power over their people, and the rulers are called 'Friends of the People.' But this is not the way it is with you; rather, the greatest one among you must be like the youngest, and the leader must be like the servant" (Lk. 22:25, 26).

Then Jesus proceeded to demonstrate what He meant by washing the dirty feet of His disciples. John 13. Later the same evening Jesus seems to have allowed His disciples to take a couple of swords with them to Gethsemane. But when Peter proceeded to use one, Jesus sternly rebuked him and bound up the wounds Peter had caused. Luke 22:35-38, 49-53.

Art Smoker, Scottdale, Pa., is youth secretary for the Mennonite Church. He was asked to write the above article for *Insight*, youth magazine of the Christian Reformed Church.

When Pilate questioned Jesus about His claims to be a king, Jesus replied, "My kingdom does not belong to this world; if my kingdom belonged to this world, my followers would fight to keep me from being handed over to the Jews" (Jn. 18:36). Jesus renounced the use of armed might in His kingdom.

Rather than fighting His enemies, Jesus loved them. Even on the cross He prayed, "Forgive them, Father! They don't know what they are doing" (Lk. 23:34). Jesus ultimately died. Did His nonviolence, His active demonstration of servanthood love work? To those outside the kingdom of God He was a failure. But in dying He conquered death by rising victoriously from the dead. It took a death to bring a resurrection and the real coming of the kingdom!

Jesus' life-style is clear. So is His lordship in God's kingdom. And so is my participation in that kingdom as a citizen, yes, a *son* of God. I have no choice but to take with utmost seriousness the example of Jesus the peacemaker. I have no choice but to obey His call and follow in His footsteps.

Several implications fall from my decision. First, as a citizen in God's kingdom where the politics are those of cross-bearing love, I am called to renounce participation in all wars, even those wars which some call just. My weapons are not gunpowder and bombs but the Holy Spirit and the Word of God. There is a very practical reason for this. God's kingdom is not confined to the United States or even the free world. It is universal.

I have Christian brothers and sisters in Cuba, behind the Iron Curtain, in Russia, in East Germany, in North Vietnam. How can I possibly take up arms to kill another son of God who happens to be located in a political system at enmity with that of the United States? To do so makes mockery of our unity in Jesus Christ.

To many Christians, my position runs counter to Paul's admonition that "everyone must obey the state authorities . . ." in Romans 13. I notice, however, that he places those words in the middle of a larger passage dealing with self-giving love. In Romans 12:17-21 Paul commands me not to seek revenge over my enemies but to love them. Pronouncing judgment is God's business, not mine. I am called to "live at peace with all men." In Romans 13:8-14 Paul repeats a command of Jesus which lies at the very heart of the gospel, "Love your neighbor as yourself." And he concludes the whole passage with the caution that I must conduct myself as a child of light by taking up the weapons of the Lord Jesus Christ — the Word of God and a peace-making servanthood life-style.

I do not take Paul's words in Romans 13:1-7 lightly. To do all I can to respect and honor the authority of the state only makes sense so that peace and order can be main-

tained. But when the state commands me to violate the love principle by taking human life, I have no choice but to say, "My citizenship in God's kingdom calls me to love even my enemies. In His kingdom to take human life is evil. I must obey God rather than men."

In the second place, the fact that I have chosen not to bear arms in obedience to Jesus Christ does not mean that I take a passive or even primarily "nonresistant" stance in the world. Rather, my task is to join other peacemakers to work actively to bring about reconciliation between men and God and men with each other.

"What would you do," I am sometimes asked, "if someone attacked your wife or a close friend? Aren't you responsible to defend them?"

My calling is to love my neighbors and to love my enemies. I would most certainly do all that I could to prevent an enemy from molesting my wife or friend. But if I take Jesus seriously when He says "love your enemies" my efforts would have to stop short of taking his life. How can I love an enemy by killing him? Love for both attacker and attacked in a situation like that would demand giving my own life if necessary by standing between the two. That is the stance Jesus took by going to the cross. He calls me to be Christian by doing the same.

This position can be taken by Christians even when nations are at war with one another. Fortunately, in the United States to refuse participation in war is perfectly legal. Conscientious objection is recognized as a valid position. During World War I when all men were conscripted and inducted into the armed forces regardless of conviction, members of the peace churches (Mennonites, Brethren, Quakers) and others refused to wear the military uniform or to engage in training procedures. Many were persecuted. Some even died at the hands of petty officers. High government officials were chagrined. Allowance was made for these men to exercise freedom of conscience. During World War II conscientious objectors were allowed to serve in civilian programs designed to promote the public welfare. And this tolerance has since been incorporated into each Selective Service Act passed by Congress.

How does a conscientious objector work positively and actively to bring reconciliation where there is strife and conflict?

During World War II conscientious objectors worked in mental hospitals. Using loving care in their relationships with patients they helped bring about a revolution in the field of mental health in this nation, the effects of which are still being felt.

Today young men and women are serving in Vietnam. They are not serving with the U.S. military machine but have volunteered two and three years of service with organizations like Vietnam Christian Service and International Voluntary Service. Instead of dropping bombs and shooting rifles they are binding up the wounds of war — serving as


doctors and nurses in hospitals, distributing food and clothing to refugees, teaching homemaking skills to women, helping men reclaim bombed-over cropland, spending hours with diplomats seeking to persuade them to end the fighting and move toward peace.

Other young men and women serve in the cause of peace at other locations around the world — seeking to bring reconciliation between blacks and whites in the U.S. inner city; training men to dig wells in drought-stricken India; reducing ignorance and illiteracy in Africa, Asia, and South America; teaching productive agricultural methods to nationals in lands where per capita income scrapes rock bottom and population growth is astronomical. These young men and women are building bridges of love rather than bearing destruction, death, and sorrow. They choose the Christian way.

In the third place, peacemaking action needs to be accompanied by interpretation. As a Christian I am called to proclaim the Jesus way to those who do not accept Him fully as Lord.

Members in the kingdom of God are called to a prophetic ministry to the governments they find themselves related to. That means voicing protest when governments overstep the bounds of their authority to maintain peace within their own borders and engage one another in war. Part of my own witness in this regard has been to sign the People's Peace Treaty drawn up mutually by students from the United States and North and South Vietnam. In so doing I witness to humanity that as a disciple of Jesus I am at peace with all men everywhere. *I have no enemies.*

It is not easy to live a peacemaking life-style and to know how to speak a peacemaking word in a war-torn world. I cannot do this alone. I need around me a fellowship of believers who also walk Christ's way of peace. Together we call other Christians to join us so that our voice and action may proclaim loudly — even unto death — that Jesus is Lord, that we are citizens in God's kingdom, and that all men can relax in our presence because we love them and refuse to take up arms against even our enemies.

My questions are not all answered. I discover that walking Christ's way means facing more and more difficult questions. If I cannot take human life, can I consistently pay the military arm of the government to do so? What about conscription itself? Is it just for a nation to wage undeclared war and enslave young men, especially those who are black and poor, to be cannon fodder? Shall I accept peacemaking alternatives within the Selective Service System or has the time come to dissociate myself from that system to make a clearer witness to the way of love and accept the consequences of a prison sentence? I think, pray, study the Bible, and discuss with Christian brothers and sisters. What does it mean to be a peacemaker NOW? 

Small Congregation Power

It is time both to repent and to affirm. Repentance should come from some denominational boards and agencies for their treatment of the small congregations in the brotherhood. If the repenting is done honestly affirmation of the small congregation can begin authentically. Then those congregations discriminated against because their membership is small can stand tall again and the entire brotherhood will see a fresh demonstration of small congregation power.

Quite certainly the discrimination practiced against the little churches has been largely unintentional. Yet that being the nature of discrimination does not change the situation.

Often in the planning of denominational programs the small congregation is ignored. The worst form of discrimination, I am told, is to completely ignore. It is even worse for a Canadian to sit beside an Indian and act as if he doesn't exist than for a white person to tell a black in a southern state to give up his seat. In the second instance at least the person was recognized. Small congregations have often been ignored because they fitted so poorly into the grand plans of denominational strategists.

Nearly as bad is the promoted program model or full-orbed Christian education package that is just too much for the little church. Equally disquieting is the sight of a struggling small congregation obediently doing everything suggested but unable because of it to do anything more than maintain an overabundance of machinery.

There are a great many small congregations in the brotherhood. Seventy-two percent of our organized churches have less than 100 members. Much is happening in little churches. A lot of leadership has come from them. God has done great things through them. But surely we have not yet seen all of the potential that could emerge if the small congregation were affirmed more fully.

The first thing we often do with a big congregation to make it function effectively is to divide it up into a number of little congregations. The small congregation is already there. It has a built-in opportunity to be flexible. It can be more free to try new forms of worship. People already know each other's gifts. The process toward consensus on a total congregational issue can be shorter. Relationships can be more intimate and face-to-face, thus "church" in its truest sense can happen more often. Response to immediate needs both within and beyond the congregation can be quicker.

I for one intend to affirm what God is doing in and through the small congregations in the brotherhood.

— Arnold Cressman

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Woe to Those at Ease

W. T. Purkhiser, editor of *Herald of Holiness*, quotes a pastor who points out that "From Old Testament times till now a secure, stable, undisturbed, and unruffled church has meant spiritual death. That's why the prophet Amos came thundering to the sleek establishment of his day: 'Woe to them that are at ease in Zion!' That's why Jesus stung the consciences of the comfortable with His demand that eyes be opened to the misery of a neighbor, and ears sensitive to the call for compassion."

Being "at ease" in this sense refers to a lack of concern about that which really matters. It does not mean we should not receive strength and solace when we worship. We should be restored spiritually. Yet one of the greatest sins is the trading of real spiritual life and vitality for an established form of security which demands no commitment. It is the exchanging of compassion for the safety of unconcern and uninvolvedness. It is consuming on ourselves that which should care for others.

When is a church at ease? A church is at ease . . .

- When it sees spiritual, physical, and social needs, and even discusses such in depth, yet does little or nothing specifically or sacrificially to relieve them.

- When it is annoyed by those who stir its conscience.

- When it feels hurt or threatened if its program or patterns of operation are questioned.

- When there are those in its community who have soul or body needs and yet are left unnoticed or uncontacted.

- When it becomes more concerned about being served than with serving.

- When it is more interested in its committees or organization than its people.

- When giving this year is approximately the same as last year.

- When worship becomes so regularized, times of testimony seem out of place.

- When prayers are said without a feeling of fervency and love.

- When tears are absent in service after service.

- When Bible study involves only a small few.

- When the community outside the church does not know what is said or done inside the church.

- When members think of the pastor as the one who is supposed to do the praying, preaching, and Bible study.

- When working for the church replaces working as the church.

- When the differences between church members and non-Christians are difficult to discern.

- When there is resistance to those who speak against the sins in the church or in the community.

- When it is content to deal with social needs without

dealing with spiritual needs.

- When it likes everything settled and predetermined in its services and is disturbed if things are not as usual.

- When it has an inner fear of a new work of God through the Spirit.

- When it can look at the wealthy or the poor in its midst and feel comfortable.

- When it respects the word of the questionably rich above the word of the godly poor.

- When it can allow any sin among its members without fasting and prayer.

- When it cannot point specifically to a miracle of God among its members in the last year. — D.

Permissive Man— Permissive God

Without adherence to revealed truth man has always made God like unto himself. So man in his lust builds temples for prostitutes and imagines a god who lives in and loves immorality. Man in his covetousness conceives of god as one who rewards the righteous by giving gold and riches of every kind. Man in his hatred for his fellowman forms a god who hates his enemies and who loves to take vengeance on anyone who crosses his path.

Today we who live in a permissive society, have created a permissive god. We love our own thing regardless what it does to others or even to ourselves. The present moment, the "now," is what counts and our god must conform to our wishes no matter how damning they may be. He must bless our doings no matter how dishonest or dissipating they are. He must give us heaven no matter how we reject His company or His will now.

But we really can't change God or His word. He is love, merciful, and long-suffering. He is also just, righteous, and no respecter of persons. He is no more permissive of wrong than in the past. And we dare not seek to make Him over to fit our desires. He is unchanging. By the very nature of sin, and of a holy God, every sin large or small will be punished. God does not, as we try to imagine, smile or wink at any sin.

God of the Scriptures does bring His justice and mercy together in Jesus Christ. For those who accept His provision for salvation His justice is carried out in the punishment of sin through the cross, the death of Christ. In the cross also we see His mercy. But the cross also says that God is not a permissive parent even though our society, which seeks to sanction sin, seems to think so. — D.

God's Altar and Race Relations

By Lyn Hershey

"So if you are about to offer your gift to God at the altar and there you remember that your brother has something against you, leave your gift there in front of the altar and go at once to make peace with your brother; then come back and offer your gift to God" (Mt. 5:23, 24).^o

When we as a Mennonite Church seriously consider these verses in relationship to the minority person today, how many of us are worthy to be standing before the altar offering our gift?

It is not our sacrifices that God wants but mercy. Matthew 9:13. It is not our gift that God wants, but consideration of our fellowman. It is not worship that God wants from us, but love for all people. We must take careful notice that His Scripture does not say, "if you have deliberately, intentionally done something to offend your brother you should make it right," but it says, "[if] your brother has something against you, go make it right."

Make What Right?

The oppression of a people. The exclusion of a people from the good of the land. Wrong attitudes toward a people. We made it possible for our red, black, and brown brother to have something against us. Christians have a responsibility to "go and make it right."

The wrong that we have been active in or allowed to be active in our society is white racism. A belief that race is

the primary determinant of human traits and capabilities and that racial differences produce an inherent superiority of a particular race is Webster's definition of racism. Is it possible for a Christian to be a racist? Is it possible for a Mennonite Christian to be a racist?

To answer my first question, can a Christian be a racist? I refer you to Peter, Peter the apostle: Peter, a man who walked with Jesus; Peter, a man who was a Christian; Peter, a man who preached sermons where thousands believed in Jesus. In Acts 10, we have the story of Peter receiving a vision from God. This vision was given for a very specific reason. Peter felt that he had a special claim on God. Peter felt he was a member of a superior race, the only people of God. Peter was a racist. God had to deal specifically with Peter's attitude. Peter's response was, "I perceive that God is no respecter of persons."

Now for the second question I posed, "Can Mennonites be racist?" My answer is very frankly, yes! I believe that we can be and many are racist in the same way that Peter was, through ignorance of God's plan.

Love God and Brother

I have heard Mennonites say that they love God and are Christian, but admit that they have very negative attitudes toward minority people. According to the Bible this statement is contradictory, it is incorrect, it is a lie. "If someone says, 'I love God,' yet hates his brother, he is a liar. For he cannot love God, whom he has not seen, if he does not love his brother, whom he has seen. This, then, is the command that Christ gave us: he who loves God must love his brother also" (1 Jn. 4:20, 21).^o

You say that you love God, but are not willing to share your goods. You say that you love God, but are not willing to allow minority people to receive their due share of the abundant life. My Bible tells me this is not possible. "If a man is rich and sees his brother in need, yet closes his heart against his brother, how can he claim that he has love for God in his heart? My children! Our love should not be just words and talk; it must be true love, which shows itself in action" (1 Jn. 3:17, 18).^o

It is at this point that many of us white, Anglo, Mennonite immigrants part ways with Peter. When it was revealed that Peter was discriminating, he changed. Today we are being confronted with our racist attitudes, but we do not respond as Peter and repent, instead we try to justify our racist, superior attitudes.

There is no way, absolutely no way, that we can use the Bible to justify our superior attitudes. My fear is that

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we have been so molded by society around us that we cannot distinguish the true pattern of life the Bible sets forth. We are more concerned about pleasing man (the white establishment) than we are about obeying Jesus. We are more concerned about keeping peace with our fellow white man than doing justice. We have become so possessive of the material goods that God has allowed us to accumulate that we feel that they are ours. We forget that all there is belongs to God, and we are simply stewards responsible to God, the owner.

Where does one begin to "go at once to make peace with your brother." I, very sincerely, feel we must first consider our faith relationship to God. The fact the minority brother does have a legitimate reason to have something against us is evidence enough that we must consider our new birth experience. We should consider Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Because we are Mennonites is no guarantee of our remission of sins. Because we are white is no guarantee of the "remission of sins."

Yield to the Spirit

My second suggestion is to check ourselves in relationship to the second part of the same verse, "you shall receive the gift of the Holy Spirit." If you have truly repented and are baptized in the name of Jesus Christ you have then received the Holy Spirit. The reason I feel I must raise this question in the Mennonite Church today is because the evidence of the Holy Spirit is not always present. Negative attitudes toward minority people cannot be of the Holy Spirit. The question is not, as Christians have we received the Spirit? but, are we yielded to the Spirit? The evidence of the Spirit in our life is the fruits listed in Galatians 5:22, 23, "love, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance."

Providing we have met the above conditions we are ready to move on in becoming the salt of the earth, and the light of the world in relationship to the racial conflicts today.

How Make Peace?

If we are to make peace with the minority brother today we must, (1) "Confess your faults one to another, and pray one for another, that ye may be healed" (Jas. 5:16). We have already determined that you can have wrong attitudes even when you are Christian. We are now encouraged by James to do something about wrong attitudes and actions. Confess one to another. In the area of race relations we must confess that we have wrong attitudes.

(2) We have an example set for us in Luke 19:8, 9 that we must give serious consideration to if we are to be the salt of the earth, the light of the world. "Zacchaeus stood up and said to the Lord, 'Listen, sir! I will give half my belongings to the poor; and if I have cheated anyone, I will pay him back four times as much.' Jesus said to him, 'Salvation has come to this house today.'" Jesus' statement does not say that the means of salvation comes by giving half our goods to the poor and by giving back fourfold those we deceived. But He is saying that when we by faith receive salvation, we will want to share and as long as we are Christians we will want to continue to share what God is entrusting to us.

(3) If we are to be authentic today as Christians, we must become involved in moving society away from its racist practices thereby making it possible for all people to obtain the abundant life. As Christians, we must not be influenced by the world in its racist attitudes and practices. As the church we must live according to the dictates of Jesus and speak to the world on behalf of the oppressed minority citizens. It is my hope that we today will respond as Peter and definitely say that "God is no respecter of persons."

"First be reconciled to thy brother, and then come and offer thy gift."

*From *Good News for Modern Man* (TEV) © American Bible Society, New York, 1966.

WHAT'S IN A NAME?

In Scorn

What's in a name? The name you give to people when you're mad at them or don't like them tells more about you than about them. Good men often get bad names when they tell it like it is, and it hurts. That happened to Jesus. He told people, "You do not know God because you do not obey God's words." They called Him a "Samaritan," a communist of those days. They said, "Jesus, You got the devil in You!" My Jesus wasn't a communist because He believed in peace. He taught people to love as God loves. Jesus healed His enemies, as well as His friends. He prayed God to forgive the men who nailed Him to His dying place. He got a bad name for that too. But that didn't change Him. Bad names you get from people because you do good — don't hurt you! — Nelson E. Kauffman

The Dilemma of the Senior Citizen

By Moses Slabaugh

(Brother Slabaugh will be Director of Senior Citizens Retreat at Laurelville Church Center, August 30 — September 3).

Seniors are, most of them, a hearty lot and able to bring in their craft for a final docking. They are not dropouts in life, just in the evening of life and slowing it down. Man has two ingredients in life; time and energy. Both are running out for the Senior.

Seniors have done their share of populating and polluting in our world. Now in their old age the men of science are waking up and trying to reconcile modern technology with the balance of nature. True, grandma has given up the habit of having babies, but with all this talk of population explosion, Seniors have a sneaky feeling they are in the way. There used to be surplus food in this country, and if a Senior could eat three meals a day, he was considered an asset because he helped to use up the surplus. But now the place is crowded and polluted and Seniors wonder what they can do other than stop breathing and make a graceful exit.

Inflation has really hit the Seniors below the belt. Dollars they earned and stashed away for old age are sagging as fast as their Senior bodies. They can't change jobs nor strike. They are in the vise of a changing society and a changing economy and about the only weapons they have are shaking their heads and wishing for their own demise. They are aware what Marx prophesied. "Germany will fight herself to death; England will colonize herself to death; and America will spend herself to death." The anemic American dollar and the larcenous trend in man are a source of alarm for Seniors.

The Seniors' health is another dilemma. They suffer 40 percent more chronic illness than do those under age 65. Arthritis is a common tenant in the joints and is hard to evict. In fact, many Seniors are a walking collection of physical aches and pains. Health Education and Welfare is so reversed that, as one wag put it, "It's Wealth Education and Helfare." With the erosion of the American dollar and the Senior's weak body, the wag may have a point. Seniors don't boast of great physical prowess. They win no Oscars and about the only physical achievement they brag about is a successful trip to the bathroom. To look into the mirror, it becomes more and more difficult to believe that the good Lord created Seniors in His own image.

Perhaps the most frightening and threatening experience for Seniors is our changing culture. When they were young, old people were in the saddle. Now that they have become Seniors, youth is ruling the show. To be told that anybody over 30 is a hypocrite is a double insult to Seniors. The youth today, as they look out of their hairy shell, are a

mystery to the older generation. If the psyche is as mixed up on the inside as youth looks on the outside, then our world is in trouble. And to think of leaving the Seniors' accumulated possessions to the long-haired "now" generation is indeed a dilemma.

And what about the current sexual revolution? The Seniors can't comprehend it. The morals of our day are bewildering. They know sex is a storm and they came through the eye of that hurricane too, but the so-called sexual freedom to them is turning a tiger loose. Seniors believe the account in Genesis and what happened to Sodom and Gomorrah.

Another threatening change in our culture is the American characteristic of getting something for nothing. Seniors have work in the blood and they just cannot understand how we can go so soon from a production society to a consumer society. If anyone should be on the consumer end, it should be the Seniors. But the whole society wants to be consumers, and this worries Seniors.

If youth and parents think they have problems getting the things they want and need, the Seniors have the problem of getting rid of their accumulated possessions. It is a trauma to be separated from all that has meant comfort and security for the body. There are plenty of relatives, no doubt, who want those possessions, but what is the best stewardship? A lifetime of working and saving, and now with one stroke of the pen, dispose of them all through a will or some legal document? Sentiments are strong and Seniors have their struggles when it comes to disposing of their material possessions.

But don't pity them. Most oldsters have already come through trial and troubles and their dilemma is nothing new. There are a few barbed wire personalities who create a storm in their old age, but those are the persons who have always muddied the waters and there isn't much to do for them except love them and try to direct them to a peaceful end.

Most Seniors are calm at the helm and are steering for calm waters as much as possible. Faith has captured the concept of "Amazing grace," and Seniors are not afraid of the journey ahead. They have experienced a divine providence so often and they know they are not alone. Why should the future be a threat when the Chief Pilot is on board? A few dilemmas and some aggravations are part of life and God isn't about to raise a batch of human cream puffs by having His own live on Easy Street. God makes mushrooms overnight, but veterans of the faith come by a longer process. So Seniors accept their lot as that part of life when God is putting on a few finishing touches. They take time for Senior retreats to share their faith and prepare for the finals.



When the Light Shines Through

A little boy, when asked if he knew what a saint was, answered, "Sure. They're the men the light shines through!"

How true! The real saints we know are those people who somehow send a rainbow's delicate hues across the clouds of life, who can replace a frown on our brows with a smile on our lips, who make a star to shine in the darkest midnight, who cause the beauty of a flower to illumine the ugliness of the weed patch, who send a song ringing through our hearts, who make us thrill to the mere joy of being alive, who challenge us to nobler ideals and higher aspirations.

According to legend, the angels in heaven, observing the beauty of a noted bishop's life, offered him the power to heal the sick, or to convert sinners. The old bishop declined, saying, "The thing I most desire is that God would bestow upon me the gift of doing a great deal of good without even knowing it myself." Consequently, as the bishop walked upon the earth, wherever his shadow fell, the hearts of men were cheered, little children laughed, and tired men rested.

Each of us can be a man or woman whom the light shines through.

Wit and Wisdom

In youth we want to change the world. In old age we want to change youth.

What a terrific din there would be if we all made as much noise when things go right as when things go wrong.

The teaching profession is the only profession that has no definition for malpractice. — Merimon Cuninggim.

There are three distinct forces which can lead a child toward drugs: parental discord; the individual seeking experience, oblivion, or personality change; powerful, intense peer pressures in a perverted interpretation of the pursuit of happiness. The disorder resembles immediate need for gratification as seen in infancy. — Robert Senior.

A six-year-old girl submitted the following composition on "people" to her teacher.

"People are composed of girls and boys, also men and women. Boys are no good at all until they grow up and get married. Men who don't get married are no good either. Boys are an awful bother. They want everything they see except soap. My ma is a woman, and my pa is a man. A woman is a grown up girl with children. My pa is such a

nice man that I think he must have been a girl when he was a boy."

Gas attendant to woman motorist with dented fender: "I don't know if I should sell you any gasoline or not. It looks to me like you've had enough already."

We think we've finally figured out why Robin Hood robbed only the rich. The poor had no money.

Heredity has been defined as "what makes the mother and father of teenage college students wonder a little about each other."

People who refuse to become involved in the problems and needs of their community are like the two men shipwrecked in a lifeboat. From their end of the boat they watched those at the other end bailing furiously to keep the boat afloat. One of the men said to the other, "Thank heaven the hole is not in our end of the boat."

Rich Man, Poor Man

A certain rich man once happened to travel through a poverty-stricken town in this country and he was moved by what he saw as he passed through the town. So he wrote to a minister of the town and a trust fund was established, the proceeds of which will buy Christmas presents for the poor children of the town for many years to come.

It chanced that a poor man traveled through the town and he too was moved by what he saw. So he stayed over in the town for a week or so and shared with the people of the town, listening to their problems and trying to encourage them from the store of faith and compassion in his heart for he had naught else to give them.

I ask you, fellow Christian, who is following Whom?

— Bailey Frank

Whisperings in the Wind

*The wind blows, but no man
knows from whence it comes.*

*It lifts the drooping heads
of the lowly flowers,
It rocks the cradle of the fledgling
in the swaying treetops.*

*In its gentleness
its soft whisperings
Soothe and lull my weary mind,
and even as the wind
moves gently, yet unseen,
so is the presence
Of the Spirit of God in my heart.*

— Elsie B. Gainer

Items and Comments

Dr. W. Harold Row, an internationally known Church of the Brethren leader in peace and service ministries, died in Washington, D.C., on July 14 at the age of 59.

Death came in the George Washington University Hospital following a two-year illness. A malignancy was diagnosed in early 1969.

Dr. Row was for 21 years the executive secretary of the Brethren Service Commission. In 1968, he was named to head the Church of the Brethren's Washington office and to direct its Committee on Interchurch Relations.

A native of Junior, W.Va., he began work for the Church of the Brethren at the national level in 1942 and became head of the service commission in 1947.

His work for the historic "Peace Church" made him one of the best-known champions of church-related and voluntary programs in relief and reconciliation.

Directors of the Illinois and North Carolina State Boards of Education said that the future of church-related colleges may depend on finding a way to equalize the costs of private and public higher education for students.

In addresses before the Association of Southern Baptist Colleges and Schools, the educators analyzed enrollment trends and plans in their states for tuition-equalization programs.

"Unless there is some massive intervention of state and national funds, enrollments in private colleges and universities will go down in the future while enrollments in public institutions will go up," said Cameron P. West of North Carolina.

"It is apparent that the growth pattern presented in the state campus master plans has the potential for virtually destroying the private institutions, particularly at the graduate levels," said James B. Holderman of Illinois.

A British pastor, John R. W. Stott, told the Jerusalem Conference on Biblical Prophecy that one of Christianity's greatest sins has been to limit Jesus Christ to a certain race or country.

Mr. Stott, 50, rector of All Souls Church, London, and an honorary chaplain to Queen Elizabeth, spoke on "The Gospel and the Nations."

"Those of us who are Anglo-Saxon in racial origin have sometimes thought and talked of God as if we had a

monopoly interest in Him," he told participants. "No doubt Malcolm X (the slain black leader in the United States) grossly overstated his case, but we need at least to feel his bitterness of spirit. He wrote that the Negro was taught to worship 'an alien God having the same blond hair, pale skin, and blue eyes as the slave master.' There is enough truth in what he said to make us feel very uncomfortable," Mr. Stott said.

The British churchman challenged the conference to "unambiguously assert that the gospel concerns the nations, all of them, without exception or discrimination."

Mr. Stott said, "One of the greatest sins and errors of the Christian church has been the repeated attempt to circumscribe Jesus Christ, to limit Him to a certain culture or class or color or country. Let us repent of this sin and bear witness to Him as the universal Christ."

The "Jesus Movement" is appealing to so many "spiritually thirsty people" that it would not be surprising, in the opinion of *Christianity Today* magazine, for Jesus Christ to be named "Man of the Year" by *Time*.

The evangelical fortnightly discussed the "Jesus movement" in an editorial called "The New Christians" in its July 16 issue.

While expressing some reservations about aspects of the youth-oriented phenomenon, the magazine basically welcomed the "Jesus people."

"This movement comes, after all, as water on the long-parched ground around many churches where the faith has either been abortively demythologized or lifelessly dogmatized," the editorial said, adding:

"And to the extent that the new believers integrate belief and experience in a biblical dimension, they have our unwavering support. We sense that this may be the Holy Spirit's way of bringing revival to our society. If the church turns its back, it does so to its own detriment."

Black evangelist Tom Skinner's half-hour program on WMBI has been terminated because station officials considered it "too political."

Bob Neff, manager of the Moody Bible Institute station, explains the station's policy is "to try to stay away from political issues as much as possible." There was a much greater emphasis in this area in

Skinner's program during the recent months, according to Neff.

The evangelist says the cancellation came as no surprise. "We have been expecting this for some time. It is unfortunate the station believes that when God's Word is being applied to the issues of our day it is being political."

"I'm not preaching any differently," he continues. "People are just starting to hear what is being said. Regrettably, in a time when some of us are risking our lives to communicate Jesus Christ, the people who should be our brothers misunderstand us the most."

Some 4,000 Catholic Pentecostals gathered in Notre Dame, Ind., to "sing a new song" to a church they believe needs to find renewal through the Spirit.

In a keynote address, Father Edward O'Connor, C.S.C., a Notre Dame professor who is the author of a recent book on Catholic Pentecostalism, called attention to the growth of the movement that began at Notre Dame in 1967 with living-room sized prayer meetings. It now numbers more than 10,000 people.

Though Christ is the Word, Father O'Connor said, the Spirit adds the melody for a "new song" that will characterize the "second Pentecost" asked for by Pope John XXIII.

A mixed crowd of young and old, bearded and clean-shaven, medallion-wearing and hot pantsed, lay and religious attended the Fifth International Conference on the Charismatic Renewal in the Catholic Church.

Representatives from some half-dozen of the 200 loosely connected prayer groups associated with the movement spoke of the Spirit's work in their lives, with the audience responding in applause, spontaneous song, and shouts of "Amen."

The speakers made frequent reference to the charismatic gifts on which the Pentecostal movement centers—baptisms in the Spirit, healing, prophecies, and speaking in tongues.

According to the *Kitchener-Waterloo Record*, May 31, the traffic toll on Canadian highways this year passed the 1,000 mark last week and weekend mishaps added 53 more deaths to the total.

Since Jan. 1, at least 1,063 persons have died in automobile accidents.

The 53 weekend traffic deaths were among at least 65 accidental deaths in Canada. The survey covers from 6 p.m., Friday to midnight Sunday local times.

CHURCH NEWS

MCC Appeals for \$200,000 in East Pakistan Crisis

The Executive Committee of the Mennonite Central Committee meeting in Chicago, Ill., July 22, approved a recommendation to appeal to the people of the constituent churches for \$200,000 to use in emergency relief to the East Pakistan people.



Mr. B. B. Das, MCC Calcutta staff member speaking to refugees

This decision grows out of MCC's profound concern for the suffering people of East Pakistan and is based on the report of John W. Wieler, associate executive secretary of MCC (Canada), who visited India and East Pakistan June 24 to July 17. Wieler's reports and photos, as well as those of the international press, show that East Pakistan is a human tragedy of monumental proportions. The seven million refugees who have moved into India from Pakistan since March equal the number of refugees the Vietnam War has created in the past eight years. This is four times the number of refugees in the Middle East and compares with the population of New York City, Ontario, or all of Western Canada.

In addition to the seven million refugees, tens of thousands are dead from warfare, disease, and hunger; hundreds of thousands are homeless inside East Pakistan.

Indications are that the coming of winter will bring famine to the land that has not been cultivated since the devastating cyclone of last November.

Following is John Wieler's account of his visit among the East Pakistanis:

"The continuing and greatly increasing influx of Bengali refugees into India, along with the reported suffering and needs of

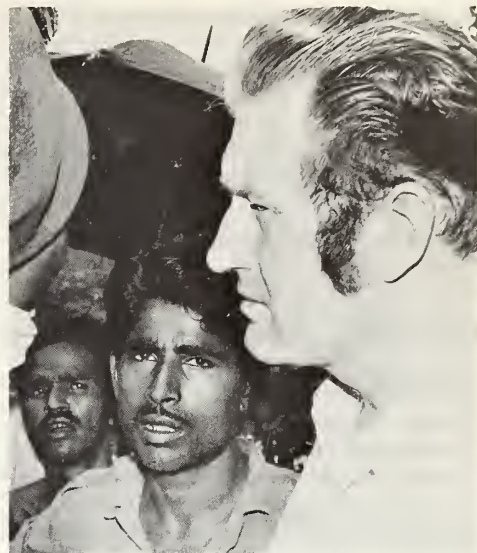
these people, caused great concern to the MCC administration, as well as to many constituent members of North America. This prompted my assignment to go to India and East Pakistan for an on-the-spot investigation and consultation together with Vernon Reimer, MCC director there, for the purpose of arriving at recommendations which in turn would guide us in our attempts to meet some of the needs of these affected people. While we speak of the India and East Pakistan areas, the problem is basically one.

The Famine Is Yet to Come

"All indications are that a serious food shortage can be expected in East Pakistan. Contributing factors are the aftereffects of the November cyclone, disruption of distribution and transportation systems, and the chaotic social conditions in many areas. Harvesting present crops and planting new ones are being neglected in many areas. Seed distribution is a problem. There is a shortage of draft animals, many of which were drowned in the cyclone. Tractors shipped earlier are sitting around rusting away. Supplies sent in earlier by various agents are not being distributed. Food will become a major need in three months according to many people we spoke to. There is really no effective way, now, to distribute food.

Shelter

"One of the most urgent and pressing needs when I first arrived was to provide shelter for the refugees. Government and large agencies were slow in getting started. Even with money in the pipeline, it takes time to order large supplies. By the time I got to India, Vernon Reimer, MCC director there, had already begun purchasing and distributing tarpaulins, locally made and reasonably priced. A tarp, 12 x 15 feet, made of 10-ounce waterproof material costs \$14. Within several days they were out in the camps providing shelter for the people. They have been especially useful for hospitals. The government issued a figure indicating that the amount of tarpaulin needed would be a six-foot-wide strip 700 miles long. At that point, only 200 miles of material had been received, of which MCC had supplied 10 miles.



Vernon Reimer (right) and Pakistani refugees

Clothing

"One of the other top priority needs is clothing and blankets. Many of the refugee families come almost stripped. One sees many children running around naked, which is not too serious a problem during these warm days. However, cooler weather will be coming in several months. Even at this time it would be more comfortable to be able to lie down on a blanket than on a simple mat. Small babies need some protection and this is where lightweight bedding material is essential. MCC can purchase clothing very cheaply from local sources.

Self-Help Mat-Weaving Program

"To meet some of the needs for shelter materials and floor covering, MCC has begun a self-help project where refugees weave mats which can then be used by the new refugees coming in.



E. Pakistan refugees

MCC Executive Committee Actions

"At the end of our visit, Vernon Reimer and I finalized our study and agreed to recommend that \$200,000 be made available beyond the \$100,000 already contributed by the churches and a \$50,000 grant from Canadian International Development Agency (CIDA). Of these funds, \$100,000 has already been spent for the Pakistanis."

Fourteen Attend General Orientation at MCC

Fourteen persons attended the July 6-16 general orientation at Mennonite Central Committee headquarters. Four accepted overseas assignments, while 10 accepted assignments in the United States and Canada. Six are from the Mennonite Church.

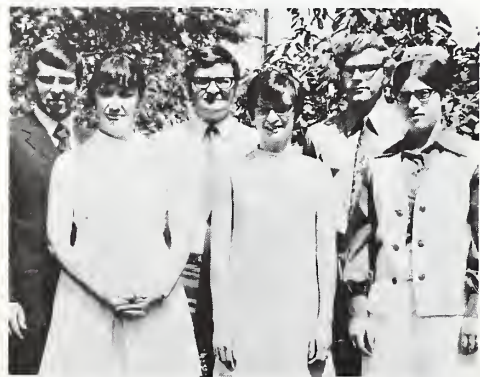
Amzie and Doris Brubacher, Toronto, Ont., are beginning a two-year term of Voluntary Service in Toronto, where he will be directing the Toronto Service Program for Mennonite Central Committee. In addition to his assignment with the Toronto Service Program, he is serving as pastor of the Morningside Mennonite Church.

Jon and Deborah Byler, Washington, Ill., have begun a two-year term of Voluntary Service in Whitesburg, Ky. He will be serving as a doctor in the Appalachian Regional Hospital, and his wife will be teaching either in a day care center or an elementary school.

Janet Landis, Ephrata, Pa., has begun a one-year assignment at the Akron headquarters where she will be secretary for Headquarters Services and the Executive Office.

Ken Roes, Lowville, N.Y., has begun a three-year term of Pax service in Butwal, Nepal. He will be working on the construction of a hydroelectric power plant.

Robert Shantz, Waterloo, Ont., is serving a one-year term of Voluntary Service in Lancaster, Pa. He will be involved in construction and carpenter work under the Tabor Community Services in Lancaster.



Left to right: Jon and Deborah Byler, Amzie and Doris Brubacher, Bob Shantz, Janet Landis. Absent: Ken Roes.

Surif Sewing Center Graduates Third Class

On June 30, 13 students from the Surif, Jordan, sewing center graduated after completing nine months of study. All the students in the class were from Surif. Their ages ranged from 14 to 18. Two of the students had completed ninth grade and knew some English. One girl had had no education at all but learned to read and write at the sewing center and was one of the best students in the class.

The course of study included clothing construction, food preparation, and physical hygiene. The girls learned basic techniques of sewing so that they will be able to make clothes for their families after they are married. The Center operates under MCC guidance.



Amal Bader (right) instructs one of the students on the correct use of a sewing machine at the Surif sewing center.

Home Missions Committee in First Session

The newly organized Home Missions Committee of Mennonite Board of Missions met in its first session on July 27 to review functions and organization of the committee and to review Home Missions program and budget.

Home Missions Secretary Simon Gingerich identified the work of Home Missions as "an integral part of the church's world mission." He identified the division's objectives as: (1) evangelism, nurture, and service; (2) building self-extending local fellowships; (3) encouraging freedom to develop, within the context of local situations, "developing forms of worship and ministry in line with what God wants them to be."

In convening the session, H. Ernest Bennett, Board executive secretary, identified one function of the committee as "helping to discover and develop new visions of the gospel in our day." The committee is responsible to make the most effective use of resources provided by the church for home missionary activity. The budget allocation to the Home Missions division for the 1971-72 fiscal year is \$258,000, a \$34,000 increase over last year. The Board in its annual sessions at Eureka, Ill., approved up to \$100,000 for

Alfalt, A Growing Program in Honduras



Ed King, director of Alfalit in Honduras, teaching a literacy class

Ed and Gloria King, West Liberty, Ohio, representing the Mennonite Central Committee and the Eastern Mennonite Board of Missions and Charities, say that one of the more popular words in the vocabulary of some Latin Americans today is "Alfalt." Alfalit is a literacy program which describes itself as "a Christian movement at the service of the churches and the people, a movement which believes that Christ is Lord of history and eternity, and that only in Him is there hope for men and nations." Ed serves as the Executive Secretary for Alfalit in Honduras.

The term "Alfalt" is formed from two Spanish words, "alfabetizar"—to teach to read—and "literatura."

Home Missions to be applied as increased giving makes funds available.

The work of the 60 Home Missions personnel has been administered by district Boards or conferences with full or partial support by the Board. A Home Bible Studies program, Wilbur Hostetler, director, is also administered through the Home Missions office.

The committee approved the secretary's recommendation that \$1,500 be allocated to the Minority Ministries Education Program toward the cost of two initial trial three-week study programs in pastoral ministry for minority leadership. The program is being developed cooperatively with the Associated Mennonite Biblical Seminaries, Elkhart, and the Minority Ministries Council.

Administrative committees give direction and make major decisions of policy and program in the six program divisions of the Board. Members of the Home Missions Committee are Hubert Brown, Elkhart, Ind.; Glenn Brubacher, St. Jacobs, Ont.; Mario Bustos, New Paris, Ind.; Paul G. Landis, Salunga, Pa.; Arnold Roth, South Bend, Ind.; Hubert Schwartzenruber, St. Louis, Mo.; William Vaughn, Newport News, Va.; John Ventura, Denver, Colo.

Keener Calls Earth a Space Ship

Waldo E. Miller, in specially requested testimony, told those attending an evening session of the 96th Allegheny Conference, Aug. 5-7, that he was not capable of fully expressing gratitude to God, His church, and concerned people everywhere for their support during his kidney transplant crisis.

Assisting Miller in moderating the plenary sessions was James Burkholder. Small groups, organized by A. J. Metzler, reviewed committee reports, representing work done through the year, and brought their observations and questions to the floor for group action. The reports, having been sent to delegates previous to conference, were approved as a whole.

This conference may not stand out for decisions made, but it will be remembered for its spirit of cooperation, devotionals, and a panel discussion on "Recognizing, Releasing, and Using the Total Gifts and Resources Within the Church."

Paul Bender was elected moderator for the next term.

John H. Kraybill, Howard Zehr, and Carl Keener were the principal speakers. Keener closed the sessions with an address: "Christian Perspective on Current Ethical Issues." He compared the earth to a space ship with diminishing resources. He pointed out a number of areas where Christian responsibility should apply.

South Central Moves Toward New Organization

Delegates and visitors from a six-state area in the South and Southwest gathered at Hesston, Kan., for the annual session of the South Central Mennonite Conference.

Attendance at the regular conference meetings ranged from 250 to 300, while about 600 attended the Sunday morning worship service in Hess Hall and heard a message by Edwin I. Weaver, recently returned from a term of mission service in Ghana.

During the business meetings the delegates voted to move toward a new type of conference organization. Under the new plan, five districts within the conference will each elect one person to serve on a central coordinating and administrative committee. The districts are South Texas, Gulf States, Oklahoma-Arkansas, Missouri, and Kansas. The plan represents a move toward decentralization and shifting of responsibility for church programs to the district level.

Peter B. Wiebe of Hesston was elected moderator, succeeding James Hershberger, also of Hesston.

FIELD NOTES

Boyd Nelson announced last week that there would be more resources available for *Missions Week* this fall. During August, churches in the U.S. and Canada should be receiving a filmstrip kit, "Your Church and Small Groups." Watch for more information next week.

John Lehman reports an urgent need for registered nurses in Puerto Rico. Term of service would be 26 months. Shorter-term opportunities are open in the U.S. Lehman is director of Personnel Recruitment at Mennonite Board of Missions, Elkhart, Ind.

Laban Peachey, president of Hesston College, asks that Sunday, Aug. 29, be observed as a day of prayer on behalf of the college by friends and alumni. Enrollment is expected to nearly reach that of last year's record high. Peachey will speak to students and parents on the 29th. Classes begin on Sept. 1.

"Conference on Evangelism," sponsored by Eastern Mennonite Seminary, July 26-30, drew up to 150 participants at peak attendance. George W. Peters, professor of world missions at Dallas (Tex.), and Jerry Falwell, pastor of the Thomas Road Baptist Church in Lynchburg, were two of the guest speakers. Peters has visited 75 countries in his study of missions. Falwell's church has a Sunday morning attendance of more than 10,000.

The Choraleers, a 34-member teenage choral group from Lancaster, Pa., sent a team of twelve with their director, Arnold Moshier, to Mobile, Ala., for a weekend of singing July 16-19. They sang at the Creola Assembly of God Church, the Oak Grove Baptist Church, and the Mobile Mennonite Church. The uniqueness of their presentation opened several doors for Christian witness in the Mobile area.

Penn View Christian School, Souder-ton, Pa., is in need of three staff members for the 1971-72 term. Qualified teachers should write or call 215 723-3555.

Calvin Redekop and his wife, Frieda, will leave on Sept. 1 for a 10-month assignment in Paraguay. Redekop, professor in sociology and anthropology at Goshen College, will be working for the Mennonite Central Committee, but more specifically for the Behörde fuer Indianern Ansiedlungen (Board for Indian Resettlement) while in Paraguay.

Their specific assignment is to focus on the Indian population in the Chaco rather than the German Mennonite communities. In their study the Redekops are to gain understanding of the present Indian

social system and recommend a plan of action which will guide future efforts.

Robert Stettters, Algiers, Algeria, were scheduled to arrive in Philadelphia, Pa., on July 31. Until they have an address at State College, their point of contact will be 80 Buch Ave., Neffsville, Pa. 17601.

After Aug. 20 the address for the Addona Nissley family is 1131 Shenandoah, Harrisonburg, Va. 22801.

Laurence Horst wrote from Accra, Ghana, on July 19: "We just concluded our Ninth Annual Conference and adopted our first constitution. We had good attendance and interest at the conference. On Sunday morning we closed with a special worship service. Emmanuel Adueni, our evangelist, preached the message. As pastor I had charge of a dedication service for 14 children and was assisted in the communion service by church leader, S. T. Okrah. We served communion to 60 people."

The Peter Sawatskys' address will be Al. Anapurus 974, Sao Paulo 21, S.P., Brazil, until they locate a home in an area suitable for a new church.

Three motion pictures produced by co-operating Mennonite agencies as the major input for the 1971 mission study on "The Mennonite Church in Latin America" are now available free on loan from Mennonite Board of Missions' audiovisual library in Elkhart, Ind. The sound and color films—"On the Move" (17 min.), "The Church Alive" (20 min.), and "Brothers and Sisters" (18 min.)—were photographed in Brazil, Colombia, and Honduras by Ken Anderson Films. Please order by individual title. A study guide is included with each film.

Jim Bishop terminated service with Mennonite Board of Missions on July 30 and began work at Eastern Mennonite College on Aug. 9 as director of media relations. John Bender, editor-writer in Information Services, and Daniel Shenk will continue the MBM news services on a weekly basis.

"The Argentine Mennonite Church . . . After Fifty Years" a 60-frame, ten-minute filmstrip with narration on tape is now available for free rental at Mennonite Board of Missions. It examines growth and challenges of the church in that country. It also evaluates the missionaries' role in today's Argentina.

Omar Beiler, Dolores Clymer, and Ethel Yoder will be working in the Christian Deaf Fellowship Centre in Kingston, Jamaica, as VS workers under EMBMC for the next two years. Term begins on Aug. 28.

Henry and Pearl Gamber arrived from Ethiopia on Aug. 1. Their furlough address is c/o Eastern Mennonite College, Harrisonburg, Va. 22801.

Larry and Helen Lehman will arrive from San Pedro Carcha, Guatemala, approximately Aug. 18. Their furlough address will be Eastern Mennonite College, Harrisonburg, Va. 22801.

Joe and Edith Shenk arrived from Bukiroba, Tanzania, on Aug. 11. Their furlough address is 1916 Lincoln Highway East, Lancaster, Pa. 17602.

A 27-voice **choral group** from the Spanish Mennonite congregations in Reading, New Holland, and Lancaster is available to render Sunday evening programs. Contact Paul Hess, R. 2, Lititz, Pa. 17543. Phone 717 665-3968. The chorus has planned a tour to Puerto Rico over the Christmas holidays, and could be available to other congregations en route.

George R. Richards, recently installed pastor of the Peabody Street Mennonite Church, Washington, D.C., plans to canvass the Peabody area. His goals are to find out the religious affiliations of the community, to find those persons unattached to a particular church, and to discover those persons who are seeking an opportunity for Bible study and prayer.

The **New Life Mennonite Church**, Boston, Mass., as well as the social room inside, was painted on June 25, 26, by thirty ex-1-W men who had formerly served in Boston. Several of them participated in the Sunday school and church services on Sunday morning.

William M. Weaver, pastor and mission superintendent at South Seventh St., Reading, Pa., will move with his family to Harrisonburg, Va., on Aug. 25. He has been granted a leave to study at Eastern Mennonite College. Jacob Good, presently serving at South Seventh St. as deacon, will assume pastoral responsibilities during Weaver's absence.

New members by baptism: one at East Zorra, Tavistock, Ont.; six at Bethany, Albany, Ore.; six by baptism and two by confession of faith at Walnut Creek, Ohio; six at Rockville, Honey Brook, Pa.; one at East Bend, Fisher, Ill.

Special meetings: **Abner Miller**, Pocomoke City, Md., at Shore, Shipshewana, Ind., Aug. 22-27. **Nelson Litwiller**, Goshen, Ind., at Barrville, Reedsville, Pa., Aug. 29 to Sept. 5 (instead of Aug. 23-29 as announced previously).

Menno-Haven, Inc., a nursing home at Chambersburg, Pa., will be in need of an administrator to take up duties on or before July 1, 1972. Mr. Rae Nafziger, the present administrator, has accepted a position as administrator of the Nithview Home in New Hamburg, Ontario, Canada. All administrators of nursing homes in Pennsylvania must now be licensed. Interested persons should contact David H. Lehman,

President of the Board, Box 99, Greencastle, Pa. 17225.

Richard Kauffman was installed as a licensed pastor at the Lambertville (N.J.) Mennonite Church on July 25. The installation service was conducted by Joseph L. Gross.

Charles A. Ness was ordained minister to serve the Skippack congregation on Aug. 1. **Elmer G. Kolb** and **Isaiah L. Alderfer** were in charge of the service. Brother Ness' address is 269 Harleysville Pike, Harleysville, Pa. 19438. Tele.: 215 256-9430.

Washington-Franklin Conference to be held at the Chambersburg (Pa.) Mennonite Church on Aug. 26, 9:30 a.m.

J. Lawrence Burkholder (left), president of Goshen College, and **Abner Hershberger** (right), of the art department, have launched an effort to dress up the campus with paintings, drawings, and other art objects. Several paintings and drawings by faculty and current, as well as former students have already been hung in the Alumni Memorial Dining Room.



Christian Booksellers' Association, held in Denver, Colo., July 25-29, was the largest on record: 2,300 in attendance. More than 23 of these were Mennonites.

John M. Drescher gave the Monday, July 26, luncheon address to approximately 1,000 people. **Ellrose Zook**, Mennonite Publishing House book editor, and other observers said the speech was very well received. Drescher drew most of his material from *Follow Me*, his most recent book. He autographed the 508 copies given to interested booksellers.

Richard Crockett, another MPH worker in the book division, had the opportunity of telling Senator Mark Hatfield, an honored guest speaker and author of the book *Conflict and Conscience*, how much he appreciates his stance in the U.S. Senate, with regard to the peace issue.

Change of address: **Paul Showalter** from Edson, Alta., to 9411-108 Ave., Grande Prairie, Alta. **Lester Hoover** from Harrisonburg, Va., to 401 Myer Terrace, Leola, Pa. 17540. Phone: 717 656-8212. **David E. Hostetler** from Syracuse, N.Y., to

912 Loucks Ave., Scottdale, Pa. 15683. **Erma Grove** from Elkhart, Ind., to P.O. Box 5485, Accra, Ghana. **Mary Jane Breneman** from Woodstock School, India, to R. 1, Tavistock, Ont. **Charles Shenk**, 1287 Greystone Dr., Harrisonburg, Va. 22801. **David Powell**, 1635 Morton Ave., Elkhart, Ind. 46514. **Dale Schumm**, Chandwa P.O., Palamau District, Bihar, India.

Don Kraybill and **Jerry Shenk** will lead a youth leadership seminar at Laurelville Mennonite Church Center September 10-12. The seminar begins at 8:00 p.m. Friday evening and ends Sunday afternoon.

This event is planned particularly for young persons and youth leaders as an additional resource related to the regional leadership seminars being planned by Art Smoker of the Mennonite General Conference Youth Office and conference youth secretaries. Write to Laurelville Mennonite Church Center, Route 5, Mount Pleasant, Pa. 15666 or phone (412) 423-3056.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Denlinger — Showalter. — Ronald Lee Denlinger, Shippensburg, Pa., and Ruby Mae Showalter, Maugansville, Md., both of Salem Ridge cong., by Mahlon D. Eshleman, July 24, 1971.

Gehman — Miller. — John Henry Miller, Schuyler, Va., Rehoboth cong., and Mary Lynn Gehman, Mohnton, Pa., South Seventh Street cong., by John H. Miller, father of the groom, June 12, 1971.

Gerber — Brown. — Burnell Rae Gerber, Tavistock, Ont., Tavistock cong., and Bonnie Vera Brown, Hanover, Ont., Anglican Church, by Wilmer R. Martin, July 24, 1971.

Gerber — Schrock. — Keith Gerber, Cincinnati, Ohio, Kidron cong., and Reta Schrock, Harmon, Ky., Beech cong., by Wayne North and Bill Detweiler, June 26, 1971.

Gomez — Kiser. — Robert Lee Gomez, Frazer cong., Malvern, Pa., and Alta Sue Kiser, Fishersville, Va., Springdale cong., by C. Ralph Malin, Apr. 3, 1971.

Groff — Graber. — Rodney M. Groff, Harleysville, Pa., and Angela Graber, Wayland, Iowa, by Vernon E. Roth, June 18, 1971.

Herold — Gingerich. — Charles Ervin Herold, Shakespeare, Ont., and Kathryn Ann Gingerich, Stratford, Ont., both of the Tavistock cong., by Wilmer R. Martin, July 16, 1971.

Hess — Swartzentruber. — H. Laverne Hess, New Providence, Pa., and Judith M. Swartzentruber, Drumore, Pa., both of Rawlinsville cong., by David N. Thomas, July 31, 1971.

Hillegass — Dietzel. — Robert Hillegass, Akron, Pa., and Margaret Dietzel, Newton, Kan., Hess-ton cong., by Peter B. Wiebe, July 17, 1971.

Horst — Horst. — James W. Horst, New Holland, Pa., and Jane Z. Horst, Leola, Pa., both of Bowmansville cong., by Luke L. Horst, July 10, 1971.

Kiser — Pryor. — Lyle J. Kiser, Hinton, Va., Mt. Clinton cong., and Diana Pryor, Williamsport, Md., United Methodist Church, by Herbert L. Doggett, May 22, 1971.

Moyer — Swartzendruber. — H. David Moyer,

Perkasie, Pa., Perkasio cong., and Myrna Cordell Swartzendruber, Lower Deer Creek cong., Kalona, Iowa, by Dean Swartzendruber, June 26, 1971.

Schneider — Hartman. — James Schneider, Canton, Ohio, and Nancy Hartman, Louisville, Ohio, Beech cong., by Wayne North, June 12, 1971.

Schwartz — Miller. — Philip Marlin Schwartz, Dublin, Pa., Baptist Church, and Arlene Fern Miller, Lower Deer Creek cong., Kalona, Iowa, by Dean Swartzendruber, July 4, 1971.

Showalter — Bowman. — Stephen Showalter, Harrisonburg, Va., Pike cong., and Esther Bowman, Harrisonburg, Va., Weavers cong., by Alvin Kanagy, July 17, 1971.

Steiner — Harman. — Elam Steiner, Chestnut Ridge cong., Orrville, Ohio, and Harriet Harman, Harrisonburg, Va., Weavers cong., by Samuel Janzen, June 27, 1971.

Weaver — Moyer. — Larry W. Weaver, First Mennonite cong., Hyattsville, Md., and Karen Moyer, Souderton cong., Souderton, Pa., by Richard C. Detweiler, July 10, 1971.

Yoder — Miller. — James Arden Yoder and Marietta Kay Miller, both of Wellman, Iowa, Lower Deer Creek cong., by Dean Swartzendruber, July 4, 1971.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:5)

Jantzi, Kenneth and Ruth (Lichti), Kitchener, Ont., first child, Darrell Kenneth, July 7, 1971.

Kiser, Leroy and Juanita (Smith), Harrisonburg, Va., second and third daughters, Susan Faye and Greta Lynn, July 29, 1971.

Martin, Irvin, Jr., and Rachel (Burkholder), Mt. Airy, Md., second child, first daughter, Sandra Carol, July 9, 1971.

Myer, Mervin and Ellene (Mellinger), Quarryville, Pa., second child, first daughter, Ruth Ellene, July 11, 1971.

Steiner, Roger and Nedra (Sommers), Dalton, Ohio, first child, Wendy Lynn, May 26, 1971.

Stuckey, Allen J. and Jeannie (Wyse), Nha Trang, Vietnam, second child, first daughter, Sara Louise, born Feb. 23, 1971; received for adoption, May 5, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Allebach, Mabel, daughter of Joseph and Maria (Moyer) Gross, was born at Dublin, Pa., Sept. 1, 1901; died of a heart attack at Harleysville, Pa., July 24, 1971; aged 69 y. 10 m. 23 d. On June 29, 1926, she was married to W. Ernest Allebach, who preceded her in death, Jan. 5, 1971. She was a member of the Blooming Glen Mennonite Church. Funeral services were held at Hunsickers Funeral Home, Souderton, Pa., July 29, in charge of David F. Derstine, Jr.; interment in the Blooming Glen Cemetery.

Beiler, Mary P., daughter of Aaron E. and Kathryn (Petersheim) Mast, was born at Elverson, Pa., May 26, 1905; died of cancer at Elverson, Pa., July 28, 1971; aged 66 y. 2 m. 2 d. On Jan. 2, 1925, she was married to David S. Beiler, who survives. Also surviving are 2 sons (Raymond and Paul), 4 daughters (Louella Mosteller, Gladys Shearer, Elaine Stoltzfus, and Mary Ann Leaman), 11 grandchildren, 2 brothers, and 5 sisters. Three sons (Calvin, Earl, and David, Jr.) preceded her in death. She was a member of the Conestoga Mennonite Church, where funeral services were held July 31, in charge of Ira Kurtz, Harvey Z. Stoltzfus, and Nathan Stoltzfus;

interment in Conestoga Church Cemetery.

Brubaker, Mary, daughter of John and Lydia (Snyder) Musselman, was born at Elkhart, Ind., June 3, 1898; died at Redman, Ore., June 29, 1971; aged 73 y. 26 d. On Oct. 28, 1914, she was married to ——— Brubaker, who died August 12, 1967. Surviving are one son (Amos), 2 daughters (Mrs. Dorothy Slagell and Mrs. Helen Hamilton), and 5 brothers (Edwin, Peter, Menno, Joseph, and John). She was a member of the Sweet Home Mennonite Church. Funeral services were held at the Tracewell Funeral Home July 2, in charge of Eugene C. Garber; interment in Gelleland Cemetery, Sweet Home, Ore.

Gross, E. Allen, son of Isaac and Elizabeth Gross, was born at Roseland, Neb., Oct. 28, 1912; died of a heart attack at Fisher, Ill., July 24, 1971; aged 58 y. 8 m. 26 d. On June 15, 1946, he was married to Mildred Zehr, who survives. Also surviving are 2 sons (Roger and Larry), 3 brothers (Samuel, Charles, and Wayne), and 4 sisters (Mrs. Mary Stansbury, Mrs. Timna Kindsfater, Mrs. Rhoda Garrelts, and Mrs. Lois Zoss). He was preceded in death by his parents, 3 brothers, and 2 sisters. He was a member of the East Bend Mennonite Church, where funeral services were held July 27, in charge of Irvin Nussbaum; interment in East Bend Memorial Gardens.

Hartzler, Joseph M., son of Joseph D. and Sara (Bontrager) Hartzler, was born near Huntsville, Ohio, Apr. 30, 1882; died at Mary Rutan Hospital, Bellefontaine, Ohio, July 21, 1971; aged 89 y. 2 m. 21 d. In Nov. 1904 he was married to Elsie Hartzler, who preceded him in death in Aug. 1907. On Oct. 12, 1909, he was married to Martha Zook, who preceded him in death, Jan. 21, 1963. Surviving are 2 daughters (Dorothy — Mrs. Loren King and Anna Margaret — Mrs. M. D. Feather) and 2 sons (Harold and Herbert). He was a member of the South Union Mennonite Church. Funeral services were held at the Kauffman Funeral Home, West Liberty, Ohio, July 23, in charge of Newton S. Weber and Homer Knabel; interment in the South Union Cemetery.

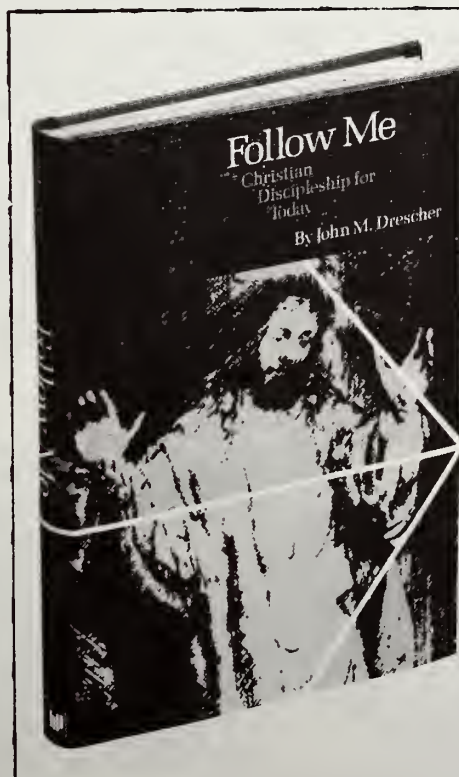
Hostetler, Grant, son of Levi and Martha (Weaver) Hostetler, was born at Walnut Creek, Ohio, Jan. 27, 1895; died at the Seward

Memorial Hospital, Neb., Apr. 7, 1971; aged 76 y. 2 m. 11 d. On Jan. 19, 1919, he was married to Sadie Schweitzer, who survives. Also surviving are 2 sons (Eldon and Dale), one daughter (Norma Jean — Mrs. Cloy Troyer), 13 grandchildren, one brother (Clarence), and 2 sisters (Sara Balder and Ida Brink). Two sisters and one brother preceded him in death. He was a member of the Milford Mennonite Church. Funeral services were conducted by Milton Troyer and John Willems.

Kozak, Anna (Barta), was born in Russia; died at St. Michael's Hospital, Toronto, Ont., July 19, 1971; aged 65 years. She was married to Jacob Kozak. Surviving is one daughter (Pauline — Mrs. Gordon D. Pascoe). She was a member of the First Mennonite Church, Kitchener, Ont. Funeral services were held at the Ratz-Bechtel Funeral Home, July 22, in charge of G. R. Stewart; interment in First Mennonite Cemetery.

Landis, Martha E., daughter of Joseph B. and Elizabeth (Shank) Diller, was born at Franklin Co., Pa., Feb. 5, 1898; died suddenly of a heart attack at her home at Souderton, Pa., July 13, 1971; aged 73 y. 5 m. 8 d. She was married to Howard N. Landis, who preceded her in death in Apr. 1962. Surviving are 2 daughters (Miriam — Mrs. Norman W. Moyer and Grace — Mrs. Joseph Gaerthe), one son (Paul D.), 7 grandchildren, 3 great-grandchildren, one brother (Levi), one half sister (Mrs. Emma Derstine), and one half brother (Reuben Diller). She was a member of the Souderton Mennonite Church, where funeral services were held July 17, in charge of Richard C. Detweiler and Russell B. Musselman; interment in the Souderton Mennonite Cemetery.

Martin, Jason Elwood, son of Harold and Ellen (Risser) Martin, was born at Waynesboro, Pa., Jan. 4, 1951; died in a car accident at Williamsport, Md., July 19, 1971; aged 20 y. 6 m. 15 d. Surviving are his parents, his fiancée (Virginia Beachey), and one brother (Daniel). He was a member of the Weavers Mennonite Church, where funeral services were held July 22, in charge of Alvin Kanagy, Daniel Yutzy, and Dewitt Heatwole; interment in Weavers Cemetery.



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by John M. Drescher

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Miller, David Z., son of Martin L. and Elizabeth (Zimmerman) Miller, was born at Bainbridge, Pa., Apr. 18, 1881; died at the Harrisburg (Pa.) Hospital, July 27, 1971; aged 90 y. 3 m. 9 d. In 1903 he was married to Susie F. Ebersole, who preceded him in death Jan. 1959. Surviving are 2 daughters (Edith — Mrs. Arthur Espenshade and Elizabeth — Mrs. John Longenecker), 5 sons (Menno, David, Ira, Martin, and Samuel), 3 brothers (Ira Z., Reuben, and Benjamin), and 2 sisters (Anna — Mrs. Willis Hirsh and Frances — Mrs. Stoner Krady). He was preceded in death by 4 children (Sue — Mrs. Nathan Landvater, Ernest, and twins, Mary and Martha). In 1905 he was ordained minister for the Strickler and Shope congregations of the Elizabethtown District of Lancaster Conference. He was a member of the Strickler Mennonite Church, where funeral services were held July 30, in charge of Russel Zeager and Russell J. Baer; interment in Good's Mennonite Cemetery.

Swartley, Warren H., son of George R. and Annie (Hessler) Swartley, was born in Franconia Twp., Pa., May 5, 1898; died of a heart attack at his home at Harleysville, Pa., July 23, 1971; aged 73 y. 2 m. 18 d. He was married to Florence Price, who survives. Also surviving are one daughter (Arlene — Mrs. William E. Gross), one son (G. Merrill), 5 grandchildren, and one great-granddaughter. He was a member of the Souderton Mennonite Church, where funeral services were held July 28, in charge of Richard C. Deweiler, Paul M. Hackman, and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Wideman, Lydia, daughter of Mr. and Mrs. Daniel Hoffman, was born in Woolwich Twp., Ont., July 5, 1884; died at the South Waterloo Memorial Hospital, July 16, 1971; aged 87 y. 11 d. On Oct. 10, 1905, she was married to Noah Wideman, who preceded her in death in Feb. 1971. Surviving are 5 sons (Aaron, George, Henry, Emanuel, and Seranus), and one daughter (Mrs. Hettie Brubacher). She was a member of St. Jacobs Mennonite Church, where funeral services were held July 18, in charge of Glenn Brubacher and Rufus Jutzi; interment in St. Jacobs Mennonite Cemetery.

Calendar

Kitchener churchwide meetings, Rockway Mennonite High School, Kitchener, Ont.; Constitutional Assembly, Aug. 16, 17; Last Session of Mennonite General Conference, Aug. 17, 18, Mennonite General Assembly, Aug. 18, 19.
Southeastern Youth Leadership Seminar, Toccoa Falls Institute, Toccoa, Ga., Aug. 16-21.
Washington-Franklin Conference Annual Session, Chambersburg Mennonite Church, Chambersburg, Pa., Aug. 26.
Washington-Franklin Conference Session, Hagerstown, Md., Sept. 8.
Lancaster Conference Fall Session, Mellinger Church, Lancaster, Pa., Sept. 16.
Churchwide Youth Council, Chicago, Ill., Sept. 24-26.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Germantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Germantown, Pa., Oct. 9.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

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Mission 71: God's NOW Community

By Levi C. Hartzler



Much of the enthusiasm evidenced at Mission 71 resulted from the spirited moderating of public sessions by David Augsburger, Mennonite Hour speaker from Harrisonburg, Va.

The arrow on the directional poster pointed heavenward and the words stood out clearly: "INFORMATION, LODGING." Although the poster on the Eureka College campus had taken a 45-degree turn on its supporting stake, it was indicative of Mission 71 held June 29 to July 5 at Eureka, Ill., the sixty-fifth annual meeting of the Mennonite Board of Missions and Charities, Elkhart, Ind. Participants received information from God and were urged to make the Holy Spirit their source of power.

The five-day convention—including public inspirational meetings, NOW discussion groups, women's meetings, youth and children's activities, team reports in Illinois churches, and business sessions—was characterized by openness to the Holy Spirit's leading; acceptance of differences due to racial, religious, and linguistic backgrounds; joy in worship and service; and seriousness of purpose in being God's NOW community. Evangelistic responsibility was placed squarely on the shoulders of the ordinary layman rather than the professional missionary.

Levi C. Hartzler, Elkhart, Ind., is a teacher at Elkhart Senior High School and the Indiana-Michigan Conference representative to the Mennonite Board of Missions.

Philippians the Biblical Base

The Bible study input led by Peter Wiebe, Hesston, Kan., prepared worshipers for the NOW discussion group meetings on Friday and Saturday mornings. "The Christian community is one of faith made possible in the context of sharing what Christ would have us do," declared Wiebe. "Lay your life on the line. Your destiny is with Christ."

Convention-goers also listened to Albert Buckwalter paraphrase Philippians 2:1-5 to fit his work among the Toba Indians in the Argentine Chaco; Takio Tanase rephrased the same Scripture in light of problems within the Japanese church; Ruth Kehr adapted the passage to the racial situation at the Bethel Day Care Nursery in Chicago; Dennis Yoder of the Out-Spokin' bike riders offered the Living Out-Spokin' Version; and Jim Bishop, editor-writer from the Board office, restated the passage from his service point of view. Then everyone paraphrased the passage in their discussion groups to fit their own service situation. Five other persons shared their paraphrases at the evening service.

Input for the afternoon NOW groups came from workers in representative areas of Christian experience and service: missionaries, pastors, teachers, VS-ers, a bookrack evangelist, Mission Board staff, and Out-Spokin' bike riders. These four-minute "flashes of action," plus testimonies from the audience during the "Open Mike" sessions, served as a base for discussing the issues and concerns which face God's NOW community. One NOW group, for example, determined to return home and deal with these issues: accepting a daughter's dating a black man, facing a newly discovered terminal illness in the family, being more sensitive to the spiritual needs of others, accepting Holy Spirit-led change in the church, being willing to listen to and trying to understand what youth are saying, and accepting other persons as they are rather than insisting that they conform to one particular pattern of thinking.

Belief Determines Action

On Friday evening, Myron Augsburger, president of Eastern Mennonite College, delineated the issues that face God's

NOW community. "The simple issue is knowing Jesus Christ and His Word and through the Spirit sharing it," said Augsburg. "We must also realize the meaning of the Holy Spirit in the life of the individual as well as in the life of the church. Can the Mennonite Church be large enough to accept the charismatic movement?"

Augsburger went on to say that unity in the brotherhood is an issue because we think that everyone must think and act alike. Minority groups face the issue of being accepted by and of accepting other Mennonites. He reminded his audience that symbols do not save; neither the plain coat nor blue jeans make one more holy.

In summary, the EMC president listed the issues that face the church: (1) What people experience determines to a large degree what they believe, (2) what people believe determines to a large degree how they behave, and (3) how people behave determines the degree of brotherhood.

J. D. Graber, retired secretary for Overseas Missions, in discussing "Sixty-Five Years of Missions" on Saturday evening, declared that the former concept of a missionary being a spiritual giant has changed to the concept of a missionary being a normal, dedicated Christian. The danger of this new concept is that if everybody is a missionary, the mission vision may disappear. Graber's vision for the future requires the church to *hang loose*, ready to move where the Holy Spirit leads, and to invest its resources in mission with such vigor that membership will double during the seventies.

Burkholder Concludes Sessions

"Where Do We Go from Here?" was the consideration for the final message of Mission 71 delivered by the new president of Goshen College, J. Lawrence Burkholder. "The church must evaluate the present situation and affirm that



J. Lawrence Burkholder, new president of Goshen College, concludes the July 3 public session by asking and responding to "What Future For the Church?"

experiencing religion emotionally is an authentic experience," Burkholder declared. "Conversion is a part of the Christian experience needed by everyone. The Holy Spirit is a reality in the Christian's experience and the baptism of the Holy Spirit makes it possible for persons to live victoriously over sin."

Referring to the charismatic movement, Burkholder further asserted: "Today we are being discovered by a mysterious power. This is a genuine experience of the Christian life." He went on to suggest that in the past Mennonites have been more effective in relief and service than in evangelism. They need *now* to seek answers to the problems which have brought about revolution in our society; they need to minister to spiritual needs more effectively, he said.

Congregational singing, special music by youth groups accompanied by instruments and handclapping, audience participation in the interpretation of Scripture by the raising of hands and the bending of knees — these exercises all added to the spirit of joy present in the public meetings. Mary Oyer, music professor from Goshen College, and Gerald Derstine, VS-er from Mississippi, directed the music worship experiences and enlisted the help of choirs and special music groups — such as Lawndale choir, Chicago; a combined youth choir from St. Anne, Ill., and Columbus, Ohio; a music group from Betania Mennonite School, Puerto Rico; the Out-Spokin' bike riders; and *Diaconia*, a singing group from Goshen College.

The Mission 71 audience sang many familiar songs and hymns of praise and joy; Negro spirituals; new songs from other cultures such as Japan, India, and Latin America; and original contemporary songs composed by youth — such as "Unity" written by Gerald Derstine and "Celebration Song" by Merlin Yoder — both of which were printed in the Mission 71 program booklet. God's NOW community praises Him out of many cultural backgrounds and varied Christian experiences. (To be continued.)



Music representative of minority cultures was a feature attraction throughout Mission 71. The Lawndale, Chicago music group — backed by piano, electric guitars and bass, and combo organ — electrified the Mission 71 audience with their powerful interpretations of hymns and contemporary tunes.

The Luxury of Isolation

By Katie Funk Wiebe

A reader takes serious issue with a column in which I quoted from the *New English Bible*. God wrote only one Bible, he writes, and because the NEB as well as other of the newer versions deny Jesus Christ of His deity, they are not God's Holy Word. If I were a born-again Christian, I would recognize this, he says.

I do not intend to discuss the authenticity of the newer versions in this column. Much abler Bible scholars than myself have already done that. I am only glad that the Christian church has not fixated with some of the earlier versions. My children were much amused when I memorized the Lord's Prayer in Old English for a university course requirement this winter: "Fader ure, thu the eart on heafonum. Si thin nama gehalgod . . ."

My concern is for people who find it hard to accept a person as a Christian who does not duplicate his own thinking, and who consider those people dangerous who make them aware that God has not and does not limit Himself to one set of words (specifically, the King James version) and one way of worshiping Him.

My change to some of the newer versions was not an unpremeditated act. It was one step in a long series of changes I made in my spiritual pilgrimage away from the comfort of formulations and definitions and prescriptions about Christ and His Word.

Someone has written, "Always be suspicious of one who knows God too well, who calls Him by His first name. Man's mind cannot comprehend all of God, nor the ways of God. There is infinite mystery." Frequently I came across people who seemed to have the matter of their relationship to God licked and could casually ask, "How's the Lord treating you these days?" as if He were a pal resting in the top bunk. To completely understand God and to be able to reduce Him to formulas is to reduce Him to peanut-size. To accept the "mystery of godliness" even while committing oneself to light as it is received is to allow Him to be God.

Some of my first spiritual stretching occurred when I was forced to acknowledge that the Christian world was larger than my Mennonite Brethren cocoon. I had always thought there were Mennonite Brethren and then there were others, and somehow, by some fluke, my kind had an edge on God.

One day I came up gasping for breath as if someone had thrown me into a deep pond. I had to recognize that there are Christians among General Conference Mennonites, Old Mennonites, Baptists, Presbyterians, and others — or retreat behind a wall of my own building and set up my defenses.

Years later as I was visiting with a young person of another Mennonite conference, she remarked at the end of

our conversation, "I am so glad that there are Christians also among the Mennonite Brethren." It was clear to me then again that in setting up our boundary lines, as churches we have institutionalized separation and alienation instead of being agents of reconciliation.

But that was only Step One. Step Two was harder. That was to accept that there are other ways of coming to God than by walking down the aisle at a revival meeting while "Just as I am, without one plea" is being sung. Conversion is just as valid if one accepts Christ within the privacy of one's room, or if one does not possess a notarized copy of a paper giving the time, date, and place of conversion.

Every time my world expanded, I feared, for it meant I had to reconsider my previously learned set formulas for testing Christianity. I could no longer judge a person by his denominational affiliation, even if he was a Roman Catholic or a Greek Orthodox, by the kind of Bible he read, or even by the kind of religious language he used. And the latter was most difficult to throw out, for it was such a convenient test, and not to acknowledge some of these differences seemed to be giving in to the enemy.

Reconciliation is what the church is about, not division. And when we line ourselves up with causes and preach personal biases instead of Jesus Christ, we lose those people who aren't interested in joining our little Society for the Preservation of the Clean-Shaven Look, or for the Preservation of a Pure Mennonite Church, or for the Prevention of Wearing of Wigs to Church, etc., etc. Causes need protection, Christ does not.

I wonder what the Apostle Peter, a Jew, felt when he landed in Caesarea and found Cornelius, a Gentile, waiting for him. He jumped the hurdle and accepted the Gentile as a follower of Christ. Out of this experience came his words, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

So if a person who calls himself a Mennonite Brethren fears Him and works righteousness, he is accepted of God. Likewise if he is a Mennonite of another stripe or a Baptist or a Presbyterian, or a Catholic.

If they are accepted of God, can we afford the luxury of isolation and separateness? Christ prayed that His followers might be one. That prayer remains unanswered, says one person, unless we show this oneness and can stick together in spite of our differences.

SV

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Spiritual Gifts and Spiritual Fruit

A few weeks ago our Sunday school lesson used the latter part of Galatians 5 for study and discussion. A radio commentator on this lesson indicated that there should be a relationship between the gifts of the Spirit and the fruit of the Spirit in the life of the believer. In the class which I attended a member asked the question about this relationship.

Quite frequently we hear of congregations or groups of believers who experience internal dissension and sometimes offense because of the possession and use of spiritual gifts which the members have. After giving some thought to this condition a few questions arose in our minds. What relationship is there or should there be between the gift and the fruit of the Spirit in the life of the believer? Can a believer have the gift but lack the quality of the fruit? What effect does the fruit have on the exercise of the gift or the use of the gift on the fruit? Do the Scriptures consider one more important than the other?

In the New Testament the Apostle Paul gives us the most information about the gifts and fruit of the Spirit. When we read Romans 12 and 1 Corinthians 12 and 14 we find he mentions the following gifts: prophesying, ministering (or serving others), teaching, exhortation (or encouragement), giving, ruling (or administering), showing mercy (or concern), wisdom (or sound judgment), knowledge, faith, healing, working miracles, discerning spirits, speaking in tongues, and interpretation of tongues. In our church life today it's possible the Holy Spirit may give other gifts for service.

The Apostle Paul places great emphasis in 1 Corinthians 12 that all these gifts come from the "selfsame Spirit." He mentions this fact several times and concludes his chapter with an excellent illustration. He uses the human body to show how members of our bodies are all different, perform various functions, work harmoniously together in supporting each other, and never contradict one another. There is a special harmony in the members of the human body working together. Thus the Apostle Paul who perhaps anticipated difficulties within congregations in the exercise of spiritual gifts states that "these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

The Apostle Paul also speaks of the fruit of the Holy Spirit, the three first listed in Galatians 5 being love, joy, and peace. In 1 Corinthians 13 he writes about what he considers the prime fruit of the Spirit, love. At the close of chapter 12 he encourages us to "covet earnestly" the best gifts. Then he says he wants to show us a more excellent way which he does in chapter 13.

Most of the gifts of the Spirit he repeats in this chapter but emphatically points out that without love the exercise of these gifts, and the mellowing and maturing influence of love, will prove worthless in the sight of God and in the use of the gift itself.

Perhaps at this point we find the cause of dissension and offense when the same Holy Spirit and the same Lord gives us the gift but we have forgotten that we should be bearing fruit before we use the gift.

The Apostle Paul seems to imply at the close of chapter 12 that the more excellent way is that of love and that the exercise of these gifts with the support and influence of the fruit of the Spirit is the way God intended that it should be.

How paradoxical and ironic it must seem to God to see His followers become offended and ineffective in His service because of what His Spirit has given to His followers. Can we not somehow see this relationship between the two and develop a more balanced view and experience in our service to others in the name of Christ? It's not one or the other but a spiritual blending of the two that will bring peace and acceptable service within the brotherhood and to our fellowmen and to God. — Z.

Died of Dignity

This might be an appropriate description above the door of many a church. The devil often gets us in one of two ways, through fanaticism or formalism. If he cannot drive us into a corner by unreasonable fanaticism he seeks to smother us in our benches with cold formality. One of the primary sins which shadows much of church history is the struggle for respectability or dignity. When we struggle to be well thought of instead of being true to Christ, we lose our word of prophecy and power of penetration.

A striking statement about the early church was that "great grace was upon them all." This is why people noticed something was different and divine. This congregation was not enveloped in silly fanaticism or in stiff formalism. The congregation was simply open to the Holy Spirit of Christ and allowing Him to do His will. And the result was that the graces of the Lord Jesus were manifest.

Some congregations would likely be surprised to death (or to life) if in some service the Holy Spirit were allowed to have liberty. Rather than to have such happen, some would rather die of dignity. It seems that a choice exists — either die *to* dignity or die *of* dignity. To die *to* dignity does not mean that all things cannot be done in decency and in order. It simply means that the Holy Spirit will not be put in a straitjacket. And it simply means that there must be the tearing down of our stronghold before the Spirit can do His work. Our dignity and the liberty of the Spirit are seldom preserved at the same time or place. It is only as we give ourselves over to the Holy Spirit, and quit struggling to protect our own respectability that God is able to do above that which we ask or think. — D.

The Time of the Spirit

By David Shank

It is well known, but rarely understood in its full meaning, that most of us tend to define the times in which we live in terms of our own hang-ups.

A student at a university will say, "This is a good year at the university." He thinks it's good. But only because he thinks it's been a good year for him. Another may say, "It's not a good year," because he thinks the year has short-changed him. So he defines the times in terms of his own hang-ups.

Our times have been called the cop-out generation, so called by the cop-outs themselves. The student who says, "I've copped out," looks out on a cop-out generation he himself is creating, names the times in his own terms, and feels at home with them as his unique age. He's defined the times by his own outlook and he feels comfortable about it. And so do we all.

We speak of the modern era, and yet there are millions of people in the world who have never known modern life.

We speak of "the post-Christian era," but there are millions of people in the world who have never heard the name of Jesus Christ.

We speak of the post-Freudian era, but Freud and his ideas have little meaning for those who are outside of Western society.

We tend to see the times in which we live in the light of our own hang-ups. Then, assuming that our viewpoint is fact, we think that's the way life is everywhere. It helps shrink our world; makes it a smaller, safer place, a bit like crawling back into mother's womb. Every time we define our times, we show our provincialism by the size box that we make for ourselves to live in, to comfortably reassure ourselves that we are secure in our times.

But if we could see the times in which we live as God sees them, that would give them their true meaning. What are our times in God's way of seeing?

One way to help us gain some of His perspective, perhaps, is to look at the broad sweep of history in its movement through the centuries. It might help us to do this if we could condense all of the history of life on our planet into one fictional year of time. We might say that the geological history of our planet started on January 1 and arrived at the

present movement by December 31 at midnight. Of the first two months, we know nothing. On the twenty-sixth of March there is the formation of the oldest known rock, a mica, out in Transvaal, Africa. The first of July shows the first trace of organized life, when oxygen was beginning to be produced. The twenty-fourth of November there was a beginning of the primary era when life was already well installed in the ocean. On the sixth of December the big reptiles, the dinosaurs were roaming the earth. The day after Christmas, the twenty-sixth of our fictional year, came the abolition of the grand monsters, the republic of the mammals. The thirty-first of December, things started happening fast. As a matter of fact, only at 11:55 p.m. do we discover man created as he is in the image of God. At 11:59 p.m. and 41 seconds Moses and Israel appear on the scene. And in the next few seconds Lao Se, Buddha, Confucius appear, as well as the prophets in Israel. Another second or two and Alexander the Great starts off for his conquest. And at 11:59 p.m., 47 seconds, there's the birth of Jesus of Nazareth. The nineteen centuries that follow pass in a flash. When the twentieth century begins only four-tenths of a second remain. Thirteen seconds ago in this geological year, Jesus just opened the time of the Spirit with the outpouring at Pentecost. We are living in the time of the Spirit. "In the fullness of time God sent forth His Son, born of a woman under the law in order to redeem us from the law and to make us to be sons" (paraphrased from Galatians 4:4, 5). It's just happened. Pentecost, in God's perspective, was only seconds ago.

In the time when earth and nature lay in chaos, the Spirit hovered over the face of the earth and life began, and man was created in the image of God.

In the time of man's failure to live his freedom as God prepared it, the Spirit came with the light of the law, schooling a people, judging, convicting, condemning, disciplining, provoking righteousness and justice.

In the time when the law failed, the Spirit begat the Son of God, and through incarnation revealed the new man, Jesus — Jesus the Christ.

In the time of His obedience, the Spirit created a new humanity, praying, enabling, enriching, filling the lives of those who confessed Jesus as God.

If history has pushed forward rapidly in the last few

David Shank, missionary in Belgium, delivered this message on the *Mennonite Hour*.

seconds of the year of geological history, it is because the Spirit has come, because the Pentecostal happening has hit humankind. Now nations are breaking up and those who follow the Son are forming a new people under God.

The ministry of the Word of God, the mission of the church, the service of Christians in the world, all these are nothing more and can be nothing less than the movement of the Holy Spirit of God working through men in this time. These are the new times, the newest time of which there will be none newer until the time when Christ brings all to fulfillment.

It was not just the command, "Go ye into all the world" that turned on the band of strange fellows that Jesus of Nazareth had gathered together. It was the fulfillment of the promise, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

The tragedy is that in this time of the Spirit, so many people are two thousand years behind the times of Christ, still caught in the time of chaos.

In this time of the Spirit there are still people living under law, trying to find fulfillment by obeying that law.

In this time of the Spirit, there are yet people living a flat humanitarianism, trying by their own strength or knowledge to imitate Jesus and do a Jesus style of life.

But in this time of the Spirit, it is time to be with the Spirit, to live in the Spirit, to live by the Spirit through faith in the living Christ.

This is God's time — the time of His Spirit.

Are you in God's time with Him?



"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

There are many persons who are withholding some of their income taxes knowing that a certain portion is used for war purposes. These persons do not realize that a greater portion of invested monies also goes to further war purposes.

A person who invests in stocks or bonds is helping the war effort.

A share of stock in a corporation makes such a person a partner in that corporation and is also a sharer in anything that corporation does.

A bondholder is a lender of money to the corporation. Many stocks are sold by a corporation that also holds stock in many others. Thus an electric company may manufacture and sell many other products such as planes, nuclear weapons, and many other products.

Another form of investment is insurance. This also buys into almost all forms of stocks and bonds. I believe that there is no form of investment including bank saving accounts that has no risk of our money being used in the war effort; so if I wish to withhold some of my taxes I should also refuse to invest any money at all. — Roosevelt Leatherman, Souderton, Pa.

Choric Prayer by the Congregation for Those Who Go Back to School

Dear Lord, there they stand — those who will be returning to school. They are a part of our loving congregation; they are a curious, eager set. They are serious about their stewardship of time and talent.

We thank Thee for our schools — the accommodating buildings that have been provided — the various programs of study designed to further equip them for living today — for the community and fellowship of partners in learning.

We thank Thee for teachers — for those who are properly qualified to teach — for those who love their pupils — for those who stand in the tradition of the Master Teacher, Jesus Christ, and minister in His name and for His sake.

In these times of strain and stress — of protest and rebellion — these times when evil stalks the land seemingly unopposed, we bring to Thee both teacher and student; many live in fear of personal violence, academic failure, and loss of identity.

Give to them the calm and trust that speaks of full faith and confidence in Thy will and care; guard them by day and by night so that no evil befall them — that they may pursue those insights and skills that will enhance the witness of their dedicated lives.

Cause this to be a good year when each shall find his place in the larger kingdom of God and may come to know the full measure of His love, peace, and blessing. In the name of the One who stands tall and above all teachers and students, Jesus, our Savior and Lord. Amen.

— J. Mark Stauffer, Charlottesville, Va., Mennonite Church

WHAT'S IN A NAME?

Rabbi

What's in a name? The name "rabbi" means teacher, a Jewish teacher, a great teacher. There are men today called rabbi, but this one, Jesus, was different. A party leader said to Him: "Rabbi, we know that You are a teacher come from God, because no man can do what You have done except God be with Him!" The Great Rabbi Teacher didn't comment on the works He did, but on a truth He wished to speak. He said: "OK, but listen, you must be made over, made new, like being born all over again. That's right! Even if you don't see how it can be, believe it, and it happens! Right!" This Rabbi also said, "Why do you call Me Rabbi, Lord, and don't do what I tell you?" This teacher Jesus is to be believed and obeyed. That's what His name means. — Nelson E. Kauffman.

Giving Needed Witness

By Nelson E. Kauffman

The chaplain of a hospital in a large city was asked by a patient if he could call a Mennonite pastor for her. She knew almost nothing about Mennonites, but she had heard in a street-corner conversation with a member of the Mennonite Church that help for her problem could be found there. The chaplain was willing to call and the pastor visited the distressed hospitalized mother. Here is what he found.

This woman patient was the mother of two sons of draft age. She had taught her sons that it was wrong to kill, and the boys took the conscientious objector position, much to the disapproval of their ex-army father. This mother was seeking further help, but could find none in her own church. Her pastor's only counsel to the boys was, "Quit being cowards and fulfill your obligation to your country." They were faithful members of an evangelical church.

One day this mother was talking about her trouble on a street corner. There another woman, a member of the Mennonite Church, told her that there are pastors who can provide help. The mother seemed only to have remembered the name Mennonite, and when her problem took her to the hospital she tried to find help through the chaplain.

The Mennonite pastor responding to the call found that the boys had been given conscientious objector classification by their draft board with the advice that they get a job in a filling station or some such place. However, the boys wanted to do some work of significance that could be a testimony and meet human need.

It seems a tragedy that so many evangelical pastors and churches have no sense of the agony of soul many young men are going through because they refuse to become trained killers in the nation's military machine. We of the peace churches are doing too little also.

In reading the book *If This Be Treason*, Franklin Stephens, Wyden, 1970, 243 pp. \$5.95, subtitle, "Your sons tell their own stories of why they won't fight for their country," I was deeply impressed with our need as a peace church to speak out to the world through the mass media to let young men know that there is a church and there are pastors who care.

In this book one of the more than fifty draft evaders asked his minister to tell the draft board what he was like as a child, to give them some idea of how his antiwar feelings developed. The pastor told him, "I can only counsel you to look into your heart and see where you've turned aside from the right path. And please remember, religion is not a shield for the cowardly or the lazy." That hurts. But it also reinforces the draftee's conviction that the church no

longer has anything to say to him, or any understanding of the issues that he considers the true issue of religion (p. 129). Another said, "I had dropped my connection with organized religion, and specifically the religion in which I had been raised, because I felt it was no longer dealing with the truly religious issues of the world" (p. 125). Could there be an issue of greater significance than the meaning and value of human life?

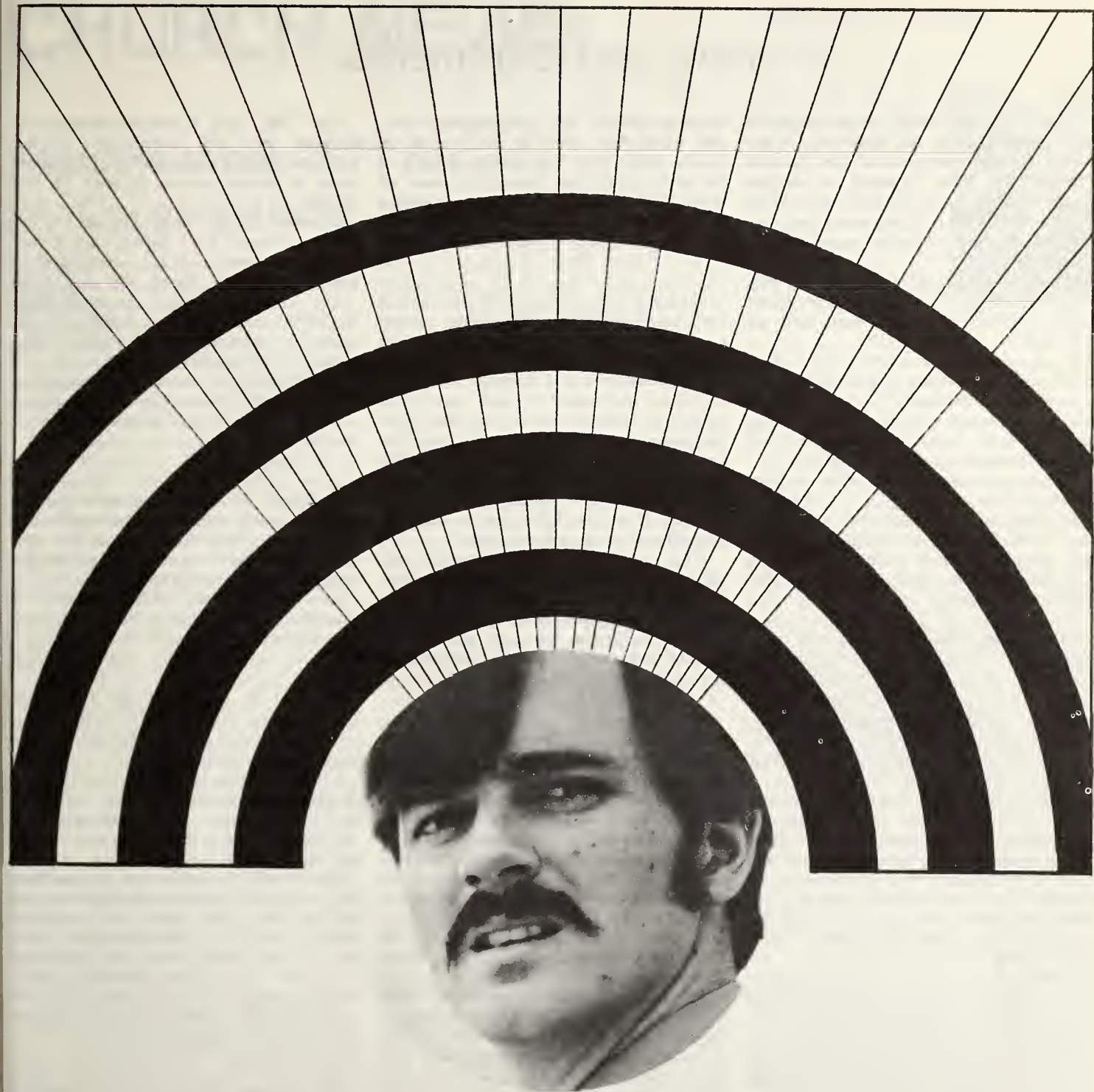
Another man argued with his parents insisting he was not going to be a killer, and they reprimanded him, the mother saying he was spoiling their meal. "Spoiling this meal, for Christ's sake! that's exactly what she said. That really got me. Here I was worrying about killing people and she and my father were worrying about having their d— meal spoiled—just like my parents, this country won't listen, it won't pay any attention" (pp. 228, 229).

My fellow Mennonite pastor and I asked for the privilege of presenting the peace position to the evangelical ministers' meeting in our town. This was granted but there was almost total rejection of the idea that the Christian was part of a different community, that killing was wrong in the kingdom of God. One pastor contended that killing in war was not murder, another believed that the Christian in the army was not responsible for his actions and killing—the state took that. Another said the Christian is two persons, one in the army and another in civilian life. It is no wonder young men are confused when they are faced with the draft.

There should be more of our women on street corners and in other places, more men about their businesses, who testify for Christ and the church. As a result of the meeting of ministers mentioned above, we have been invited by a radio station manager, who was present and agreed with the pastors, to present a dialogue on the air, pointing out the issues. For this we are most thankful, and we are pursuing the proposal with the counsel of the brothers and sisters of our congregation. We also are speaking through the "Letters to the Editor" in our local newspaper. The editor has invited debate on current issues.

We thank God for opportunities like the city pastor found in response to the hospital patient call. We must be ready to counsel young men, invite them to faith in Christ, if they are not Christian, and share with them in their concern for human life and dignity of all men. If we fail in the opportunities now before us, God will raise up others and will judge us. Thank God for men and women of faith, life, and conviction today who speak wherever they go! God is at work among us!





coming through under pressure

In this world people face pressures. And college students may feel them in special ways: competition, deadlines, grades, finances, ethics, morality, authority, causes, vocation, marriage, life questions. . . . It can get rough.

In such a setup a student spokesman for peace, brotherhood, Christian service may feel the pressure. Understanding those feelings is everyone's concern. With the help of Christ and His community, the Jesus way comes through.

Student Services:
An avenue for services and resources of the Mennonite Church for students on non-Mennonite college and university campuses.

Items and Comments

Panic, the fear of real or imagined danger, is a leading cause of drowning, warns Edwin H. Seim, president of the Western Pennsylvania Safety Council, a chapter of the National Safety Council. He advises that you know what to do to prevent panic.

Seim offers the following suggestions to prevent panic:

If you get tangled in waterweeds while swimming, don't thrash about. Move gently, shaking arms and legs clear of the weeds.

If you can't buck a current, swim diagonally across it, moving with the flow.

A swimmer developing a cramp should take a deep breath and assume a facedown position. Apply pressure to the cramped limb and knead it to restore circulation.

If you step into a hole while wading, backtrack.

If you are in a boat that capsizes — stay with the boat by hanging onto it. The swim to shore is usually longer than it seems. Also, the boat is easier to spot than a lone swimmer.

The Living Bible, an up-to-date paraphrase of Scripture, will be co-published Sept. 1 by Tyndale House Publishers and Doubleday & Company, Inc. The first printing (including that of Hodder & Stoughton in England) will be half a million copies, making this Bible the crowning achievement of one man — Kenneth N. Taylor.

In 1955 Dr. Taylor began paraphrasing some of Paul's epistles, modernizing the archaisms of the King James Version so that his ten children might better understand the great spiritual truths of the Letters without stumbling over the outmoded language. In 1962 after seven rewrites he offered his manuscript to various publishers, all of whom rejected it.

Feeling that there was indeed a market for a readable paraphrase of the Letters (and eventually of the whole Bible) Taylor converted his home into a mail-order center from which he filled orders for *The Living Letters*. He called his enterprise Tyndale House, after William Tyndale, the first man to publish the Bible in English.

Initial sales were a disappointment until 1963 when the Billy Graham organization used a special edition of *The Living Letters* in a TV promotion. Now — nine years later — Tyndale House covers some 12,000 square feet in Wheaton, Ill., and has sold seven million copies of the various books comprising *The Living Bible* series. This series has been published in five languages and is scheduled for translation into 36 more.

Dr. Taylor plans a complete revision of the wording every five years to insure that the

language remains truly contemporary. In a true evangelical spirit he has waived all royalty rights from the various editions of the series, preferring instead to direct all profits back into the publishing project, so that this Bible may reach an even wider audience. — *Tyndale House News Release*

The battle being waged at World Vision's New Life Babies Home in Saigon against a mysterious killer of infants — antilactic depression — was described in a recent issue of *Pacific Stars and Stripes*.

"These malnourished and premature babies in Saigon are dying like flies. Adequate care is not available," explains Dr. Wayne McKinny, who spearheaded the New Life Babies Home which opened late in 1970. The infant death rate in Vietnam from this killer runs as high as 40 to 60 percent, the paper reported.

When a baby is not fondled and loved, infant psychologists have found he begins to withdraw and loses his appetite. Often the baby will die of malnutrition. If he lives, but proper care is not given by the time he is three years old, the child will be abnormal for the rest of his life.

The Mt. Toby Monthly Meeting of Friends (Quakers), covering western Massachusetts, is waiting to see what the federal government will do in response to the refusal of members to pay the telephone tax they say supports the Vietnam war.

The Quakers have been withholding payment of the tax since April because they consider it an "infringement of religious liberty."

An inquiry was sent to the Internal Revenue Service asking about legal penalties and routes of appeal.

"They never answered our letter," said Laura Robinson of North Amhurst, presiding clerk of the meeting. Nevertheless, she said, "the only reply we got was a final notice informing us that they will take the money from our checking account."

Members of the Mt. Toby Meeting take the Quaker peace testimony, first stated by George Fox in 1660, seriously. Fox, the Quaker founder, said, "We utterly deny all outward wars and strife . . . for any end, or under any pretense whatever; and this is our testimony to the whole world. . . ."

More than 10,000 persons attended Sunday school at the Thomas Road Baptist Church at Lynchburg, Va., at a special observance.

The "day" was a special Homecoming marking the 15th anniversary of the Southern Baptist congregation. The total count at Sunday school on June 28 was 10,758.

Founded by Dr. Jerry Falwell and 35 persons, Thomas Road Baptist Church had a Sunday school average attendance of 4,857 each week during the past year.

The congregation has a membership of 10,000 and property, buildings, and ministries estimated at \$7 million. The population of Lynchburg is 53,000.

Dr. Falwell, 37, said the homecoming was intended to show that "Sunday school is not dead . . . and people still go to church."

• • •

A former Princeton University student who voluntarily surrendered his student deferment from the draft because he considered it "unfair" was convicted of refusing induction into the armed forces.

In 1969, Martin Miles Klinger, a Princeton undergraduate at that time, wrote the Houston draft board to say he refused to accept further student deferment.

He said he considered the U.S. draft system a form of "slavery" and would not submit to it — nor would he accept conscientious objector status.

Rabbi Norbert Samuelson, a Princeton chaplain, said he discussed the draft issue with Mr. Klinger many times and felt the young man's objections were based on "a deep religious conviction."

Mr. Klinger, 21, testified at his trial that he gave up his deferment because he felt it was unfair that people able to afford college could be deferred while others were not. He added that to seek exemption under the conscientious objector's clause would amount to saying that "it is all right for a draft system to exist but because I feel differently, please let me out."

The General Board of the Christian Church (Disciples of Christ) decided that strengthening existing congregations is more important than starting new ones.

In a move directly opposite to the course asked by the denomination's staff, the Board favored placing twice as much money into long-established congregations over the next four years as the sum that will go to new churches.

The standing vote was 126 to 40 in favor of reversing the allocations proposed by an Inter-Agency Committee on Church Establishment and Development.

CHURCH NEWS

Missions Week 1971 Focuses on Congregational Witness

Congregations of most Mennonite conferences in Canada and the United States will have a wide variety of resources available for Missions Week this fall. District mission and general church leaders asked Mennonite Board of Missions staff to plan that way. Boyd Nelson, secretary for Information Services, and his staff are doing all they can to fulfill this request.

This month a filmstrip kit, "Your Church and Small Groups," is being mailed to all congregations. The two filmstrips, record, and guide were prepared for home missions agencies of both Mennonite and General Conference Mennonite churches. Simon Gingerich and Palmer Becker, staff persons for the two agencies, said they invested in the filmstrip production and distribution because they believed wholeheartedly in small groups as channels for communicating the gospel.

Evangelism as an experience will be a key element in Missions Week this fall. Gingerich said, "We hope that many people will get involved in sharing the gospel."

Missions Week planners recognize that not all congregations have the same perspectives and experiences. Alternatives for congregational and small-group activities are offered. Two of these are the Latin America mission study, carrying a strong emphasis on personal witness, and the new believers instruction material, also a reinforcement study. These materials are published by Herald Press and are available from their congregational literature division at Scottsdale, Pa. 15683.

The Latin America mission study includes a leader's guide, six leaflets, and three films. The believers' instruction materials also come in a complete kit, including leader's guide, student source book, two student readers, and a one-month daily worship and Bible-reading program. Mennonite Commission for Christian Education is projecting training workshops or seminars throughout the church to help congregational leaders use the believers' instruction materials most effectively.

"I am enthusiastic about this kind of approach to Missions Week," Howard Zehr, executive secretary for Mennonite General Conference, commented recently. "Beginning this way — and using such things as the Latin America mission study and the believers' instruction materials — and work-

ing on evangelism should help us as a denomination as we prepare for Probe 72, the inter-Mennonite evangelism meeting in April 1972, and Key 73, the interdenominational evangelism thrust of 1973.

For planning Missions Week, a broad outline of purposes and program went to all district mission leaders, pastors, and congregational mission representatives, Nelson pointed out. "Not everyone was enthusiastic about 'talking' evangelism. One conference minister said that if he were back in the pulpit, he would spend much more time training his members for witness and evangelism and less time preaching at them about it."

Nelson Kauffman agrees. Recent experiences he has had in New York City and now in Albany, Oregon, suggest new perspectives for him. He sees how a pastor's equipping ministry can be focused on helping Christians witness for Christ.

Because of these concerns, Howard Zehr has offered his services in helping district and/or congregational leaders get resource personnel to help them train for witness. Zehr can be reached at Mennonite Building, Scottsdale, Pa. 15683. His telephone is 412 887-8440.

Missions Week has become an institution in the Mennonite Church. Begun 17 years ago, at the suggestion of the Illinois Mennonite Mission Board, its first-year Missions Week contributions totaled \$218,500. While financial contributions continue to be important to both district and general mission agencies, additional elements have entered Missions Week planning. Strengthening individual and family witness, as well as that of the congregation, is now an important consideration.

"I am more and more convinced of the moral responsibility we accept when we ask people for specific financial and other responses," Nelson says. "That moral responsibility would seem to me to include leaving the person, the family, and the congregation stronger and a better Christian witness for having participated in Missions Week. This year's planning for Missions Week is just one more evidence of that concern."

Nelson said he hopes the financial dimension will not be overlooked this year as the personal witness element grows.

Missions Week will be November 7-14.

Smith Directs Study of Aging

The appointment of Tilman R. Smith, Goshen, Ind., as Director of Studies and Programs for the Aging, was announced by an ad hoc committee representing Mennonite General Conference, Scottsdale, Pa., and the Health and Welfare Committee of the Mennonite Board of Missions, Elkhart, Ind. Mr. Smith has given marginal time for the past several years to gathering materials, developing a bibliography, and planning the study. He now expects to give a major part of his time to the study.



Tilman R. Smith

Smith sees the study program as getting together essential information needed for developing a program of education and action for the Mennonite Church. "It is planned that the studies will result in programs which will help the Mennonite Church to understand the processes of aging and retirement and to enter intelligently into planning for this inevitable state, both individually and as a church," he said.

He also hopes that the Mennonite Church would "do some critical and incisive depth thinking about establishing a church department of gerontology not only as a ministry to the aging, but also as a ministry for utilizing the resources of the aging."

Smith, while as yet unable to outline the eventual direction of the study according to the greatest needs or services of the church, nevertheless anticipates that the following areas will be covered:

1. How to plan for retirement — this is a process which should cover many years before retirement becomes a reality.
2. Activities and services which retired or partially retired persons may continue to render to church and community.
3. Developing programs and workshops for helping congregations and communities to understand the needs and resources of aging persons and their responsibility for meeting these needs.
4. Study of retirement homes: What should such homes provide with reference to facilities, programs, and activities? (Approximately 5 percent of those over 65 live in retirement homes.)
5. Serve as a resource person to administrators and Boards of church institutions.
6. Develop study materials and programs for the constructive use of free time of retirees based on the development of a statement of philosophy of work, leisure, and retirement.
7. Make case studies of older persons

who have made or continue to make unique and positive contributions to society.

8. Discover and encourage persons who may previous to a normal retirement age make their special vocational gifts available to the church and the community.

9. Continue to develop a bibliography which covers areas of interest and concern both for individuals and organizations.

10. A focal point of orientation will be that man, regardless of his chronological age or his station in life, has intrinsic worth and that he should be treated with respect and dignity.

11. It will be assumed that the elderly have the same rights as younger people in relation to need for respect, individualiza-

tion, and self-determination. Accordingly, they should not be infantilized by being planned for without regard to their vastly varied needs and wishes, either individually or collectively, or without their concerns solicited and taken into account.

The ad hoc committee representing the sponsoring agencies, includes: O. O. Miller, secretary emeritus of the Mennonite Central Committee, Akron, Pa.; Howard Zehr, executive secretary of Mennonite General Conference; Ernest Bennett, executive secretary of Mennonite Board of Missions; and Luke Birky, secretary of Health and Welfare. The initial studies are financed by a grant from the Schowalter Foundation, Inc., of Newton, Kan.

Theory and Experience Combined in ETI

Twenty-three persons recently completed the Evangelism Training Institute, sponsored by the Home Ministries and Evangelism section of Eastern Mennonite Board of Missions and Charities, Salunga, Pa. The week-long seminar, held from July 31 to Aug. 6, brought persons from rural Lancaster County settings to Philadelphia for a time of self-discovery and exposure to urban problems and evangelism.

ETI combined both theory and experience in order to give participants a balanced view of evangelism in an urban setting. Mornings were devoted to lectures and Bible study with Dick Pannell, John Ruth, and Elam Stauffer as speakers. The group divided up in the afternoons and evenings for various "Exposure and Experience" opportunities. Institute participants visited coffeehouses and the Teen Challenge Center, conducted a religious survey, sold Bibles from door to door, and became involved in personal witnessing. These practical experience sessions were directed by Luke Stoltzfus.

Chester Wenger, secretary of Home

Ministries and Evangelism at EMBMC and codirector of the Institute, lauded the mixture of practical experience and theory, "The combination of input plus witness experience is the genius of ETI," he stated.

ETI was described as "an education" by Larry Newswanger, EMBMC's personnel secretary and the other codirector of the Institute. Although he saw the Institute as a valuable means of exposure, he wants ETI in future years to go beyond the point of mere exposure to a more intense confrontation with the issues as they really are.

Response of the participants was enthusiastic. "ETI showed me answers to hang-ups that I wasn't even aware that I had," stated one girl. Another person said, "ETI has given me a new zeal for witnessing right where God puts me."

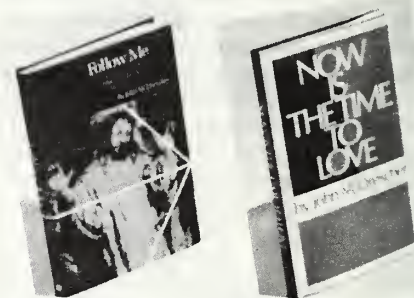
Wenger, in summing up the effect of the Institute, stated that ETI helps persons see that involvement in the work of their local congregations is a part of the total mission of the church, just as significant as working in a city mission.

Herald Press Honored: Clubs Use Drescher Books

Two Herald Press books have been selected as club recommendations. Both were written by John M. Drescher, editor and author.

Pinebrook Book Club ordered *Now Is the Time to Love*. The Nazarene Book Club will offer *Follow Me* to its members.

Herald Press Book Division reports that Drescher's books are well received.



Compassion Fund: Where From?

The idea for the Compassion Fund came into being at Mission 69. Then, Mennonite General Conference in its August proceedings, Action 32: "Moved that as a pledge of our good faith in the action we have taken, collection of funds for the urban and minority group crisis projects be begun on these conference grounds among those who have shared in this decision." The motion was carried. In response, over \$5,000 was raised on that occasion.

Included among recommendations made by the executive secretary of the Urban-Racial Council at Turner, Oregon, was one suggesting that \$500,000 be collected and channeled through Mennonite Board of Missions.

Minority Ministry Council was subsequently constituted under the Board for creative planning and projecting in minority urban communities and was given the responsibility for administering the fund. A disbursement committee was formed "whose responsibility is to screen and allocate funds to projects submitted to the Minority Ministry Council," John Powell reported to Mission 71.

During its two years of existence, the disbursement committee met four times. "The committee met for two sessions to act on general projects submitted to it for funding and met for two sessions to screen projects submitted to it for financial assistance for summer programming in minority Mennonite churches."

The committee received project requests totaling more than a half million dollars. "Using the guidelines which it had es-



Evangelism Training Institute participants, Philadelphia, Pa.

established in determining priority of projects, the committee has allocated \$202,064."

A full report of disbursements is available from Minority Ministry, Mennonite Board of Missions, Elkhart, Ind. 46514.

Canadian Mennonite Reporter Hits the Scene

Canadian Mennonite Reporter: An Anabaptist Periodical of News and Interpretation appeared with a Tuesday, Aug. 3, 1971, dateline.

"This is the first issue of a new inter-Mennonite newspaper designed to fill the communications gap left by the *Canadian Mennonite* when it ceased publication early this year," write the editors.

The first three issues are being printed at monthly intervals. "Thereafter, the paper will appear at least once every two weeks."

Frank H. Epp is editor and Dave Kroeker, managing editor. The first issue had a circulation of 16,000. ●



August VS Orientation Group

Morgan, Wellston, Ohio, nurse aide at Froh Community Home, Sturgis, Mich., for one year; Lloyd and Mary Lind, Salem, Ore., one year as crafts directors in Harman, W.Va.; Joe Lentz, Midland, Mich., orderly at Maricopa County Hospital, Phoenix, Ariz., for two years; Louise Morris,

Franklin, Pa., nurse aide for one year at Maple Lawn Homes, Eureka, Ill.; Karen and Vernon Clemmer, Perkaspie, Pa., program directors for two years in Claremont, N.H.; and Steve Weaver, Peoria, Ill., child care worker at Frontier Boys Village, Colorado Springs, Colo., for two years.

21 Enter VS

Following an Aug. 2-10 orientation at Mennonite Board of Missions, Elkhart, Ind., 21 persons began one- or two-year Voluntary Service assignments at 16 different locations in the United States, Canada, and Puerto Rico.

Inside row (left to right): Vernon Heacock, Doylestown, Pa., child care worker at Frontier Boys Village, Colorado Springs, Colo., for two years; JoAnne Snyder, Muskegon, Mich., one year as nursery teacher and girls' club leader in Ary, Ky.; Gloria Detweiler, Souderton, Pa., one year as day care worker at Valley View Day Care Center, London, Ont.; Catherine Reynolds, Columbus, Ohio, medical technologist at Mennonite General Hospital, Aibonito, Puerto Rico, for two years; Edna Erb, Lowville, N.Y., one year as kitchen worker at Kansas City Children's Home, Kansas City, Kan.; Mary Ellen Kauffman, Mio, Mich., girls' club leader and kindergarten assistant for one year in Surprise, Ariz.; Rose Miller, Albany, Ore., one year as assistant hostess at International Guest House, Washington, D.C.; and Cheryl and James Martin (daughter Eunice), Telford, Pa., nurse at Mennonite General Hospital and teacher at Betania Mennonite Academy in Aibonito, Puerto Rico, for two years.

Outside row: John Mast, Intercourse, Pa., one year as orderly at Maple Lawn Homes, Eureka, Ill.; Gaylen and Janet Johnson, Coralville, Iowa, program directors or two years in Ary, Ky.; Elizabeth Weaver, Leola, Pa., one year as houseparent at Teen Girls Home, London, Ont.; Bonnie

FIELD NOTES

Glen and Elizabeth Good, EMBMC workers in Mont-Saint-Martin, France, are serving Aug. 9-20 in Switzerland, at the Bienenberg Bible School. Glen is teaching a special course, "Jesus and His Message." Prayer is requested by the Goods for a week of evangelism at Longwy Mennonite Church, Mont-Saint-Martin, planned for Aug. 30 to Sept. 5. A team of youth and a young evangelist will be working with the Goods for the week.

Gerald Miller, Uniondale, Ind., is serving as doctor at the twenty-five bed hospital in Jamama, Somali Democratic Republic. The Millers left the United States on Aug. 9 for a one-year assignment. Since the May furlough of Vernon Kratz, the nurses and local staff carried the responsibilities of the hospital. Martha Horst and Pauline Zimmerman were recently joined by Elsie Cressman, former missionary in Tanzania.

Christopher Dock Mennonite High School initiates its 18th year on Sept. 9. Orientation for incoming freshmen and sophomores was given on Aug. 7 at the high school. Nearly 50 prospective students participated. Lee M. Yoder is principal.

Fifty-four exchange visitors from four continents arrived in the United States on Tuesday, Aug. 3. They come from 16 countries and are sponsored by the Mennonite Central Committee for one year. The Clayton Kratz Fellowship of Pennsylvania,

a group of Mennonite laymen dedicated to moral and financial support of youth who are interested in Christian service and education, hosted the group for orientation, Aug. 3-6. The orientation sessions were held in the Blooming Glen Mennonite Church, Blooming Glen, Pa., and various families provided hospitality in their homes for this orientation period.

Kenneth E. Martin, home missions worker in Brewton, Ala., under EMBMC, graduated in June from the University of South Alabama summa cum laude. Martin was one of three in the class of 817 to receive the recognition which signifies "highest academic distinction and meritorious achievement." Martin will again be assisting in the work of the Calvary Church, where Harold Bucher is serving as pastor.

The Berea Mennonite Church, Montgomery, Ind., is celebrating its fiftieth anniversary on Aug. 28, 29. For information call or write Paul Maust, R. 1, Montgomery, Ind. 47558, phone: (812) 486-2391; or Harry Stoll, R. 1, Montgomery, Ind. 47558, phone: (812) 486-2662.

Special meetings: Dan Yutzy, Alden, N.Y., at North Main St., Nappanee, Ind., Aug. 22-29. Alvin Beachy, Spencerville, Ind., at Kalona, Iowa, Sept. 15-19. Charles S. Gogel, Phoenixville, Pa., at Martinsburg, Pa., Sept. 27 to Oct. 3.

New members by baptism: Seven by

baptism and two by confession of faith at Englewood, Chicago, Ill., one at First Menonite, Canton, Ohio; one at Prairie Street, Elkhart, Ind.

Change of address: John R. Martin from Neffsville, Pa., to Route 4, Box 3F, Harrisonburg, Va. 22801. Milo Kauffman from Metamora, Ill., to Hesston, Kan. 67062. Ronald Collins from Bronx, N.Y., to c/o Goshen Biblical Seminary, 3003 Benham Ave., Elkhart, Ind. 46514. Cleo A. Mann from Portland, Ore., to 211 Cleveland Ave., Elkhart, Ind. 46514.

Needed: Houseparent couple to work with young children at Millersville Mennonite Children's Home, Millersville, Pa. 17551. Unmarried workers also needed. Contact Ernest S. Mast, Administrator.

Marie Moyer, Jhansi, India, writes: "Good rains here, so wells are filling fast. But the poor refugees! We are collecting in churches for an EFI camp that MCC helped to set up. The end is a long way off—a bleak future for both India and Pakistan."

Dan Linds, who taught at Woodstock School in India, arrived in the USA on July 29. Address: Topeka, Indiana 46571.

Robert Stettters, Neffsville, Pa., arrived in the USA from Algeria on July 31.

Cablegrams: Rick Hostetler, Accra, Ghana, August 12: *Arrived on schedule.* Beth Burkhalter, August 7, indicated she arrived safely in Europe. Keith and Kathy Springer, Brasilia, Brazil, August 6: *Arrived on schedule.* Robert Martins, August 11, Ramat Gan, Israel; *Arrived safely on schedule.*

Judith Boshart and Pauline Schlegel, South Brazil, write: "We're really here—in Brazil! Ken Schwartzentrubers met us and they have been a great help already in our initial adjustment. . . . Grace is arranging for us to begin language study here. We'll probably be staying here until August 11 when we'll travel to Curitiba by bus. We are very excited about all the new experiences we have had and will be having. A meaningful first experience was the communion service at church last evening. It was great to feel God's love through people of another culture, even though we were unable to communicate verbally."

Florence Nafziger, Dhamtari, India, July 29, reports: "Our country is being overrun with refugees. Between here and Raipur in the refugee camp there has been an influx of some 50,000. Tents and makeshift shacks and people everywhere! Short, skinny, sad-looking people. The stench at one point in the road is almost unbearable! What will the end be—who can say—but it is bound to be nasty! Our public health nurses have been busy giving cholera injections to hundreds of Dhamtari people. They have been going to the different schools in town. Everyone who travels in a bus or train to Raipur has to have a certificate that they have had a cholera

shot or else they will have to take one from the government syringe—one syringe for all with the same needle, too! I keep wondering when the hepatitis will begin breaking out! We haven't had any cholera patients here.

An All-Mennonite "Festival of Praise" is being planned by a number of congregations in Oregon to be held in the 4-H Building of the State Fair Grounds at Salem on Sept. 12 at 3:00 p.m. A number of special groups, including the Valley Men's Chorus and an instrumental ensemble, will participate. Roy Roth is in charge of congregational singing; Nelson Kauffman is general chairman.

Eighteen Goshen College students completed GC's first seven-week Irish Study Tour, directed by John J. Fisher, Jr., of the English Department, on Aug. 5. On June 18, the GC students began their group travel by taking a night flight from Kennedy Airport to Shannon, in southern Ireland. A bus trip to Galway, introductions to "Bed and Breakfast" hostesses, a political rally starring Bernadette Devlin, "Riders to the Sea" and "Countess Cathleen" in the Celtic Arts Theatre, and walks in the rain were among their Irish experiences.

John Lehman says his office at Mennonite Board of Missions has received urgent communiques from Edson and Calling Lake, Alberta, calling for a Voluntary Service couple in each location. At Edson the work would involve both persons working with church and community services; at Calling Lake a female kindergarten teacher is sought, with her husband to work on community projects. An opening is also available in Corpus Christi, Texas, for a kindergarten teacher, either married or single. If married, the husband would work in the church and community.

Lloyd L. Miller, Elkhart, Ind., on Aug. 1, joined the staff of Mennonite Board of Missions, Elkhart, Ind., as director of Orientation and In-Service Training for volunteers serving in the Voluntary Service program of the Board's Relief and Service division. Pre-service orientations are held 12 times yearly. Currently 338 VS-ers serve in 61 locations in the U.S., Canada, Mexico, and Puerto Rico.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I couldn't let the opportunity slip by to thank you for the excellent article, "Is the Church in a Crisis?—Yes or No" (July 20).

I am a young person and I'm terribly concerned about the present situation of the church. I so often get the feeling that most people think everything is fine with the church. The church is basically preaching evangelism and financing itself. And they are doing well in this sense. But what about evangelizing in society?—Rhoda Ebst.

I do not know who "Anselm" is, but if he is to represent wisdom and religious insight to those who ask him questions and to the Mennonite Church-at-large, then it seems to me he misses a few crucial tricks.

I just got done reading Anselm's answer to a question regarding military service in the July 27 issue of the *Herald*. It is a very good job of hedging: to say that "the church has always stressed the importance of following one's Christian conscience" surely is not very instructive to one who is trying to find out in which direction he should try to educate his conscience. That kind of "wisdom" justifies our "Christian," but vicious, war in Vietnam along with any other military or pacifist venture or position. And that kind of "wisdom" we really do not need.

—J. Stanley Yake, Green Bay, Wis.

I respond with a real sense of "ring of truth" to Bro. Peachey's article. I feel he has caught a central truth which should help us know our priorities and not disperse our efforts in humanism. With keen insight, and very few words, this article helps us keep going in the right direction, being the people of God in the days He has called us to live.—Mark Moyer, Telford, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Campbell—Yoder.—James Campbell III, Lewistown, Pa., and Rhoda Yoder, Belleville, Pa., Maple Grove cong., by Waldo E. Miller, May 29, 1971.

Fennell—Kindy.—William Fennell, Easton, Pa., Friendship cong., Bedford, Ohio, and Karen Faye Kindy, Plumsteadville, Pa., Easton cong., by David Kindy and Charles Brunstetter, July 24, 1971.

Hardee—Schloneger.—Jerry Hardee and Shirley Schloneger, both of Sarasota, Fla., Bay Shore cong., by Merle G. Stoltzfus, July 31, 1971.

Horst—Yutzy.—Loren Horst, Orrville, Ohio, Chestnut Ridge cong., and Earlene Yutzy, Plain City, Ohio, Maranatha cong., by Melvin Yutzy and Frank Nice, June 12, 1971.

Kuhns—Ruth.—Ray E. Kuhns, Chambersburg, Pa., Chambersburg cong., and Sharon K. Ruth, Newville, Pa., Diller cong., by Marvin L. Ruth, father of the bride, July 10, 1971.

Mast—Book.—Ora M. Mast, New Holland, Pa., cong., and Rhoda Pauline Book, Paradise, Pa., cong., by Harold K. Book, father of the bride, Aug. 7, 1971.

Miller—Dise.—Gerald E. Miller, Jr., and Fern Marie Dise, both from the Homeville cong., Cochranville, Pa., by Elmer D. Leaman, Aug. 7, 1971.

Peachey—Kauffman.—Conrad D. Peachey, Belleville, Pa., Allensville cong., and Donna Kauffman, Belleville, Pa., Locust Grove cong., by R. R. Peachey, father of the groom, May 8, 1971.

Peachey—Stoltzfus.—Dennis L. Peachey, Belleville, Pa., Allensville cong., and Wilma Stoltzfus, Watsontown, Pa., Millmont cong., by R. R. Peachey, father of the groom, June 19, 1971.

Reno—Knepp.—Thomas Reno, Belleville, Pa., Woodland cong., and Betty Jean Knepp, Sarasota, Fla. Bay Shore cong., by Merle G. Stoltzfus, June 16, 1971.

Roth—Morgenroth.—Cephas Mahlon Roth, Tavistock, Ont., East Zorra cong., and Paulette Ruth Morgenroth, Tavistock, Ont., Lutheran Church, by Newton L. Gingrich, Aug. 7, 1971.

Roy—Moyer.—Jean-Noel Roy, Tauvaux,

France, and Joyce D. Moyer, Souderton, Pa., by Richard Goodman, July 18, 1971.

Schrock — Kindy. — Ralph Lynn Schrock, Metamora, Ill., Metamora cong., and Carol Joy Kindy, Eureka, Ill., Easton (Pa.) cong., by David Kindy and Milo Kauffman, June 26, 1971.

Sommers — Steele. — Clarence E. Sommers, Cochran, Pa., and Sharon A. Steele, Meadville, Pa., both of First Mennonite cong., by Paul Lantz, July 31, 1971.

Wenger — Witmer. — Dale Wenger and Cheryl Witmer, both of Columbiana, Ohio, Midway cong., by Ernest Martin, July 24, 1971.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bergey, Ted and Anne (Derstine), Lexington, Mass., second child, first daughter, Kimberly Ann, July 26, 1971.

DeLeon, Lupe and Seferina (Garcia), Corpus Christi, Tex., third child, second daughter, Yvette Michelle, Apr. 2, 1971.

Hershey, Ray and Mary Ann (Herr), Mannheim, Pa., first child, Kathy Ann, Aug. 1, 1971.

Hunsberger, Duane and Karen (Benner), Telford, Pa., second child, first son, Duane Keith, June 28, 1971.

Kamp, Ronald and Jane (Friedt), Orrville, Ohio, second child, first son, Stephen Michael, June 1, 1971.

Lehman, Milford and Lois (Brubaker), Corpus Christi, Tex., third child, second daughter, Angela Kay, May 18, 1971.

Lefever, Harold and Joyce (Newcomer), Belize City, British Honduras, second child, second daughter, Janice Elaine, June 9, 1971.

Martin, Delmar and Mary Lois (Martin), Hagerstown, Md., first child, Tamara Lynce, June 4, 1971.

Miller, James Allen and Ellen (—), Sugarcreek, Ohio, first child, Beth Ann, Feb. 17, 1971.

Saner, John R., and Virginia (Hart), Mifflin, Pa., fourth child, second daughter, Delores Jean, July 25, 1971.

Sauder, David and Joanne (Longenecker), Akron, Pa., first child, Christopher David, July 23, 1971.

Stoltzfus, Elvin and Grace (Mast), Ronks, Pa., third child, second daughter, Bonnie Sue, July 24, 1971.

Swartz, Carl and Miriam (Snyder), Salem, Ore., second child, second daughter, Aimee Rachele, July 1, 1971.

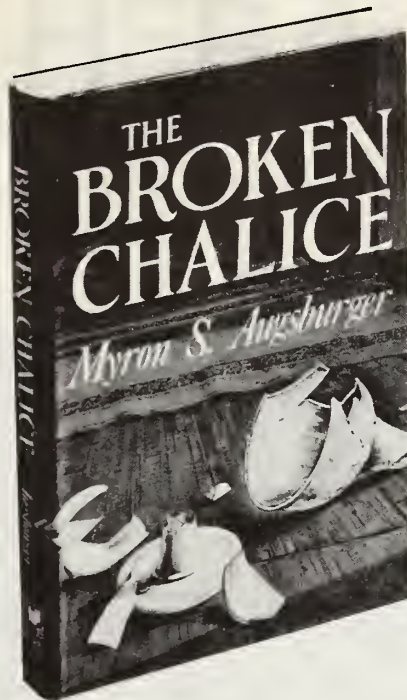
Swartzendruber, Larry and Rozella (Yoder), Hesston, Kan., second son, Brent Alan, June 26, 1971.

Zehr, Paul M. and Mary (Martin), St. Petersburg, Fla., fourth child, second son, Daniel Alvin, May 17, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubacher, Beatrice, daughter of Cleason and Elsie (Musselman) Martin, was born near Waterloo, Ont., Aug. 13, 1916; died of lymphoma at the Victoria Hospital, London, Ont., Apr. 5, 1971; aged 54 y. 7 m. 23 d. On Sept. 8, 1937, she was married to Walter Brubacher, who survives. Also surviving are four children (Pauline, Doris, Maynard, and Howard), 2 grandchildren, and her mother. She was a member of St. Jacobs Mennonite Church, where funeral services were held, Apr. 7, in charge of Glenn Brubacher; interment in St. Jacobs Mennonite Cemetery.



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by Myron S. Augsburger
Illustrated by Edwin Wallace

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Clemens, W. Brent, son of Walter and Mary (Landis) Clemens, was born in Bucks Co., Pa., Apr. 30, 1952; died at the Lancaster General Hospital, Lancaster, Pa., from the result of a fall from a silo he was helping to erect, June 28, 1971; aged 19 y. 1 m. 28 d. He is survived by 2 brothers and one sister (Ronald, Douglas, and Leanne), his paternal grandparents (Mr. and Mrs. Floyd Clemens), and his maternal grandmother (Mrs. Fannie Landis). He was a member of the Beaver Run Mennonite Church, where funeral services were held July 1, in charge of Ben F. Lapp, Sinclair W. Reid, and Paul G. Landis; interment in the Beaver Run Church Cemetery.

Hess, Menno B., son of Henry B. and Harriet (Buckwalter) Hess, was born near Lancaster, Pa., Mar. 13, 1880; died at the Maple Farms Convalescent Home, Akron, Pa., Apr. 4, 1971; aged 91 y. 22 d. On Oct. 25, 1900, he was married to Sadie S. Delp, who preceded him in death in 1959. Surviving are 2 daughters (Anna — Mrs. C. Earl Charles and Irene — Mrs. Junius T. S. Bard), 3 grandchildren, and one great-grandson. He was a member of the Landis Valley Mennonite Church. Funeral services were held at Snyder's Funeral Home, Apr. 7, in charge of Elam W. Stauffer and Levi M. Weaver; interment in Landis Valley Cemetery.

Honsaker, Nora E., daughter of Abram and Kathryn (Kreider) Metzler, was born in Lancaster Co., Pa., Sept. 19, 1885; died at the Tel-Hai Rest Home, Honey Brook, Pa., Aug. 2, 1971; aged 85 y. 10 m. 14 d. On Nov. 18, 1906, she was married to Ray H. Honsaker, who preceded her in death Jan. 4, 1961. Surviving are 5 sons (David, Irvin, John, Raymond, and Josiah), 4 daughters (Ruth — Mrs. William Kauffman, Sara Kathryn — Mrs. Jesse Replogle, Anna Mae — Mrs. Earl Kennel, and Mary Alice — Mrs. Raymond Bailey), 32 grandchildren, 28 great-grandchildren, and 4 brothers (Isaac K., Abram J., Clarence, and Elmer). She was a member of the Martinsburg Mennonite Church, where funeral services were held Aug. 5, in charge of D. I. Stonerook and Nelson R. Roth; interment in Fairview Cemetery.

Kulp, Joseph A., son of Jacob H. and Sallie A. Kulp, was born in Bedminster Twp., Pa., Dec. 3, 1914; died at Grand View Hospital, Sellersville, Pa., July 24, 1971; aged 56 y. 7 m. 21 d. On Sept. 23, 1939, he was married to Ida Tyson, who survives. Also surviving are 3 children (Clifford, Dorothy — Mrs. David Martin, and Richard), one sister (Annie), and one brother (Irvin). He was a member of the Perkasio Mennonite Church, where funeral services were held July 27, in charge of James M. Lapp and Richard C. Detweiler; interment in Perkasio Mennonite Cemetery.

Lehman, Dennis A., son of Archie and Gladys (Shetter) Lehman, was born at Chambersburg, Pa., Aug. 25, 1949; died unexpectedly at the home of his wife's parents (Mr. and Mrs. Luke M. Mosemann, Lititz, Pa., where they were visiting), July 26, 1971; aged 21 y. 11 m. 1 d. On Oct. 17, 1970, he was married to Ann Louise Mosemann, who survives. Also surviving are his parents, one sister (Julia), 2 brothers (Gerald D. and Dale N.), and his paternal grandfather (David L. Lehman). He was a member of the Marion Mennonite Church, where funeral services were held July 29, in charge of Merle G. Cordell, Elam Stauffer, and Marlin Shank; interment in the Chambersburg Mennonite Church Cemetery.

Maust, Ellen, daughter of John and Mary (Myers) Burkholder, was born at North Lima, Ohio, Feb. 7, 1868; died at Louisville, Ohio, July 28, 1971; aged 103 y. 5 m. 21 d. On Dec. 25, 1890, she was married to Melchor Mellinger, who preceded her in death in Jan. 1934. On Oct. 22, 1947, she was married to Nelson Maust, who died in Jan. 1967. Surviving are one daughter (Essie — Mrs. Ray Schloneger), one son (Port B.), 15 grandchildren, 32 great-grandchildren,

one stepdaughter (Mary Hochstetler), and 2 stepsons (Ralph and Henry Maust). She was preceded in death by 3 children (Clark B., Ina — Mrs. John Dyke, and Earl). She was a member of the North Lima Mennonite Church. Funeral services were held at the Beech Mennonite Church, Louisville, Ohio, in charge of Wayne North; interment in the Midway Cemetery, Columbiana, Ohio.

Metzler, Martin G., son of Eli and Rebecca (Gingrich) Metzler, was born in Rapho Twp., Pa., Aug. 15, 1892; died at the Lancaster General Hospital, July 25, 1971; aged 78 y. 11 m. 10 d. In Sept. 1914, he was married to Grace Hershey, who preceded him in death in Apr. 1917. In Nov. 1921, he was married to Lizzie Brubaker, who survives. Also surviving are 5 grandchildren and 6 great-grandchildren. A daughter (Rachel — Mrs. Henry Longenecker) preceded him in death. He was a member of the Erisman Mennonite Church, where he served as pastor for 48 years. Funeral services were held at Erisman Mennonite Church, July 28, in charge of Howard Witmer, Elmer Hertzler, and Norman Shenk; interment in the Erisman Cemetery.

Miller, Amanda, daughter of Isaiah and Mary (Miller) Hostetler, was born at Berlin, Ohio, Mar. 14, 1882; died at the Peoria (Ill.) Hospital, July 22, 1971; aged 89 y. 4 m. 8 d. On May 8, 1905, she was married to Eli N. Miller, who died in 1929. Surviving are 5 daughters (Mrs. Herbert Swartzentruber, Mrs. Marie Litwiller, Mrs. Edna Springer, Mrs. Ruth Birky, and Mrs. Robert Carlson), one stepdaughter (Mrs. Irene Stutzman), 24 grandchildren, 33 great-grandchildren, and one sister (Caroline Hostetler). One daughter, 2 sons, one stepson, 2 sisters, and 3 brothers preceded her in death. She was a member of the Hopedale Mennonite Church, where funeral services were held July 24, in charge of Ivan Kauffmann; interment in Mennonite Cemetery.

Troyer, Clayton, son of John and Lucinda Troyer, was born in Shickley, Neb., Mar. 5, 1910; died at St. Vincents Hospital, Erie, Pa., July 24, 1971; aged 61 y. 4 m. 19 d. On Mar. 5, 1936, he was married to Ruth Hershberger, who survives. Also surviving are 3 daughters (Mrs. Nancy Weaver, Mrs. Marjorie Nofziger, and Sharon), 2 sons (Gary and Keith), 4 grandchildren, 3 sisters (Mrs. Lucinda Miller, Mrs. Mary Klopfenstein, and Mrs. Velma Hostetler), and 3 brothers (Dan, Vernon, and Abner). He was a member of the Beaverdam Mennonite Church, where funeral services were held July 27, in charge of Don Nofziger and Richard Hostetler.

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Calendar

Washington-Franklin Conference Annual Session, Chambersburg Mennonite Church, Chambersburg, Pa., Aug. 26.

Washington-Franklin Conference Session, Hagerstown, Md., Sept. 8.

Lancaster Conference Fall Session, Mellinger Church, Lancaster, Pa., Sept. 16.

Churchwide Youth Council, Chicago, Ill., Sept. 24-26.

Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Franconia Conference Session, Franconia, Pa., Oct. 7.

Germantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Germantown, Pa., Oct. 9.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

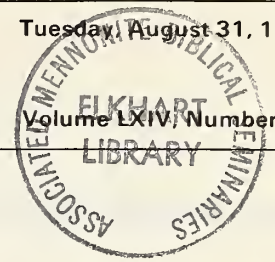
Virginia Conference Mission Conference, Harrisonburg, Va., Nov. 5, 6.

Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.

GOSPEL HERALD

Tuesday, August 31, 1971

Volume LXIV, Number 34



Mission 71: God's NOW Community

By Levi C. Hartzler

John H. Mosemann, president of the Mennonite Board of Missions and Charities, opened the business sessions of the sixty-fifth annual meeting at Eureka, Ill., on Thursday morning, July 1, with an evaluation of how God works in His NOW community. "God's work is done by people relating to each other to accomplish the task," Mosemann said. "The comradeship of the road will bring people together. God's NOW community will always retain mission at the center of its action."

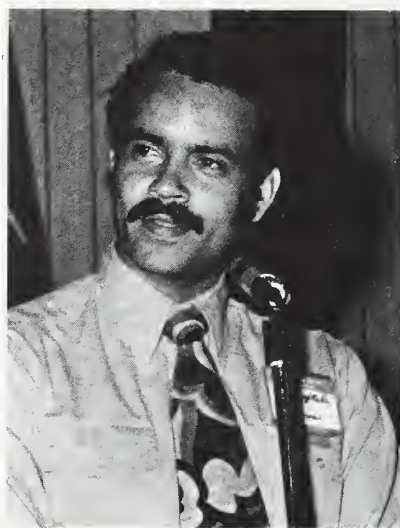
H. Ernest Bennett, Board executive secretary, declared that the dynamic factors in the present Board program include the support of the constituency and the Board's sensing how to use people in God's NOW community. "We must discover how to enlarge the service concept," he said, "and to understand how to serve overseas with the changing political situation." He also reminded Board members that the church must become more involved in minority ministries and find new ways of communicating the gospel through mass media.

Board Askings Remain Constant

Treasurer David Leatherman reported "no major growth in contributions" during the year. The Mennonite Church contributed \$30.41 out of the \$35.00 per member asking. Contributions increased 1.1 percent but disbursements increased 1.2 percent. Estate and annuity gifts did increase during the past year. However, the Board has been hoping to use these funds for program expansion with regular contributions supporting the continuing program. The budget for next year adopted at the Monday afternoon session is basically the same as last year, with regular askings continuing at \$35.00 per member for ongoing program and \$6.00 per member for the Compassion Fund, a ministry to minorities.

Major Board Concerns

The enthusiasm generated at Mission 69 in Kalona, Iowa, to provide above-budget aid of \$6.00 per member for black, Spanish American, and Indian minorities has largely not carried over to the constituency. The Issues and Concerns Committee dramatized this fact in a report to the public session on Friday afternoon by comparing what we spend



Naphtali Torrez, assistant pastor at Lawndale Mennonite Church in Chicago, shares his testimony during a four-minute "flashes of action."

on ourselves as against the \$1.20 per member given last year for Minority Ministries through the General Board. The Compassion Fund developed as an above-budget asking to stress the importance of Minority Ministries in God's NOW community. Board members were urged to provide better interpretation and support in their home communities and the Mission Board staff was requested to prepare increased information about the needs of minority groups.

Turning its attention overseas, the Board asked, "What shall be the new thrust in missions?" Some discussion followed Overseas Secretary Wilbert Shenk's report on the progress of the indigenous church in India, where a target date has now been set for the disengagement of all long-term personnel by 1975. However, as Shenk pointed out, the original policy statement for sending the first missionaries in 1899 indicated that they were to be temporary rather than permanent workers. Thus the Board is finally accomplishing its originally stated purpose. This disengagement on the oldest mission field should not be disturbing, for as one Board member observed, "The church is taking place in a thousand places spontaneously without control by strong organizations."

Board members also adopted a resolution of appreciation to John H. Mosemann for his twenty-three years of service as president and twenty-six years as a Board member. A

plaque containing the resolution was presented to him at the Saturday evening public session.

Mission 71 was the final session of the Board under its present organizational structure. New bylaws which will fit the Mission Board into the overall church structure — to be approved at the meeting of Mennonite General Conference at Kitchener, Ont., in August — were studied and revised for adoption at a special meeting of the Board at that time.

Something for Everyone

God's NOW community also includes activities for women and youth. The women's meeting on Thursday, July 1, became a significant part of Mission 71, with its generated enthusiasm spilling over into the public sessions. Irene Weaver, recently returned from West Africa, speaking on "Reconciliation in Relationships," showed how God's love is like the ocean, its waves rolling on endlessly.

VS-ers Carol Niswander and Gloria Yoder from Kansas City, dialoging on "NOW Reconciliation," confessed that they learned much about reconciliation while resolving a problem between themselves. Participants were reminded again that "God's love frees His children to be the persons they can be." The women's meeting concluded with an outdoor prayer breakfast attended by 275 women on Friday morning who divided into small prayer groups led by home and foreign missionaries.

Youth not only provided music for the public sessions and participated in the "Open Mike" testimonies and NOW group discussions, but they also conducted meetings of their own. Get-acquainted activities began with recreation at the nearby 4-H Fairgrounds on Thursday afternoon followed by a chicken barbecue. Recreation resumed on Friday and




Leamon Sowell, Chicago pastor and a member of the Mennonite Board of Missions' executive committee, leads out in a "flashes of actions" during the afternoon public sessions.

Saturday afternoons between sessions. Fellowship continued at the coffeehouse after the evening service each night with youth music groups providing the inspiration.

God's NOW community also involves children. Mission 71 provided activities for two groups — preschool through kindergarten and grades one through eight each morning and afternoon, Thursday through Saturday. Activities included a tour to New Salem, Abraham Lincoln's hometown, for grades four through eight. One mother said that her children enjoyed the activities at Mission 69 so much that they were disappointed to miss Mission 70 because of the distance involved. This year the whole family was back, including a babe in arms.

Since God's NOW community needs literature, the Mennonite Publishing House bookstand provided opportunity for Mission 71 attendants to browse through and purchase Christian literature for their homes. God's NOW community needs information to pray and give effectively. The Audiovisuals Office at Elkhart provided film viewing between sessions so that representatives of local congregations could become familiar with available Christian films, including those taken on the mission field. The staff also showed the CBS-TV controversial film, *The Selling of the Pentagon*. In addition, the A-V staff provided video tapes of mission-service programs which were viewed by Board members during the business sessions.

Regional Sessions Next Year

Mission 71, in calling attention to God's NOW community, emphasized "participation rather than revolution." Mission 72 will emphasize "Being Built Together" based on Ephesians 2:17-19 and will be held at two locations: June 30 — July 2 at Eastern Mennonite College, Harrisonburg, Va.; and July 7-9 at Hesston College, Hesston, Kan. 



The Issues and Concerns Committee was responsible for filtering out recurring themes arising out of Mission 71 proceedings. Members were (clockwise, beginning at left): Richard Yordy, Clair Hochstetler, Carl Beck, Paul Schrock, David Helmuth, Richard Showalter, Gerald Hughes, Don Blosser (chairman), and Emma Richards.

The Hard Sayings of Jesus

By Elaine Rosenberger

She was beautiful, eloquent, evangelistic. Her familiarity with the Bible shamed me. But she divided the Word — not rightly. The sayings of Jesus are hard! John 6:60. So hard that the group she represents proclaims that certain Scriptures speak primarily to “the Kingdom of Heaven,” the 144,000 of Revelation, of which she is not a part. She has other Scriptures which apply to her life. The sayings of Jesus are hard!

Others divide Scripture into dispensations. These hard sayings are for Christians, yes, but not now. It seems strange that people who promote Bible memorization and study can without benefit of a Bible directive divide the Word in such a manner, unquestioningly.

What are we afraid of? Martin Luther said, “Is it not a shame that we are always afraid of Christ, whereas there was never in heaven or earth a more loving, familiar or milder man in words, works, and demeanor, especially towards poor, sorrowful, and tormented consciences?”

Perhaps we fear His hard sayings, not because they are so hard to understand, but because they were dramatized and so, difficult to cast into mere legalized idols.

Jesus said, “Love your enemies, bless them that curse you,” and then proceeded to love even His enemies and to pray forgiveness from the Father for His murderers. One can hardly misinterpret the meaning of words written in flesh and blood!

Jesus interpreted Old Testament law in terms of the heart and then illustrated it in His treatment of an adulteress, a thief, and a liar (to name a few). He unbent the kinks in Sabbath observance by teaching a Sabbath made for man; particular men whom He freed from sin and suffering on the Sabbath. But His words and deeds were bitter pills for some to swallow.

Jesus saved whole persons. He raised them in spirit and in truth. The Bread of Life provided a fellowship meal on a grassy hillside and in an upper room. God so loved the world that He ate with sinners and drank with society's outcasts. He straightened crippled bodies and deformed souls. The Light of the World opened the eyes of the blind and illuminated shadowy spirits and told His friends to do likewise.

We have not found the way easy, so to accommodate ourselves we have divided His Word — not rightly. We feel more secure with the spiritual, the unseen. When ministers speak of the gospel in terms of today we become fearful. To help the body and the mind as well as the soul would add up to a “social gospel,” we say. When we hear the words “change” or “social action,” we resist. “Let our preachers preach the gospel, Jesus Christ, the same yesterday, today,

and forever,” we repeat and refuse to look at Jesus Christ as He actually lived, spoke, and acted among men.

Mennonites do not say that the gospel is for another people or (hopefully) for another dispensation, but in effect we divide Jesus from His words and deeds and suppose we know Him in such a fragmentary condition.

When Jesus was asked for proof of His identity He offered His works in evidence. In Matthew 11 He sent word to John concerning Himself: “Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.”

Jesus knew His sayings were hard. He knew He would be misunderstood and misrepresented, yet He filled the role the prophets foretold when they envisioned the Savior of mankind.

There may be a variety of ways to divide Scripture but there is no way we can rightly divide Jesus Christ. His words and work are part of Himself. He occupied a particular space in time on earth and He was concerned about the particular people and needs in that space in history. He longs to live as really through His body in 1971. Dare we refuse Him?

He Who Has Ears to Hear

*I visited my daughter's junior high
and went to all her rooms.*

Her French teacher

told us that they use

the aural-oral method of teaching.

The church should follow that method too.

God speaks;

we should listen to His Word

so that we may communicate it to others.

— Robert Hale

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Fellowship, Mutual Help, Evangelism

We live in a secular, scientific, technological world. Many persons cope with its pervasive influence by dropping out. The alcohol, drug, and tobacco cultures; the hippie scene; the weekend leisure sprint; the endless hours before the tube; and the wide-ranging sexual experimentation — all are evidences of a deep and profound spiritual malaise in our American soul. Does this same observation apply in Canada?

Presumably Christian faith has “good news” for dropouts and provides resources for coping, as well as facing society with its dehumanizing ways of working. Most of us receive these resources through our church fellowship and teaching, as well as in our own personal worship. Yet in most congregations, many persons do not have access to fellowship in a small, primary group. Others of us have found membership in a small group to whom we can trust the struggles, fears, and hopes which control our lives and our witness.

Social scientists have discovered that men know who they are, what they believe, and how they can function most effectively in the context of “reference groups.” These groups help us decide, among other things, which products to buy, our hopes and expectations from marriage and family, what success looks like, what it means to be a member of our society, etc. Our participation in these “groups” may be completely anonymous and individual. Yet these groups may control us and our behavior very unassumingly.

From the Christian point of view, if we are to be freed from the domination of reference groups with secular assumptions and controls, we must find ways of keeping

Christ's new community in focus in our lives.

For Jesus' disciples it meant becoming members of a wandering band of persons who sat at His feet to listen, who dialogued with Him after the crowd dispersed to ask Him what He meant, who worked, ate, lived, and served together, who debated with each other, and who encouraged and supported one another. At times they also competed with each other, but we need not take that competition as normative for our behavior in light of Jesus' own comment about it.

But where in our Christian pilgrimage as a Mennonite Church do we plan for other disciples and these kinds of relationships in our experience? Where can we learn from each other in ways which permit dialogue — questioning, sharing, affirming, appreciating, washing feet, taking part in a more deeply involving communion? In short where are the primary groups which can become for us the disciple band counterpart of that one in the first century?

In the hope that more of us might recover that fellowship and mutual support and evangelistic thrust, Missions Week 1971 is aimed toward incorporating small group experience, probing the depths of our own faith and sharing faith with others. We think that the resources provided by our various mission and church agencies may serve us well during Missions Week 1971 and in the weeks before and after. We hope we can move along to a more vital evangelistic thrust even as we deepen our own Christian commitment and experience.

Missions Week is November 7 to 14 this year. — N.

Needed-Christian Doctrine of Work

Perhaps no other one thing has so deeply discredited the Christian church as her unquestioning submission to the economic theory of society. In fact the church is probably as guilty as any organization of society for putting its stamp of approval on the economic theory rampant today. Because the church has stressed the idea that if one works hard and is frugal God will, because of this, give both contentment and prosperity, the church has helped encourage an enlightened self-interest in its vilest forms.

One writer quotes an able surgeon who said: “What is happening is that nobody works for the sake of getting the thing done. The result of their work is a by-product; the aim of their work is to make money to do something else. Doctors practice medicine, not primarily to relieve suffering, but to make a living — the cure of the patient is something that happens on the way. Lawyers accept briefs, not because they have a passion for justice, but because the law is the profession which enables them to live.”

One might well question if any service occupation re-

mains. Teachers teach not for the promotion of transferring of truth or to see each student achieve the best values and goals but for the salary and to get through the week so something else can be done. Professors' concern is for additional personal degrees and grants rather than the benefit of students. Manufacturers can produce any vulgar, trivial, or even destructive product if the end is more cash. Employers yield only when the pressure is on. And the least concern of the employee is getting something done. Pay rather than contribution is the primary question. “What will I get out of it?” seems as a basis of decision.

Of course, there are exceptions, thank God, in all these. Yet this theory of work is causing havoc in our society. What is needed is Christian doctrine of work. Such a doctrine would need to speak as the Scripture does to the employer, to the employee, to the purpose of work, and to the kinds of work a Christian is called to do and what he can and cannot produce. It will certainly take into consideration the servanthood stance of the Christian. — D.

Why I Believe in the Living God

By Loren Zehr

As I thought about an approach to this topic, it soon became clear to me that there is no reason I can find for *not* believing in our living, loving God.

My mind has been trained to look critically and carefully at ideas and problems. I have been trained to question and examine, and try to keep an open mind until all the pertinent facts are present. Only then do I try to reach a conclusion. It is, of course, only reasonable that such an approach be taken.

Suppose, for a moment, that this was not true. Imagine, if you will, that I thought that every one who coughs has pneumonia. Suppose that I had not asked if the cough was productive, if there was fever, if he smokes, how much he coughs and when, and without examining him came to the conclusion that he does indeed have pneumonia.

On the other hand, imagine that he tells me he was in otherwise good health until three days ago. Since then he tells me he has had fever, chills, and a productive cough. Upon examining him, I find he has the physical findings of pneumonia. A chest X ray confirms it. His sputum is analyzed, and now I know what "bug" is causing the problem. *Now* I can treat him effectively. *Now* I can come to a reasonable conclusion. The facts are in.

Dear brothers, let us give the same kind of careful questioning concerning our belief in our God. His Creation is a good starting point. You know, I sometimes envy John Glenn and Neil Armstrong. I am a pilot and have had opportunity to see some of our earth from the perspective of the air.

Loren J. Zehr is a physician from Poland, Ohio. This is an abridged edition of a talk given at Robinwood Reformed Presbyterian Church, Boardman, Ohio.

But can you imagine seeing the whole world at a glance? Or setting foot on the moon? Now, how did the moon get there? Or stay there? And our earth? Do you think for a minute that it just happens to be 90-odd million miles from the sun? Or that its angle relative to the sun was an accident or chance? A few more degrees rotation, or a few miles closer to the sun, and we're in trouble. Who is responsible for this precise planning?

I would like to believe that God — our God — yours and mine — saw that the plan on His celestial drawing board looked good. Then, with Godly delight and great satisfaction He created a star and hung it in place. Then another, and another and another, reaching His limitless arms across the hollowness of space, until He had placed just the right number in space and place.

And when He held the earth in His hands, can't you see Him molding and shaping to His utmost satisfaction? The print of His thumb is the Indian Ocean. A series of taffy pulls, and the Rocky Mountains are His. Oh, please tell me, how could I doubt Him?

But wait a minute. He is not done. There is no life. And so we watch the tedious process of the millions of varieties of life occur. Have you thought about it? Life. The enormous range of it. From the smallest virus to the largest mammal. Did it just happen?

The stage continues to unfold. The scene — the Garden. On stage — God. Watch carefully now. He is gathering some dust and dirt. Look. It . . . it is almost as if it is taking His likeness. It is. It is! And now He is breathing into it. Now He raises back. Look! This new creation . . . this man is now breathing unassisted. God has created Man. "At last. A part of My creation that will worship Me and love Me because he wants to. Of his own choice."

You know the tragedy — the heartbreak that God must have experienced when Adam and Eve sinned. Why do I believe in the Living God? In tender love and graciousness and mercy He offered a plan of hope and renewed life.

From the time of the Garden, history records the faithfulness, truth, and proof of the living God.


How can we say there is no God? Could Isaiah have predicted the birth of Christ 700 years before it happened? Isaiah 9:6. We now have had thousands of years to look back — to examine — to question — and to make a proper diagnosis. History, both secular and biblical, tells us of the fact of Jesus Christ. The world largely acknowledges that Jesus Christ is a good man. Beloved, if He was good, He was honest. And if He was honest, He is the Son of God. He said He was. And He said He would rise from the dead. He did. He said He would forgive our sins if we would only believe, repent, and accept Him. He said the Comforter would come into our lives.

Why do I believe in the living God? I have never been a stranger to God. I thank God that "from a child" my wonderful godly parents instructed me in His Word. But a time came when I realized that Loren Zehr was a sinner. I realized that my parents' prayers and their lives could not save mine. It was a beautiful Sunday evening in April 1943 when my pastor offered an invitation to accept Christ. It was a beautiful Sunday evening in April 1943 when I said "yes" to Jesus Christ. And do you know that ever since that time He has stayed in my heart? Now that takes some kind of love on His part. Praise His name, He has guided, sustained, nourished, and blessed my life.

I can assure you that you are listening to one who has known the same temptations as you. With Paul I can say, "I know I am rotten through and through so far as my old sinful nature is concerned. No matter which way I turn I

can't make myself do right. I want to but I can't. . . . I love to do God's will so far as my new nature is concerned."^{*}

I could share with you how He opens and closes doors. How He directs in *everyday* decisions. How He took a young man off the farm and guided and provided for him and his family during the years of college and medical school.

I have seen God at work in the lives of others. I have seen changed lives in those who believe and trust Him. Why do I believe in the living God? We have tested Him, examined Him, and on occasion trusted Him. He has *never* failed. When I have failed, He has forgiven. These are some of the reasons I believe in the living God. 

^{*}From *The Living New Testament*, copyright © 1967 by Tyndale House Publishers, Wheaton, Illinois.

Are Mennonites Anemic?

By Roy S. Koch

The Anabaptists of the early sixteenth century had the red blood of courage surging through their veins. They believed deeply and died for their faith. They were the radicals who dared to put Christ above possessions, family, and life.

Today the Mennonites have become the affluent and comfortable in the land. Security has become the watchword for most Mennonites as we add acres, buy mutual funds, invest in stocks, cover ourselves with life insurance, tenure, and retirements provisions, and build businesses with values reaching into six and seven figures.


Our Mennonite complacency and spiritual anemia were set off sharply by H. Ladon Sheats in a series of lectures to Mennonite audiences in Goshen, Indiana, January 24-27. Ladon was a former high IBM computer executive who resigned in late 1969 to join Koinonia Partners in Georgia. He has now become a radical Christian.

Koinonia Partners was formed in 1942 by the late Clarence L. Jordan as a nonprofit organization dedicated to help the rural poor find jobs and decent housing. It is founded on the principles of Christian discipleship, economic sharing, brotherhood, and peacemaking.

Ladon told the disturbing story of his own great renunciation of the profit and security motive and of his affiliation with Koinonia Partners. It was disturbing because his radical faith in Jesus is not in character for us Mennonites. It

used to be; we originated with those same principles. But we are now anemic by comparison. Ladon used to think nothing of spending \$40 on a dinner date with a girl and \$65 a day on a vacation. We long to become affluent enough to do the same. But all his wealth and security left him empty and frustrated. In desperation he turned to a radical faith in Jesus and found the meaning and satisfaction in life he was looking for.

Several years ago the Mennonites in Elkhart County alone paid three million dollars in government taxes toward war in one calendar year. By now the annual take will be much higher. What would happen if these Mennonites would become radical enough to withhold the 60 percent of the tax that goes for war purposes? Or better still, if they would give so radically to Christian causes (up to 50 percent of our taxable income) that there would be little or nothing left with which to support war taxes? The thought is staggering.

Are we wiser than our Anabaptist forefathers, or are we just more anemic? Which am I? I must admit with sorrow that I am more anemic than red-blooded. I am not much like Ladon Sheats, and I fear that I am very unlike Jesus my Lord. Like my fellow-Americans and my fellow-Mennonites I have been programmed for success and conditioned to human security. Will someone help me? How can we help each other to recapture the radicalness of our faith and make it practical for our time? 

Healed of the Lord

By Rhoda S. Lapp

This is my personal testimony of what the good Lord has done for me.

On Friday evening, February 19, 1971, my husband, John, and I went to revival meetings which were in progress at the Bethany Mennonite Church near Goodville, Pennsylvania. Fred Augsburger from Youngstown, Ohio, was in charge of these meetings.

The minister at Bethany, Brother Herman Myers, had charge of the devotional period, after which Brother Augsburger spoke a little. Then he led us in a song. He paused a moment and said, "The Spirit of the Lord is telling me there's someone in this audience who has problems in here." He laid his hand across his chest. "I don't know whether it's heart trouble or not," he continued.

John and I were sitting in the back. I looked over the audience. No one budged. Since we were strangers there, I didn't know if any one had problems in their chest or not. But I knew I did.

Brother Augsburger continued, "Would you come up front? The Lord wants to heal you."

John tapped me on the shoulder and whispered, "That's you!"

Ever since I can remember I've had problems, at times, with attacks of asthma and recently I'd been having, at times, severe pain in the area of my right lung.

I couldn't believe what I had just heard. My heart pounded loudly. Could he possibly mean me? No one else went forward. I slowly, after a moment's hesitation, emerged from my seat and walked down the aisle. I wondered what Brother Augsburger or the Lord would ask me to do next.

Brother Augsburger asked me to kneel in front of the altar. Then he asked if there was anyone in the audience who would like to come and lay hands on this sister while he prayed. I heard footsteps coming down the aisle in back of me. There was no mistake. I knew those were the footsteps of my dear husband. The minister at Bethany came forward and Brother Augsburger stepped off the pulpit. Brother Augsburger then asked the people in the audience to join hands while the minister at Bethany and Brother Augsburger laid hands on my head while Brother Augsburger prayed for my healing.

I went back to my seat.

After the service was over, Brother Augsburger shook hands with me in the rear of the church. He asked me if I could tell any difference.

"I can't tell for sure," I said, "since most of my problem

is at night and on Saturday when I clean. I can tell you tomorrow.

"Should I throw all my medicine away and really believe God?" I asked of him.

"No," he replied. "Sometimes God heals instantaneously and sometimes gradually. Check with your doctor," he said.

I went to bed with my inhaler right by my pillow as usual. But I didn't need it.

The next day, Saturday, I ran the sweeper and did my weekly housecleaning without using my inhaler as I usually did. Sometimes my inhaler wasn't enough and I'd have to take an asthma pill, too. (One of my allergies was house dust.) But this Saturday I didn't need either. Frankly, I was amazed!

We were having company Saturday evening for supper and also for Sunday dinner. I really had a good workout physically. By 5:00 p.m. on Saturday, I was extremely weary and completely exhausted, but not wheezing or feeling short of breath as usually was the case when I had overexerted myself. I must confess that I was still surprised, but oh, so grateful!

The phone rang and I answered it. Brother Fred Miller, the Sunday school superintendent from the Landisville Mennonite Church where John and I attend, asked me if I'd give my testimony at church tomorrow or give a few comments on the Sunday school lesson. I was amazed again. Brother Miller did not know a thing about what had happened and he was asking me to give my testimony.

"I'll try," I replied, without telling him what had happened. He said he had asked several others, too. This was to make up part of our devotional period.

The Sunday school lesson for that Sunday, February 21, 1971, was "Knowing and Doing God's Will."

When it came time for me to get up front I started out by telling them that there are three areas in my life where I'm sure of God's will:

1. I know God wants me to be a Christian.
2. I know God led me into the field of nursing. (He helped me through those three years of hard work and difficult studies and exams.)
3. I know He led me to my life partner. (John also feels the Lord definitely led us together.)

"But," I stated, "there was one area in my life that I was never quite sure what God's will was for me. I would read and ponder on the passage in James 5 where he talks about anointing with oil and I'd wonder if that applied to me.

"True, I had medicine to use," I continued. "But, does God get more glory when someone is healed who has been given up completely by the medical profession?"

I proceeded to tell the congregation at Landisville about my unusual experience at Bethany on Friday evening and my miraculous experience in cleaning and overexhaustion the previous day.

I told them that I feel so unworthy of what God had done for me and that I didn't deserve it. I also mentioned that I didn't know why God heals some people instantaneously, some gradually, and some people by taking them home to heaven.

(I didn't include this in my little talk but I definitely remember, one time in particular, during a dreadful, choking, wheezing, gasping asthmatic attack that the Lord seemed very near to me to comfort me. Bible promises became very precious to me, especially Isaiah 43:2: "When thou passest through the waters, I will be with thee. . . ." It seemed God was telling me, in a very real way, that He was with me, no matter what . . . even during the deep distress of an asthmatic attack.)

I also told them that the area in my chest that had been

hurting, at times, was now feeling only a bit scratchy and that the area seemed much smaller, so I knew that I was definitely improved, but I wasn't sure if I was completely healed yet.


I concluded my little speech by asking the people at church to pray for me that I might use my health and strength to His name's honor and glory.

After the service, Brother Arthur Miller, one of our ministers, shook my hand and said, "We'll be praying for your complete healing." Many others said the same thing.

We had the privilege of having our bishop, Brother Raymond Charles, and his wife, Anna Lois, with us that morning; and just last evening, Wednesday, March 24, 1971, at our preparatory services, Brother Raymond shook my hand and asked, "Rhoda, how are you feeling?"

"Just fine," I replied, smiling.

May I repeat in conclusion: I don't deserve what the good Lord had done for me in this area of healing.

Satan *does not* want me to write any of these things to you. But I'm writing this so that God may get the glory for what He has done for me. 

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"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

The church has been unfairly discriminatory in its educational emphasis. Somehow, even though Mennonites have long been recognized for their agricultural and trade skills, we still seem to believe it is more important to educate the white collar worker than the blue collar worker in our church schools. We have programs to train historians, sociologists, psychologists, and all kinds of teachers. We offer premed, prelaw, preengineering, most of the sciences, art, and music; all shrouded in the hallowed concept of the "liberal arts curriculum." However, we nonchalantly send a much larger group of students to the informal world of work, or to secular institutions to receive their professional training as blue collar workers. Do we really believe that technicians, carpenters, plumbers, masons, electricians, meatcutters, cosmologists, and farmers (plus hundreds of other educated, skilled, and semiskilled workers) do not need whatever it is that our church schools offer to potential white collar workers?

With our existing high school and post high school programs we imply that being gainfully employed in one type of profession is more Christian and more desirable than another. At least it appears that we believe the stereotype professional will face greater worldly pressures than the rough and tumble world of the blue collar worker. In addition to professional studies we train the former in a complex curriculum of basic biblical studies, church doctrine, and courses in Christian human relations. The latter group,

who really get out into raw society, are denied academic religious exposure as well as the Christian teachers and social atmosphere of a Christian institution.

This distorted emphasis of a primarily liberal arts curriculum is one of the greatest contributing factors to the widening gap in the church and society between the laity and leadership. Consider the conflicts between the hard hats and soft hats, the rich and poor, and between management and labor. The differences, I believe, are basically because the opposing groups operate from a totally different perspective and frame of reference. Our church and society perpetuate the myth that to achieve you need to have an appropriate baccalaureate degree and enter a white collar profession. Fortunately, this is changing as we witness an increasing number of students who are disillusioned with our professional liberal arts curriculum which in too many cases prepares them to be, and do, *nothing*.

In light of our highly industrial, technical, and sophisticated society (including agriculture); and our widely esteemed background as Mennonite craftsmen and agrarian specialists, isn't it time we look at all vocations and professions as having equal dignity? Is it not time, also, for our high schools, colleges, boards of education, and conferences on a local and churchwide basis to begin to fill the void in Christian vocational and agricultural education? I believe it is, if indeed Christian education has any contemporary value at all. As John Gardener, Secretary of HEW once said; "An excellent plumber is infinitely more admirable than an incompetent philosopher." — Samuel J. Lapp, Lansdale, Pa.

Items and Comments

Pro football's Joe Namath and the money-making novel and movie, *Love Story*, came under fire in New York from a former grid star turned evangelist.

The Rev. Bill Glass, once a star for the Cleveland Browns and now the head of the Bill Glass Evangelistic Association, teed off on Namath and "LS" as he delivered the keynote address before the International Christian Endeavor convention.

In charging that "the new morality is the biggest pack of lies ever put together," Mr. Glass declared:

"Joe Namath, quarterback of the New York Jets, is a moral ignoramus for his public expression that premarital sex is not immoral.

"What he is saying is that God is all wrong."

The evangelist added, "If you go up against God you don't get away with it."

Observers believe Mr. Glass may have been referring to a quotation often attributed to Joe Namath that "booze and broads" constitute an effective antidote to pre-game tensions.

In his estimation, Mr. Glass said, the popular movie, *Love Story*, stands against everything that Christ stands for.

The original book is a best seller and the movie may be an all-time money-maker, although many critics have described *Love Story* as a form of soap opera.

The movie's hero and heroine are "atheists and agnostics," the evangelist said, citing use of profanity 23 times in the film, plus the "flaunting of premarital sex on the screen."

Guidelines designed to cut down on violence and commercial exploitation in television programming for children were proposed in New York to the Federal Communications Commission (FCC) by an agency of the United Church of Christ.

The elimination of "racial, ethnic, or sexist stereotypes" is also a goal of the guidelines, as well as making programs both more informative and more entertaining.

The FCC was asked to adopt the proposals by the United Church Board for Homeland Ministries. A division of education within the board drafted the guidelines.

In making the appeal, the UCC board said that television should "convey to children a sense of the highest American ideals, a concern for selflessness, an ability to deal with conflict without resorting to violence or oppression, and a sense of the greatness of an American society which values diversity."

The board clearly does not feel that programming for children currently meets these

standards, though the guidelines offered are for television as it is, with "mass-oriented, commercially sponsored, and financed programs."

. . .

A Spanish Army leader has spoken out in favor of a new law that would make some provision for recognition of conscientious objection to military service on religious grounds.

Lt. Gen. Manuel Diez Algeria, chief of the Spanish defense staff, took his stand—in opposition to other Army leaders and rightist politicians—during a debate on the proposal in the Cortes (parliament) on July 7.

The legislation would allow conscientious objectors to serve three years in Red Cross work or other services instead of 18 months of national military service.

Under current legislation, objectors must serve prison sentences. At present there are an estimated 180 objectors in Spanish jails, virtually all of them Jehovah's Witnesses.

Opponents of the proposal have won approval of amendments obliging conscientious objectors to swear allegiance to the flag and barring them from teaching and similar posts.

. . .

Drunkenness among teenage boys and girls is increasing in Britain according to a Christian research report published in London.

It also said the new generation of motorists now coming on the roads is "even less intelligent" in its behavior than its elders.

The report, "Drink Offenses," was issued by the Christian Economic and Social Research Foundation, a body set up about 15 years ago to undertake research into the social and economic conditions affecting the individual and society in Britain. Its chairman is the Ven. Edward F. Carpenter, a canon and archdeacon of Westminster Abbey.

The report breaks down a sample check in four large cities made by the foundation last year. It found that of 584 persons under 18 who were convicted of drunkenness, 226 were 16 or under.

. . .

Evangelical theologian Carl F. H. Henry had warned that the United States may have passed its peak of moral and spiritual leadership in the world, and that the nation may have no longer than the 1970s to experience a spiritual reawakening.

"America's problems at home put a question mark over what it says to the

world," Dr. Henry said in an interview with Religious News Service.

In his observations, Dr. Henry noted an awakening biblical and prophetic interest—"a longing for an authoritative word about the future."

"There is a growing interest in the resurrection of Christ," he said. "For contemporary man every alternative reason has collapsed."

The Romans and Greeks and even modern man had the idea of the essential divinity of the human spirit, Dr. Henry said. But since Freud and Hitler this notion has deteriorated "and now nobody believes it."

As for the United States, Dr. Henry told the interviewer, "it may have passed its peak of moral and spiritual world influence." During his address at the Jerusalem Conference, Dr. Henry departed from his text to admonish the 1,200 participants, most of them Americans.

. . .

"Rivers of Living Water" is the theme for the 1972 World Day of Prayer observance set for March 3, it was announced by Dr. Billy A. Melvin, executive director of the National Association of Evangelicals. Churches across the nation and around the world observe this special day on the Protestant church calendar each year.

. . .

Christianity Today, the evangelical fortnightly published in Washington, D.C., predicts that the "restrictions on parochial handed down by the U.S. Supreme Court will work to Christian advantage over the long run."

It also called attention to another issue "which might well bring on the next big controversy between church and state in America"—the introduction of controversial value systems through the public school system.

Meanwhile, the Baptist Press of the Southern Baptist Convention has warned "supporters of religious liberty" that they must not be lulled by the Court decisions into thinking that "this segment of the struggle is won."

In its July 16 editorial, "Plight of Parochial," *Christianity Today* said, "Justice William Brennan, a Roman Catholic, rightly argued that the very policing of religious facilities necessitated by parochial would prove harmful to churches."

Its editorial also said that when a sectarian institution accepts public financial aid it loses the right to be selective in admission policies and faculty hiring.

CHURCH NEWS

"Drawn Together"

Kitchener 71

"Forbid, Lord, that the stresses and strains that come upon us should draw us apart, but rather that we might be *drawn together*" (from a prayer by George R. Brunk, preceding the vote on the proposed bylaws, Tuesday afternoon, Aug. 17, 1971).

More than 1,000 persons filled the auditorium of Rockway Mennonite School to hear John M. Drescher, General Conference moderator, deliver the keynote address, "Our Church and Our World," at the first public session of Kitchener 71. In his speech, given Monday evening, Aug. 16, he challenged those present to become a pilgrim people.

"During the past several decades the church has experienced little criticism or conflict from the world, not because the world is more Christian, but because the world and the church are so much alike. . . . Most of us would rather be dead than different," he said.

Streamlining

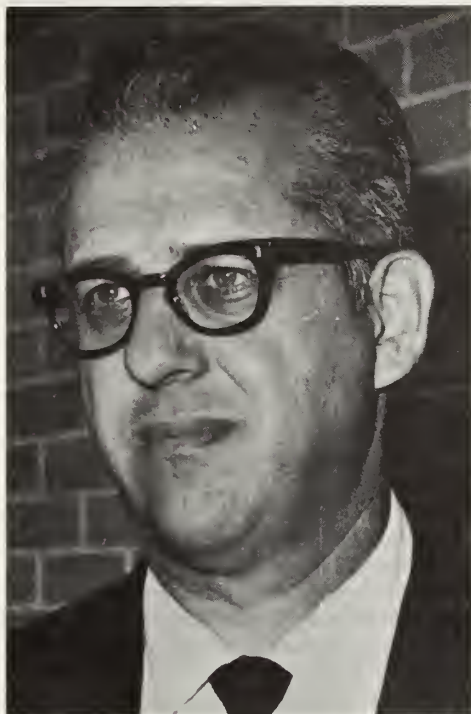
Changing the structure of the Mennonite Church, for improved stewardship and efficiency, was the goal of Kitchener 71. Nelson Litwiller, returned missionary from Uruguay, described it as a streamlining process, through which the Spirit of God could move more freely. Church government is to be more representative and geared to the local congregation.

Previous patterns of organization were established in 1897. Then, ten years ago, the first request for change was submitted to General Conference.

Day of Decision

Tuesday, Aug. 17, was spent examining the proposed bylaws for the new organization, step by step. A vote was not taken on each clause or subsection, but rather the delegates discussed divergent points of view, until a consensus was reached. The chairman, Paul Mininger, did not move to a new clause until the previous one had been dealt with.

By suppertime, the 300 delegates were ready for the deciding vote, whether or not to accept the new bylaws. George R. Brunk prayed, "We do not believe we have a perfect instrument here. We can only pray, dear God, that it is of sufficient perfection that Thou mayest use it and help us to



A. Don Augsburg, Moderator of General Assembly

work with it under the unction and anointing of the Holy Spirit."

The question was called and the delegates raised their hands in favor of the new document—without a dissenting vote. A period of silence followed before Paul Mininger, visibly moved, could speak again.

For How Long?

"This reorganization is not the answer for the next 75 years, but a built-in process is being provided to make the structure the servant of the total brotherhood," said Paul Kraybill, executive secretary of the Study Commission on Church Organization. SCCO paved the way for this event, and Kraybill was one of the main authors of the bylaws.

The newly adopted structure is to be reviewed in five years.

Name and Ratification

The name of the denomination is now officially: MENNONITE CHURCH. Some delegates objected initially, because they felt it was presumptuous to assume this name, considering the existence of other Mennonite groups. Finally, the name was accepted because it was shown that the other Mennonites have different official names.

On Wednesday, General Conference, Board of Education, Publication Board, and Mennonite Board of Missions, meeting in separate sessions, ratified the decision of the Constitutional Assembly.

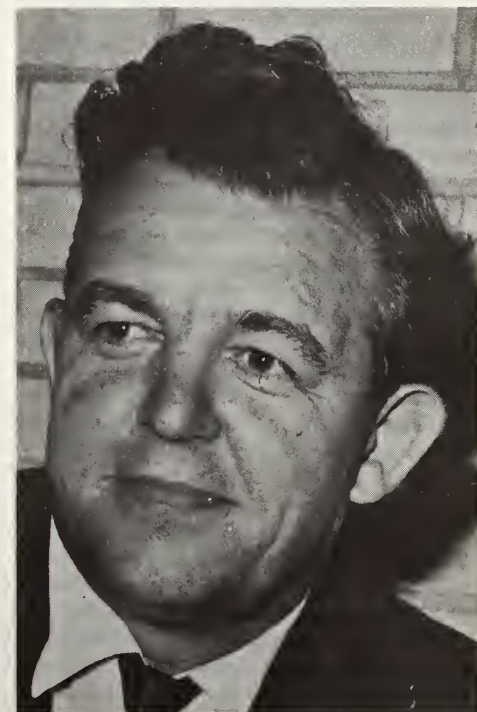
Paul Erb, member of SCCO, said, "The result was epochal, of course, but the process we went through to get there today was what impressed me most. That was brotherhood at work—all the varying fears, vested interests, and strong convictions. And yet in the end we came out with a unanimous decision."

Worship

James Lapp, Perkasio, Pa., and Arnold Roth, South Bend, Ind., conducted the first devotional, in dialogical form, based on the Anabaptist principle that real miracle is seen in God's people getting together. Lapp helped to organize the worship teams, which contributed to the overall feeling of togetherness that characterized Kitchener 71.

Women Participate

Of the 300 delegates present, six were women. According to one observer, that was six times better than at the 1969 Turner (Ore.) Conference, where Mrs. Eleanor High, a member of Rockway Church, was



Newton Gingrich, Moderator elect of General Assembly



Paul Kraybill and Ernest Bennett respond to panel of "reporters"



"Reporters": Ross Bender, Doris Lehman, Andy McDowell, and Newton Gingrich at the "press conference"

the first and only woman delegate.

At that conference, Mrs. High spoke on the floor (also a first) and when she was finished, the traditional conference reserve was broken with applause.

Catherine Mumaw, serving on the Nominating Committee, in small-group sharing said she was "very impressed with the resources we have in the church."

In this same small-group experience, Mrs. Paul (Jean) Kraybill said, "I hope this is a uniting experience for the church."

Doris Lehman participated in a "news conference" in which she along with other "reporters" asked pertinent questions concerning the new organization.

Doris Kramer, St. Jacobs, Ont., took part in "Testimonies: The Witness of the Spirit." Her warm and clear testimony was an inspiration to the 1,200 plus people gathered for the Wednesday evening meeting.

Youth in Attendance

Clair Hostetler, Indiana-Michigan Conference, asked: "Do they really want to attract youth to General Conference?"

Harold Yoder, Allegheny Conference, pointed out, in response, that representation at the conference level depends more on the congregations, districts, and regions than it does on the conference itself.

Hostetler thinks the new organization is a step in the right direction. The emphasis on evangelism is very good, he says. "Power to the congregation, too."

Yoder observed, "It is important for the youth back home to know that someone is representing them. Then, too, there must be some changes in leadership at the congregational level for the effect of Kitchener 71 to be felt."

Mrs. Harold (Ruth Ann) Yoder expressed concern for music at the conference. Harold and Ruthie, a young married couple, also attended the recent Allegheny Conference.

Phil Bender, a young person from Tavistock, Ont., gave his response to Paul Erb's address on "How God Has Led Us," Tuesday evening. In a private interview he said, "The people on the congregational

level must sense a need for change and involve themselves in it."

Lester Kehl, a young pastor from Baden, Ont., claims that worship is becoming an issue for the local congregation because of its irrelevance.

Lonnie Yoder, Iowa-Nebraska, said he is afraid the new organization may return to the old bureaucracy. "It is still going to be difficult for the congregation to be basic in the life of the church."

Are we listening?

Small Groups

The Mennonite Church has discovered the value of the small group. At Missions 70 and 71, at the various conferences, as well as at the Constitutional Assembly, small groups played a large part in shaping the spirit of unity.

Fraternal Delegates

The new bylaws make provision for the presence and voice of fraternal delegates. P. J. Malagar was a guest speaker, representing the India Mennonite Church. His theme was "The Witness of the Brotherhood," and his emphasis was our peace witness.

The Media

The Executive Committee of General Conference authorized Howard Zehr to contact Boyd Nelson to be in charge of press relations. Vernon Leis was in command at the local level. He worked through radio station CKW and CKCO Television, Channel 13. The *Kitchener-Waterloo Record* had Ruth Ann Soden cover the daily activities. Mrs. Soden is religion editor of that paper.

Nelson, secretary of the Mennonite Board of Missions Information Services, feels that included in the process of change is the struggle for our identity as a people, when so many of our older symbols are being dropped or changed.

John Ruth used a multi-media approach at one of the sessions to help those in attendance rediscover their heritage. It is interesting to note that at a time when we are in the process of making a greater commitment to mission, here and elsewhere, we are also getting a better understanding of our history.

RESULTS OF Mennonite General Assembly ELECTION

Moderator: A. Don Augsburg, Harrisonburg Va. (two-year term)

Moderator-Elect: Newton L. Gingrich, Tavistock, Ont. (two-year term)

Secretary-Treasurer: Paul A. Leatherman, Akron, Pa. (two-year term)

Additional members of the Committee on Program and Arrangements, General Assembly

Two-year term

Wilmer J. Hartman, Rittman, Ohio

Four-year term

Lee Roy Berry, Goshen, Ind.

Nominating Committee, General Assembly

Two-year term

Dorsa J. Mishler, Elkhart, Ind.

Catherine Mumaw, Harrisonburg, Va.

Laban Peachey, Hesston, Kan.

Four-year term

Mario Bustos, New Paris, Ind.

Beulah Kauffman, Elkhart, Ind.

Millard Osborne, Harper, Kan.

Nelson thinks that the clearer perception we have of our identity, the more freely we should be able to relate to others.

Finale

Richard C. Detweiler, Souderton, Pa., concluded the messages with a concentrated statement on "Gifts in the Brotherhood." Among other things, he said that the congregation which is able to blend the charismatic gifts and structure, without stifling the Spirit, offers the most for the future.

Donald E. Yoder, Phoenix, Ariz., concluded with an impressive commissioning service for the newly elected officers.



Small-group interaction



General Board Members

Two-year term

Paul Mininger (chm.), Goshen, Ind.
John M. Drescher, Scottdale, Pa.
Paul Brunner, Hubbard, Ore.
Paul G. Landis, Salunga, Pa.
Ivan J. Miller, Grantsville, Md.
Ex officio: A. Don Augsburg
Newton Gingrich

Four-year term

Willis L. Breckbill, Louisville, Ohio
Lois Gunden Clemens, Lansdale, Pa.
Daniel Kauffman, Goshen, Ind.
Ralph Lebold, London, Ont.
Roger Richer, Upland, Calif.
John H. Rudy, Goshen, Ind.
Gerald C. Studer, Scottdale, Pa.
Paul M. Zehr, St. Petersburg, Fla.

Council on Faith, Life, and Strategy

Two-year term

Helen Alderfer, Scottdale, Pa.
Anna Bowman, Scarborough, Ont.
John E. Lapp, Lansdale, Pa.
John W. Miller, Kitchener, Ont.
Richard Showalter, Harrisonburg, Va.

Four-year term

George R. Brunk, Harrisonburg, Va.
John Powell, Elkhart, Ind.
David N. Thomas, Lancaster, Pa.
John Ventura, Denver, Colo.
Richard Yordy, Champaign, Ill.

Board of Congregational Ministries

Two-year term

Clayton Beyler, Hesston, Kan.
Fern Erb, Indianapolis, Ind.
Russell Krabill, Elkhart, Ind.
Hubert Schwartzentruber, St. Louis, Mo.
Edward B. Stoltzfus, Iowa City, Iowa

Four-year term

Lupe De Leon, Jr., Corpus Christi, Tex.
Mark Derstine, Harrisonburg, Va.
Richard C. Detweiler, Souderton, Pa.
Esther Eby Glass, Lancaster, Pa.
Mark Lehman, St. Anne, Ill.

Mennonite Board of Education

Two-year term

Victor Esch, Arvada, Colo.
Harold G. Eshleman, Harrisonburg, Va.
Orrin J. Smucker, Plain City, Ohio
A. Grace Wenger, Leola, Pa.
Peter B. Wiebe, Hesston, Kan.

Four-year term

Harvey Bauman, Earlington, Pa.
Dean Brubaker, Shipshewana, Ind.
Carl S. Keener, State College, Pa.
Clifford P. Martin, Elkhart, Ind.
Wilbert R. Shenk, Elkhart, Ind.

Mennonite Publication Board

Two-year term

Harold P. Dyck, Hesston, Kan.
Clarence E. Lutz, Elizabethtown, Pa.
Norman H. Martin, Marion, Pa.
Dorothy Smoker, Pasadena, Calif.
Willard Swartley, Princeton, N. J.

Four-year term

Earl Groff, Lancaster, Pa.
Warner Jackson, Cleveland, Ohio
Rufus Jutzi, Preston, Ont.
Arnold Roth, South Bend, Ind.
Harold Zehr, Normal, Ill.

Mennonite Board of Missions

Two-year term

Samuel Janzen, Harrisonburg, Va.
David W. Mann, Elkhart, Ind.
Leamon Sowell, Maywood, Ill.
Lloyd Weaver, Jr., Denbigh, Va.
Donald E. Yoder, Phoenix, Ariz.

Four-year term

James Detweiler, Manson, Iowa
Gerald E. Good, Elmira, Ont.
Doris Kramer, St. Jacobs, Ont.
Lewis E. Strite, Harrisonburg, Va.
Ray Vallarta, Milwaukee, Wis.

Mennonite Mutual Aid Board

Two-year term

Luke Birky, Elkhart, Ind.
R. Wayne Clemens, Souderton, Pa.
A. P. Hallman, Akron, Pa.

Four-year term

Justus S. Driver, Waynesboro, Va.
J. Robert Kreider, Goshen, Ind.
Orval L. Shoemaker, Hesston, Kan.

Historical Committee

Two-year term

John S. Oyer, Goshen, Ind.
Gerald C. Studer, Scottdale, Pa.
J. C. Wenger, Goshen, Ind.

Four-year term

Lorna Bergey, New Hamburg, Ont.
John A. Hostetler, Willow Grove, Pa.
Grant M. Stoltzfus, Harrisonburg, Va.

Mennonite Workers Enter Swaziland

For several years, there has been a growing concern throughout the Mennonite brotherhood for a witness of reconciliation in southern Africa.

Mennonite involvement in southern Africa began in 1968 when Mennonite Central Committee, Akron, Pa., sent seven teachers and a community development worker to Botswana. The Council of Mission Board Secretaries (COMBS), a committee to coordinate work of various Mennonite agencies, and MCC initiated a study of southern Africa in 1970, resulting in a study-tour by Don Jacobs, director of EMBMC programs in East Africa, and James Bertsche, missionary serving with Congo Inland Mission, in April of that year.

This visit led to the formation in May 1970 of the Southern Africa Task Force, representing a number of Mennonite and Brethren in Christ mission boards and MCC. A four-member deputation team, representing the Southern Africa Task Force, visited southern Africa in November 1970 to follow up recommendations made by Jacobs and Bertsche in their April visit.

After much study, Eastern Mennonite Board of Missions and Charities, Salunga, Pa., decided to send workers to a southern African nation, namely Swaziland, to begin a witness in the field of education. On Aug. 12, Maynard and Hilda Kurtz, former EMBMC workers in Tanzania, left the United States for their new assignment in Swaziland. They will represent EMBMC there and will also serve as administrators of MCC's Teachers Abroad Program in Swaziland. A team of three TAP teachers was due to arrive in Swaziland in late August.

Iowa-Nebraska Conference Meets

The Iowa-Nebraska Conference, WMSA, and Mission Board met at the Iowa Mennonite School, Aug. 10-12, 1971. "The Worshiping Church" was the theme of the conference. Ed Stoltzfus, now pastor at Iowa City, substituted as guest speaker for Paul M. Miller, who could not be present.

Outgoing moderator, James Detweiler, suggested in his opening address that as a conference they have moved away from unity based on language or dress but have not fully adjusted to a new pattern of working together. Other areas of concern mentioned by Detweiler: keeping the faith alive in the midst of affluence, the problem of polarization in our responses to the Gospel, better pastoral care of pastors, reorganization, and the involvement of youth in congregational and broader planning.

The general church reorganization seems to be accepted. Meetings of leaders have been held with South Central and North Central conferences to initiate plans for the new regional arrangements. Some concern is expressed for retaining regional identity.

Dean Swartzendruber was elected moderator; Ron Kennel, assistant moderator; and Earnest Kauffman, secretary of conference.

— James E. Horsch.

Medicine and Mission -- A Report

"The church exists by mission as fire exists by burning," says Emil Brunner, who was being quoted by Rachel Albrecht in answering the question: "Why mission?"

"Medicine and Missions" was the Mennonite Nurses' Association - Mennonite Medical Association Convention theme held jointly at Hesston College, Hesston, Kan., Aug. 5-8, 1971.

The nurses were invited by the doctors to participate in listening to lectures by Dennis Clark, secretary of Bible and Medical Missionary Fellowship; by George Peters, professor of missions at Dallas Theological Seminary; and by Stanley Reedy of Indonesia.

At other nurses sessions, Mrs. Maude Swartzendruber, RN, of Hesston College, directed our thinking on "What Is the Unique Role of the MNA?" She sketched the history of MNA, which began in the early 1940s. Their official organ was then called *Menno Nursing*, which was later printed in the Health and Welfare magazine, *Horizons*. In 1962 it emerged as *The Christian Nurse* until it merged in 1970 with the *Medical Messenger* of the MMA.

The uniqueness of the MNA, as Mrs. Swartzendruber pointed out, is the number of local organizations spread throughout the United States and Puerto Rico. Projects

carried out annually by the 14 local groups is their outstanding feature: nursing students supported (in part) and missionary nurses' needs supplied (in part) are two of the many examples.

Becoming involved with Mennonite Disaster Service in giving medical care along with an MMA team was presented as a goal along with the MNA roles.

"The Future of Nursing and Missions" by Rachel Albrecht, RN, of Amarillo, Tex., brought to light how nearsighted we are. "Our preparation has obligated us to a special mission. Get down to the nitty-gritty of personal commitment to Jesus Christ and the strategic position of sharing faith," she said.

"Love constrains us to be the expression of Christ's concern for the whole world. In this business of commitment, we may go or do what seems stupid and unreasonable, according to friends and relatives," she said. "But we are to follow God like sheep. And sheep will follow wherever the shepherd leads, regardless of whether it leads them into danger, regardless of whether it is the sensible thing to do, even if it kills them," she said.

Albrecht quoted Helen Halstead of the Wesley Hospital in Wichita, Kan., who says: "As the skyscraper of knowledge thrusts itself upward to dizzying heights, there is a very real danger that it may develop into the Leaning Tower of Pisa! A human foundation must be broadened and stabilized by inner spiritual resources to provide stability."

Dorothy Kratz, RN, of Elkhart, Ind., introduced us to the Toba Indians of Northern Argentina in her presentation of "Animism and Missions." She and her husband, Jim, spent 5 1/2 years with the spirit-oriented tribe.

"The Tobas really live in two worlds," Mrs. Kratz told. "To understand their actions, one must understand the spirit world in which they live. Spirits and witchcraft have very real meaning to most Tobas."

"A missionary going to an animistic culture does not recklessly cut down and uproot a thriving culture. He must make an accurate study of the cultural heritage of the people," she reminded us.

"People must be able to remain citizens of their own culture when they receive the gospel. The gospel message must be grafted upon the cultural heritage in order to bring forth good fruit," she analogized for us.

Then Mrs. Kratz hit us squarely with reality by saying, "Too often we equate Christianity with our own culturalism and we are tempted to think that our interpretation of Scripture is right. . . ."

Being equipped with talks and Scripture presentations, we of the Mennonite Nurses' Association go forth for another year of ardent service to the Lord and His creatures.

—Norma F. Martin.

FIELD NOTES

Adriel School, a school for slow-learning teenagers with emotional problems, urgently needs child care workers. Openings in girls' unit, boys' unit, and relief worker. This can be married couples or single persons. Adriel School is approved by the Selective Service program. Contact Don Hertzler, Administrator, Box 188, West Liberty, Ohio 43357, or call collect 513 465-5010.

Orval Baer was ordained to the ministry at the Millbank Conservative Mennonite Church, Aug. 8. Officiating at the service were Valentine Nafziger, Emanuel Hochstedler, and Dale Oswald.

Thirty-sixth annual Bible meeting to be held at the Williamson (Pa.) Mennonite Church, Sept. 4, 5. Speakers will be Richard Herr, Gettysburg, Pa., and Harold Eshleman, Harrisonburg, Va.

Books are needed for the new youth center in New Haven, Conn. Adam Esben-shade, pastor and home missions worker in New Haven under Eastern Mennonite Board of Missions and Charities, recently received gifts of books from several groups in Pennsylvania. These books are now forming the nucleus of a library being set up in the youth center. However, because there are so few books, they may not be taken from the library. A check-out system will be established as soon as there are more books. Book donations may be sent to: EMBMC, Salunga, Pa. 17538. Books not needed for New Haven will be used at other home missions stations.

Macon Gwinn, pastor of the Berea Mennonite Church, Atlanta, Ga., reports another successful day camp. During the three weeks, average attendance was sixty-five. Response of the parents to the closing-day program was good.

Cornelius and Margaret Reimer, Manitoba, Canada, left on Aug. 15 for an adult education teaching assignment in Mogadiscio, Somali Democratic Republic. The Reimers are sponsored by Mennonite Central Committee Teachers Abroad Program and are seconded to Eastern Mennonite Board of Missions and Charities, Salunga, Pa. The Reimers' address is P.O. Box 2, Mogadiscio, Somali Democratic Republic.

Carl and Erma Horning, R. 5, Lebanon, Pa., left home for Honduras on Aug. 14. They are driving to Pine Grove Academy, where they will assume a house-parents/teachers assignment. The Hornings' address is Apartado 143-C, Teguci-

galpa, D.C., Honduras.

Mary Gehman, R. 1, Reinholds, Pa.; **Anna Lutz**, R. 1, Mt. Joy, Pa.; and **Jane Myers**, R. 2, Mt. Joy, Pa., left on Aug. 11 for the Somali Democratic Republic, where they will serve under Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Their address is Box 2, Mogadiscio, Somali Democratic Republic.

Mennonite Broadcasts' Way to Life is being aired over station DZHP in Manila, Philippines. The first response to the broadcast was from Mr. Assandas, president of the Ermita Lions Club of Manila and director of the Gandhi Memorial Association. He requested permission to record the tape for his own use, stating that he appreciated the program's emphasis on peace and service.

Myron S. Augsburg's eighth book, a historical novel entitled *The Broken Chalice*, has just come off the press. Published by Herald Press in Scottsdale, Pa., the 136-page hardback centers in a 16th-century Anabaptist (Mennonite) heroine who becomes a martyr for her faith. Artist Edwin B. Wallace of Roanoke, Va., illustrated *The Broken Chalice* with seven penciled sketches. Jan Gleysteen, a native of The Netherlands and a Herald Press artist, highlighted the inside covers with a map of the Netherlands in the 16th century.

A former Eastern Mennonite College international student will return to her alma mater as a visiting instructor in English and French. Mrs. Marijke S. Kyler, a native of Amsterdam, The Netherlands, attended EMC from 1950 to 1952. Since receiving her BA degree from Mt. Union College in Alliance, Ohio, she has studied at the University of Amsterdam and Sorbonne Alliance Francaise. She is married to Rinehart E. Kyler, a member of the Madison College faculty.

Verna Zimmerman, associate professor of nursing, began her duties as interim director of Goshen College's division of nursing, Aug. 16. Her appointment follows the resignation of Orpah B. Mosemann, director of the division since its founding in 1950.

A Learning Centre for children under the age of 16 has been approved by the Winnipeg School Board for the northern district of Winnipeg. The centre will be sponsored by MCC (Manitoba). The Winnipeg School Board has agreed to supply equipment and school supplies for the centre and Mennonite Central Committee

voluntary service will provide a teacher and two teacher aides. It is hoped that qualified volunteers can be found soon so that the centre can be opened yet this fall.

Mrs. Forrest Dale

King (Faye) was recently elected secretary of Church Women United in Pennsylvania. Faye, a graduate of Hesston College, Hesston, Kan., is a part-time secretary at the Mennonite Publishing House in Scottsdale, where her husband has just completed 18 years of service. She is the mother of two girls and is active in church and community work, including responsibility in the women's group of Scottsdale Mennonite Church.

A new manager for the Eastern Mennonite College bookstore has been appointed. Clayton Showalter, a native of Broadway, Va., will assume responsibilities on Sept. 1 as successor to David R. Clemens. Currently, Mr. Showalter is assistant manager and bookkeeper at Valley Books in Harrisonburg.

Change of address: Paul R. Miller from Walnut Creek, Ohio, to 1528 S. Tuttle Ave., Sarasota, Fla. 33580. Tele.: 813 955-3562. Abram Kaufman from Tazewell, Va., to 449 South Chillicothe St., Plain City, Ohio 43064. Phone: 614 873-4177.

New members by baptism: twelve at Groffdale, New Holland, Pa.; one at Hartsville, Ohio; five at North Main Street, Nappanee, Ind.



Faye King

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Basinger, Dean and Karen (Miller), Orrville, Ohio, second son, Darris Allen, July 12, 1971.

Birkey, David and Sharon (Myers), Surprise, Ariz., first child, David Warren II, June 19, 1971.

Byler, Loren and Lana (Mast), Belleville, Pa., first child, Cristin Renee, July 16, 1971.

Crossgrove, Stephen and Barbara (Hershberger), West Unity, Ohio, first child, Curtis Willard, June 1, 1971.

Diller, Don and Jane (Reschly), Phoenix, Ariz., second daughter, Joann Marie, July 15, 1971.

Fowler, Douglas B. and Iverna Ruth (Miller), Downey, Calif., second daughter, Marlene Rae, June 8, 1971.

Helmuth, Eli D. and Martha (Harshberger), Angola, Ind., second and third children, second son and first daughter, Jennifer Lynn and Jonathan Lee, July 31, 1971.

Helmuth, Olin D. and Alma (Yoder), Howe, Ind., second child, first daughter, Marcia Elaine, July 15, 1971.

Hostetter, Charles and Wanda (Amstutz), Smithville, Ohio, first child, Sherrill Louise, July 22, 1971.

Kanagy, Aquilla and Ann (Renno), Belleville, Pa., third son, Philip Christopher, Aug. 4, 1971.

Lyndaker, Paul and Gail (Schaefer), Morris-town, N.Y., first child, Paul Michael, July 24, 1971.

Martin, James and Betty (Marolf), Croghan,

N.Y., first child, Tamare Sue, July 31, 1971.

Miller, Charles and Wanita (Yoder), Middlebury, Ind., fourth son, Jack Cameron, July 12, 1971.

Miller, Stanley and Karole (Seroff), Wayland, Iowa, second and third daughters, Jodie Kae and Julie Rae, July 17, 1971.

Norris, Gayle and Ethel (Sell), Orrville, Ohio, first child, Douglas Gayle, Aug. 4, 1971.

Romero, Ben and Ida Mae (King), Archbold, Ohio, third daughter, Melissa Renae, June 16, 1971.

Schrock, Howard and Willeane (Beyler), Medina, Ohio, first child, Michael David, July 25, 1971.

Stuckey, Richard and Shirley (Disbrow), West Unity, Ohio, third child, first son, Steven Richard, Mar. 16, 1971.

Thirtle, Eric and Doris (Schrock), Kalona, Iowa, second child, first daughter, Crystal Joy, July 9, 1971.

Widrick, John C. and Mary Ellen (Yousey), Croghan, N.Y., second daughter, Kristi Joy, June 23, 1971.

Zehr, Carlton and Consuella (Mahr), Beaver Falls, N.Y., first child, Jason Carlton, July 31, 1971.

Zehr, Joseph and Janet (Hollifield), Ft. Wayne, Ind., fifth child, fourth daughter, Amy Elizabeth, July 13, 1971 (twin daughters deceased).

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Allen — Lehman. — Carl D. Allen, Mode, Ill., and Louise Lehman, Croghan, N.Y., by Abram Clemens, June 30, 1971.

Delagrang — Harley. — Stanley Delagrang, Goshen, Ind., Clinton Frame cong., and Linda Harley, Goshen, Ind., Baptist Church, by Vernon E. Bontreger, June 19, 1971.

Eby — Long. — James M. Eby, Chambersburg, Pa., and Sharon A. Long, Shippensburg, Pa., by John Loewen, July 10, 1971.

Friedt — Miller. — Carl C. Friedt and Helen Miller, both of Orrville, Ohio, Orrville cong., by J. Lester Graybill, Aug. 8, 1971.

Georgakis — Widrick. — Anthony Georgakis, Niagara Falls, N.Y., and Ortha Widrick, Adams, N.Y., by Abram Clemens, July 14, 1971.

Gingerich — Gingerich. — Clifford Dale Gingerich and Delores Marie Gingerich, both of Zurich, Ont., Zurich cong., by Cyril K. Gingerich, uncle of the groom, Aug. 7, 1971.

Gingrich — Schoen. — David Gingrich, Kitchener, Ont., First Mennonite cong., and Mary Schoen, Kitchener, Ont., by Robert N. Johnson, Aug. 6, 1971.

Hieser — McKean. — Kenneth Hieser, Mason City, Ill., East Bend cong., and Alice McKean, Onargo, Ill., Methodist Church, by Rev. Powell, Aug. 7, 1971.

Kauffman — Weldy. — David Kauffman, Conservative Church, and Karen Weldy, Wakarusa, Ind., Yellow Creek cong., by Calvin Kaufman and Theron Weldy, Aug. 21, 1971.

McBrier — Ramer. — Dennis McBrier, Goshen, Ind., Missionary Church, and Doris Ramer, Goshen, Ind., Yellow Creek cong., by Mahlon D. Miller and Robert McBrier, Aug. 14, 1971.

Mono — Martin. — Terry Mono, Carthage, N.Y., and Eleanor Martin, Croghan, N.Y., both of First Mennonite cong., by Abram Clemens, July 24, 1971.

Moshier — Yousey. — Frederick Moshier, Lowville, N.Y., and Marcia Yousey, Croghan, N.Y., both of First Mennonite cong., by Abram Clemens, Aug. 7, 1971.

Nafziger — Nofziger. — Daniel William Nafziger, Archbold, Ohio, Central cong., and

Shirley Mae Nofziger, Archbold, Ohio, Lockport cong., by Art Zehr, June 26, 1971.

Noftsier — Widrick. — Terry Noftsier and Linda Widrick, Castorland, N.Y., both of First Mennonite cong., by Abram Clemens, June 5, 1971.

Oswald — Duerksen. — Stanley Oswald, Aurora, Ohio, Plainview cong., and Rebecca Ann Duerksen, Hesston, Kan., Hesston cong., by John P. Duerksen, father of the bride, and David Miller, July 10, 1971.

Pletcher — Clemmer. — Kenneth J. Pletcher, Middlebury, Ind., Clinton Brick cong., and Justine Clemmer, Souderton, Pa., Grace cong., by David M. Whitemore, July 24, 1971.

Schrock — Slabaugh. — John Thomas Schrock, Orrville, Ohio, and Ruth Elaine Slabaugh, Topeka, Ind., by Daniel Slabaugh, uncle of the bride, May 21, 1971.

Snyder — Christophel. — Donald Snyder and Annabelle Christophel, both of Goshen, Ind., Yellow Creek cong., by Mahlon D. Miller, Apr. 17, 1971.

Weger — Derusha. — Ronald Weger and Arlene Derusha, Rexton, Mich., Rexton cong., by Thru-man Miller, July 30, 1971.

West — Jantzi. — Robert West and Donna Jantzi, both of Lowville, N.Y., First Mennonite cong., by Abram Clemens, July 12, 1971.

Wood — Ressler. — Curtis J. Wood, Jonestown, Pa., and Wilma A. Ressler, Powell, Ohio, by Maynard Ressler, father of the bride, and Paul Lehman, July 30, 1971.

Wyse — Wingard. — James Leighty Wyse, Central cong., Archbold, Ohio, and Sharon Elaine Wingard, First Mennonite cong., Middlebury, Ind., by Charles Gautsche and Samuel J. Troyer, Aug. 7, 1971.

Yoder — Schmucker. — Vernon Yoder, Lagrange, Ind., and Jemima Schmucker, Nappanee, Ind., by Vernon E. Bontreger, July 16, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bergey, Vincent K., son of Henry R. and Eliza S. (Kulp) Bergey, was born in Franconia Twp., Pa., Dec. 26, 1884; died at his home, Aug. 3, 1971; aged 86 y. 7 m. 8 d. On Feb. 15, 1908, he was married to Maggie M. Landis, who survives. Also surviving are one son (Curtis L.), 3 daughters (Sallie L., Lizzie L. — Mrs. James B. Guntz, and Irene L. — Mrs. Norman L. Reinford), 17 grandchildren, and 5 great-grandchildren. He was preceded in death by 3 sons and one daughter. He was a member of the Franconia Mennonite Church, where funeral services were held Aug. 7, in charge of Arthur Ruth, Leroy Godshall, and Floyd Hackman; interment in the adjoining cemetery.

Birkey, Fannie, daughter of Andrew and Elisa (Studer) Birky, was born at Morton, Ill., Aug. 29, 1891; died at Fisher, Ill., Aug. 2, 1971; aged 79 y. 11 m. 4 d. On Dec. 28, 1911, she was married to Andrew Birkey, who preceded her in death Oct. 2, 1968. Surviving are one son (Harold), one daughter (Mrs. Helen DeSimone), 2 grandchildren, one great-grandchild, two brothers, and 4 sisters. She was a member of the East Bend Mennonite Church, where funeral services were held Aug. 4, in charge of Irvin Nussbaum; interment in the East Bend Cemetery.

Grieser, Rosa D., daughter of Samuel and Elizabeth (King) Beck, was born in Henry Co., Ohio, Aug. 1, 1888; died at Wauseon, Ohio, July 31, 1971; aged 82 y. 11 m. 30 d. On Jan. 20, 1910, she was married to Daniel J. Grieser, who preceded her in death Mar. 3, 1949. Surviving are 5 sons (Orland, Chauncey, Ivan, Dale, and Marvin), 5 daughters (Dorothy, Lucile, Florence, Arlene, and Doris — Mrs. Wesley

Liechty), 27 grandchildren, 7 great-grandchildren, 2 sisters (Sarah Schrock and Clara Nofziger), and one brother (Edward Beck). One son (Cletus) and 2 grandchildren preceded her in death. She was a member of the West Clinton Mennonite Church, where funeral services were held Aug. 3, in charge of Edward B. Frey and Edward Diener; interment in Pettisville Cemetery.

King, Mahlon S., son of Isaac L. and Katy F. (Stuckey) King, was born at Atglen, Pa., Oct. 1, 1905; died of a heart attack at Renova, Pa., Aug. 9, 1971; aged 65 y. 10 m. 8 d. On May 1, 1943, he was married to Agnes Wingard, who survives. Also surviving are 3 sons (Arnold L., Aldus Ray, and N. Stanley), one grandchild, 5 brothers (Simon S., Joseph S., Isaac S., Valentine S., and Reuben S.), and 4 sisters (Anna Mary—Mrs. Samuel Stoltzfus, Mrs. Priscilla S. Glick, Ella S.—Mrs. Ira B. Mast, and Martha R. King). He was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Millwood Mennonite Church, Gap, Pa., Aug. 13, in charge of James M. Shank, Luke J. Shank, and Ira B. Landis; interment in the Millwood Cemetery.

Replogle, Florence E., daughter of Wilbur and Louisa (Leppert) Bortz, was born in Schellsburg, Pa., Mar. 26, 1896; died at the Bedford County Memorial Hospital, July 30, 1971; aged 75 y. 4 m. 4 d. On Jan. 21, 1919, she was married to Earl Replogle, who preceded her in death Jan. 3, 1944. Surviving are 5 children (John W., Ruth E. Rose, Miriam E. Swally, Maryetta Claycomb, and Eva Mae Bender), 9 grandchildren, 5 great-grandchildren, one brother (Russel E. Bortz), and 2 sisters (Mrs. Anna Lybarger and Mrs. Charity Mae Squier). One son, one daughter, and one brother preceded her in death. She was a member of the Pleasant View Mennonite Church, where funeral services were held Aug. 2, in charge of Charles Shetler and Aldus Wingard; interment in the Schellsburg Cemetery.

Snyder, Allen E., son of Bert and Gladys Snyder, was born in Cheraw, Colo., Jan. 15, 1921; died of cancer at Hesston, Kan., Aug. 2, 1971; aged 50 y. 6 m. 18 d. He is survived by his wife (Norma), 3 children (Loren, Cheryl, and Jerre), his parents, 2 brothers (Kenneth and Melvin), and 3 sisters (Alta—Mrs. Murray Krabill, Lois—Mrs. Jake Birkey, and Alma—Mrs. Stanley Schloneger). He was a member of the Whitestone Mennonite Church. Private burial services were held at the Zimmerdale Cemetery. A memorial service was held Aug. 5, in charge of Jerry Weaver and Earl Buckwalter.

Calendar

Washington-Franklin Conference Session, Hagerstown, Md., Sept. 8.
Lancaster Conference Fall Session, Mellinger Church, Lancaster, Pa., Sept. 16.
Churchwide Youth Council, Chicago, Ill., Sept. 24-26.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Franconia Conference Session, Franconia, Pa., Oct. 7.
Germantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Germantown, Pa., Oct. 9.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.
Virginia Conference Mission Conference, Harrisonburg, Va., Nov. 5, 6.
Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.
Probe 72, April 13-16, 1972.

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Cover picture by Grover Brinkman. The candle in the window, in pioneer days, was a welcome beacon, often the only identification offered for the man on the trail after dark.

JOHN M. DRESCHER, *Editor*
David E. Hostetler, *News Editor*
Boyd Nelson, *Contributing Editor*
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GOSPEL HERALD

Tuesday, September 7, 1971

Volume LXIV, Number 35



"School days,
school days"



Are Church Buildings Sacred Places?

By Nelson E. Kauffman

Are church buildings really necessary for the growth of the church today? Can the church sanctuary be used according to New Testament principles for other things besides worship? Is the pulpit area a more holy part of the building than other parts? Should we remove the pews and use chairs so they could be removed and the area be used for club work, recreation, or day care? Is it consistent with New Testament principles to build sanctuaries that cost large sums and then use them only two or three hours a week? Is the secular use of a church building consistent with the New Testament?

A recent book has covered a great deal of interesting and helpful data to help us through these questions.

For the first two hundred years of its history the Christian church had no church buildings. When Christians assembled for worship they did not go to church but gathered in homes. Hippolytus, a churchman of early times, wrote, "It is not a place that is called 'church,' nor a house made of stones and earth—What then is a church? It is the holy assembly of those who live in righteousness."^{*} Since the essential act of worship was a meal they used the dining room as a place of assembly. In the third century the house was still the place of worship. In those days there was no separation between sacred and secular places and things.

After the age of Constantine places of worship were built, called basilicas, a meeting hall with side rooms. In AD 321 Sunday was made an obligatory holiday.^{*}

When Christians began to erect church buildings they turned for pattern to the Old Testament description of the Jerusalem temple, ignorant of the fact that in so doing they were going contrary to the New Testament outlook.

Many of the first churches in the fourth century were fitted out as dining rooms for a common meal. Then the eating and drinking was carried to excess and in Augustine's time he condemned the practice. These buildings were then also later on used for dancing, for the sale of goods, and for hotels, as well as for councils of the church, elections, legal proceedings, and for the storing of goods.

In the Middle Ages this secular use of church buildings

continued even though it was protested by the clergy. Some who slept in church claimed to have been healed miraculously because it was a holy place. Many people lived in the worship area of the churches. People made provisions in their wills for such things as bread, ale, mutton, and cheese to be provided at their funeral in the church. Dancing, masquerades, plays, buying and selling continued in the church buildings, as well as discussions, financial transactions, and legal proceedings. The church was the place to post announcements of various kinds. So Luther posted his theses on the church door in 1517.

In 1523 God's house was to be a place for storing food for the poor. Games having to do with liturgies as well as purely secular matters were played in church buildings. "An ass was actually brought into the church at the singing of the Prose of the Ass."^{*} Plays of all kinds were developed.

The church building was a home away from home, where people could sleep, live, eat, drink, play, act, and meet. It was a part and parcel of everyday life: it was there to be used and used it was.^{*}

With the Reformation things changed drastically. The holy shrines were to be preserved from profanation. A church was to be regarded as the house of prayer, not of talking, of walking, of brawling, or minstrelsy, of hawks, of dogs.^{*} These buildings became a shrine of the divine presence. Not even school teaching was tolerated. Nothing secular dared to enter. The Puritans in England refused to accept the idea of churches as holy places. When they took over England, their soldiers christened a colt in a baptismal font; allowed a postmaster to keep his horses and oxen in the nave and his calves in the choir, and removed the font to his garden to serve as a hog trough.^{*}

In the age of Calvin it was taught that the Christian life is not to be sought in bricks and mortar. While worship is necessary, it is not dependent upon buildings in which it is experienced.

In the churches of the sixteenth century there was little furnishings. When pews began to be used they were owned by individuals. Some had cats, fireplaces, places for pets

Nelson E. Kauffman is pastor of Albany Mennonite Church, Albany, Oregon.

in their pew box. "Sometimes they had sofas and tables, and between prayers and the sermon a liveried servant would bring sherry and light refreshments."^o

In post-Reformation days the secular use of church buildings was curbed. Feasts, however, were held after funerals. On Easter food was distributed. In 1603 church officers were to allow "no plays, feasts, banquets, suppers, church-ales, drinkings to be kept in the church."^o By the nineteenth century the emphasis on the holiness of church buildings was very pronounced.

In our time we must ask, "What kind of a being is this God for whom churches are to be erected? Is He one who delights in monuments to His honor rather than in loving care for men?"^o

Our God is not a temple dweller. Is it sound economics even to freeze capital in a structure that stands idle 95 percent of the time? God does not want to be locked in a building and be kept there till we need Him again.

The "shalom" of God must be lived in the world, not in a holy, sanctified place in a building. "If the choice is between erecting a church and meeting human need, the Christian community has no grounds for hesitation, so those responsible for church buildings must use great care not to hinder God's work in the world by emphasis on great buildings. The sacred and the secular must be brought together in Christ. "The problem of church building, examined in the light of finance and of the church's role in the world, points to the oneness of the sacred and secular as two aspects of an integrated whole."^o

The dichotomy between the sacred and the profane has been brought to an end through Christ. He said to Peter, "What God hath cleansed, that call not thou common."

According to the New Testament position there is no exclusive place of encounter with God. He can be present on the Damascus road or in a desert chariot. The result of such encounters was not the building of shrines but the acceptance of the service of God in the world.

Our division of the secular from the sacred has made the sacred irrelevant and the secular real and has led us into secularism, the worship of the secular. According to the New Testament it is the nature of the sacred to communicate itself, to incarnate itself. God was in Christ, who emptied Himself in His readiness to enter into secular life. If things are wrong in the church they are wrong anywhere because of what they are.

This raises the whole question of the meaning of dedica-

tion of church buildings. Material objects must maintain or preserve their physical or secular reality and not withdraw into the divine or sacred realm. We do not believe the bread and cup are changed into a divine something by use in communion. Why are buildings? We do not baptize a person and set him apart from the secular. Why baptize a building and set it apart?

Consecration is thanksgiving, as Jesus did for the bread. We give thanks for a new usable building, but not to restrict its use to meet human needs. A building is not to be a habitation of God. He lives in bodies that do all kinds of work in the world consistent with God's purpose for man. Why not so use church buildings?^o

We may not agree on these matters. But in any case we should get the book *The Secular Use of Church Buildings* and let history and the Scripture speak while we listen and think carefully and learn how to use buildings in our time to do God's will in today's world.



^oReprinted with permission from *The Secular Use of Church Buildings* by J. G. Davies. Copyright 1968 by SCM Press Ltd. Published by The Seabury Press, New York.

God Speaks About Unanswered Prayer

*Sometimes you ask for things
you should not have,
and I remain silent—
just as you do
when your children make
unreasonable demands,
and you hope
that they will see
the foolishness of their requests
and drop them.
No, I am not interested
in your getting that next promotion
or buying that new gadget
any more than
you want your children to achieve their daydreams
of becoming cowboys
and astronauts—
but I am always willing to listen.*

— Robert Hale

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

Jesus said, "And I tell you more: whenever two of you on earth agree about anything you pray for, it will be done for you by my Father in heaven. For where two or three come together in my name, I am there with them."* I wonder if we really believe what Jesus said. It seems that we shy away from the two or three personal encounter; we like it much better in the 200 or 300 mass encounter.

As I view our congregations, I feel that it is time to break down the walls of partition that are keeping us from truly worshiping together, and start looking around at each other and see what God is trying to say to us. I feel God is grieved as He looks among us. The church is to be the bride of Christ. A bride is active with her husband and her family. As brothers and sisters, many of us do not really know each other; we only know each other superficially. Unless we are willing to become involved with each other personally as Jesus spoke of in Matthew 18, we are only continuing to play church. As we study our Anabaptist history, the very reason our forefathers broke away from the state church was because persons in the church were not becoming involved with each other in the study of the Word. They were only listening to one man. This was the extent of their church experience. They were just coming together, listening to one man speak and going away not experiencing the Spirit of God in their lives. Our forefathers began to study God's Word together in a small group as the Spirit spoke to them. This led to a revival.

I have had some meaningful experiences this past year where God's Spirit became very real to me as I shared with small groups of Christians. Here we could stop trying to talk about what it means to be a Christian in 1971 and start experiencing who a Christian is. Many of these small groups are springing up throughout the Christian church. To me, here is where the Spirit of God is at work. Here is where persons learn to know God and their brothers and sisters. Too often we have tried to tell someone about God without showing them God at work within ourselves. God becomes very real as we see Him working in the lives of persons. As we experience God together, we will need to do less intellectualizing about Him.

All of this brings several observations to me that must be considered. I feel that one way salvation is going to come to the congregations is through the small-group, "house church" movement. As persons experience Christ during the week in their groups in personal sharing and study of God's Word, the mass worship service then has a deeper meaning.

People need people to give to and to receive from: to give love and receive love, to give forgiveness and receive forgiveness, to give acceptance and receive acceptance. It is impossible to be a Christian in a vacuum. I feel this

vacuum could be a mass of people. We need to share personally with each other what God means to us. As we experience the Spirit of God among us in this way, I believe we can forget about witnessing to others; we will automatically be doing it.

God is speaking to us. Are we listening? — Wilmer Martin

*From *Good News for Modern Man* (TEV). Copyright 1966 by American Bible Society. Used by permission.

September's Sobriety

By Martha K. Kauffman

There's no month like September. Parents eye their six-year-olds as they take their first steps toward school. Older students leave home for their first adventure in dormitory life. College and high school graduates find themselves adjusting to new jobs. Year in and year out, September brings gradual and unusual changes in the lives of many of us.

September is breathtaking. Parents and students wonder about the personality and influence of a new teacher. Teachers do not choose their students and may find themselves in a roomful of strangers. The first days of school often reveal which students will test a teacher's intelligence, patience, or perseverance for approximately 1,500 hours of the next nine months.

September is a month of new things: books, tablets, pencils; prints, plaids, and plains. It is a time to start again with new ideas, new activities, and new friends.

What happens in a new school year has far-reaching effects on all of us. It matters not if we are eight or eighty, school is everyone's business.

Just Thinking

Big pleasures and great happiness are but the consummation of many little pleasures and deeds of kindness bound together, as a loaf of bread is many crumbs in the aggregate. Happiness is the art of finding joy and satisfaction in the little privileges of life; a quiet hour in the sun, instead of a faraway journey; a little outing in the nearby woods, instead of long trips away; an hour with a friend, instead of an extended visit with relatives; a few pages of a book, instead of hours of reading at a time; a flash of sunset, a single beautiful flower, a passing smile, a kindly word, a little gift bestowed anonymously, a little thoughtfulness here and there as the days slip by. These are the crumbs of happiness. Do not despise them, lest when the evening find you, you be ahungred and disconsolate.

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The Church in Your House

I've pondered numerous times the New Testament phrase "the church in thy house." It's used a number of times and its significance is apparent. The early church often met in houses and it was at least the third century before church buildings existed.

Reasons for the early church meeting in houses were no doubt many. Groups were likely small, money was scarce, and a hostile community would not have tolerated a building for Christ's followers.

This leads me to an additional question. Is the building of church edifices a sign that the church has grown wealthy and so accepted by society that it poses no threat to the status quo of the community or state? What hits me here is that the early church, and the church of the Reformation, were under such severe attack that they met in homes and caves because they could not afford buildings financially or for safety's sake. This is also true in many lands today. It seems when the church becomes vital one of the fruits and easiest things for the church to give up is church buildings. Yet the church in America is pouring a high percentage of its money and effort into buildings.

In a Christian liturgical worship held recently in Detroit,

leading experts in the worship seminar said that the ritual for the 1970s should be "flexible, temporary, secular, as well as sacred in appearance," and should be patterned after the home as much as possible.

Part of our problem is that we think of the church as institutional. Contrary as it is to truth, we think we must use the church building to do church work. The real work of the church is, however, done out in the world. And the church is the people of God. Wherever God's people meet, there is the church. Although "the church gathered" is important yet a "church religion" is not enough.

In fact whenever the church does its preaching and converting primarily within its walls it is unfaithful in its missionary task and hides its light under a bushel. Whenever the church does most of its teaching within its own walls it is no longer the salt of the earth but develops into the saltiness of a dead sea, killing all life within it.

This issue of *Gospel Herald* discusses House Churches. Several articles are taken by permission from the *Ontario Evangel* and grew out of a retreat to consider the relevance of small congregations or house churches with the larger church structure. Why not use this issue for discussion? — D.

Improving Our Ministry

According to the New Testament the mission of the church is to penetrate and transform the world. Jesus called us, as members of the church, to be the leaven that leavens the world, the salt that seasons the world, and the light that enlightens the world. This mission, however, has not always had priority in the history of the church and even today the prime concern of many congregations is to increase its enrollment rather than to influence its community.

Closely associated with this mission of the church and in many ways a prerequisite is the task of developing its own members, socially, intellectually, and spiritually. The concern for quantity — numerical growth, has resulted in a lack of concern for quality — personal growth. Thus for many members the church appears to be irrelevant because of its impersonalness and for society the church appears to be obsolete because of its ingrownness.

People today desire and need acceptance, respect, and approval. The rapid growth of the psychotherapeutic profession, that is the buying of "listening time," is an indication of modern man's aspiration. That which modern man is desirous of is central to the life and ministry of the church. The church by definition is a fellowship of people called by God to manifest His love and care in their relationships. Improvement of its image and the quality of its relevance requires the restoration and revitalization of its person-to-person ministry. The development rather than the enrollment

of people must become its prime objective.

Spiritually, the church is obligated to help people grow in the ways of God, to develop a greater sensitiveness to the will of God, a greater openness to the voice of His Spirit. Socially, the church is responsible to exercise mutual caring and sharing, to help people develop a greater awareness of needing each other, for encouragement, admonishment, and edification, to help each other conquer personal crisis, and to share with one another personal victories.

It is the quality of mutual caring and sharing within the brotherhood that will determine the effectiveness of the church's influence on the community. Genuine caring for and sharing with one another will inevitably result in developing a greater awareness of social needs and a greater desire to respond in a decisive and redemptive manner. Experiencing genuine love, respect, and acceptance within the brotherhood will enable one to truly manifest these same virtues in society. Receiving help within the brotherhood will stimulate one to honestly respond to the needs of people in society.

Structural or organizational changes may well be necessary within the church in order to facilitate the restoration of its person-to-person ministry. Change that will improve the quality of relationships within the brotherhood and the total ministry of the church within society should come willingly for the people of God. — Clare Wideman.

Housefellowships—

Opportunity for Discovery Guidance and Support

By Gerald Schwartzenruber

Housefellowships were formed in the St. Agatha congregation about one year ago. During this period of time more than twenty-four persons have committed themselves to this type of involvement in congregational life. Accompanied with a certain degree of hesitancy in its early stages, the forming of housefellowships, on a voluntary basis, became a venture of faith.

The discovery. God is for real. His reconciling and loving nature is becoming more than theory. He becomes visible in the context of personal confrontation with each other. The following are summaries and quotes of persons who are presently involved as participants in a housefellowship:

"In the process of group involvement we are discovering each other's hurts and struggles, joys and satisfactions. We are learning to know and care for each other in a deeper way. Reflecting on Jesus, our perfect example, and seeking to apply His way to our situation brings stimulation and growth."


"Housefellowship has been a very enriching experience for me. This encounter with each other cannot take place in our 'structured' worship service on Sunday. Fellowship like this enables me to look past another's faults and see and appreciate them as persons. A strong feeling of oneness has developed in our group and I hope this can be experienced by more people in the future."

"Our housefellowships, while very enjoyable socially, are really much more than this. Whether we are discussing going the second mile or affluence in the Christians' life, we find that frequently we don't all think alike. We find oneness in the fact that as Christian brothers and sisters we all want the same result—to live more like Christ and grow in love toward our fellowmen. This makes our housefellowships very meaningful."

"God's love is real and we seek His guidance in our fellowship of Bible discussion and prayer. It is encouraging to meet with friends with whom our joys and sorrows of family life can be shared. Our prayers are not all answered nor are our problems all solved, nevertheless we expect great things from God as we meet together."

Fellowship in depth is becoming a reality. The effects

of such encounters have a strong influence upon us in daily life. The clarity of God's will is experienced to a greater degree. As one person said, "When we are part of such a group we are never alone in our search for God's will, but have persons available to us who understand and are willing to assist in the interpretation of God's commands."

"The emerging of housefellowships in our setting is providing an opportunity to (1) *discover* each other and God, (2) to receive *guidance* in living as Jesus taught, (3) to find supportiveness in a trusting relationship." 

Guidelines for House Churches

The following guidelines were formulated at a retreat on the small congregation, sponsored by the Faith and Life, and Nurture committees of the Ontario and Western Mennonite Conferences. They are an effort to reflect the thoughts and feelings of the same sixty persons attending this retreat.

During this retreat the term "House Church" was chosen as a way of referring to the small congregational fellowship in order to indicate that it is not simply a small version of the larger congregation, but a somewhat new form of Christian grouping. The term "House" is used in conscious reference to the "house" churches mentioned in the New Testament and points to the quality of face-to-face interaction characteristic of the early Christian fellowships. These churches may or may not actually meet in a house, but the setting is informal and the quality of relationships personal. The term "Church" expresses the identity of this form of gathering with the historical community of the Christian church. The "House Church" movement is not simply another small-group movement in the *psychological* sense, but one that consciously seeks to embody the reality of life "in Christ," in continuity with existing congregational life.

The "House Church" may thus be defined as:

"A face-to-face experiential group of up to twenty-five persons repeatedly meeting together in extended sessions, and covenanting to grow together in the love and knowledge of God, self and neighbor, under the guidance of the teachings and Spirit of Jesus."

The Need for House Churches

1. Christianity in its origins was a small-group movement, inspired by the example of Jesus with His disciples, and guided by His words and spirit. "Bear one another's burdens," Paul wrote to the housefellowships of Galatia, "and so fulfil the law of Christ."

2. The Anabaptist-Mennonite movement in the sixteenth century was a powerful revival of this form of early Christianity. The Anabaptists established congregations where the believers met together in close personal association and sought to care for one another in accordance with the instructions of Jesus in Matthew 18.

3. Many people in the Western world today are groping desperately for new forms of personal togetherness, in the face of increasingly impersonal mass society. With the decline of strong communities, extended family groupings, and the growing sovereignty of science and technology, religious and moral ideals have become weak and confused. All this confronts the church with its own identity crisis, as well as with a missionary challenge of unprecedented magnitude.

4. The House Church would seem to offer a structure, both for rediscovering the meaning of church life as it was experienced in early Christianity and early Anabaptism, as well as offering a way of extending the reality of Christian group life to many people.

The Formation of House Churches

1. Seek the guidance of God. This act should not be taken for granted. "Unless God builds the house, they labor in vain who build it."

2. Consult with the relevant pastoral and congregational leaders. Welcome the advice of all who are interested and concerned. What is done should be done openly and with every effort to maintain the unity and fraternity of the existing congregations.

3. Seek the counsel and help of those who have had experience in starting and nurturing small Christian groups. There is much to learn from the mistakes and successes of others.

4. Arrange a meeting of those interested in forming a House Church. If this group decides to launch such a venture, one of its first challenges may well be to find a block of time when all can meet regularly (hardly less than one full evening a week, as most House Churches are discovering).

Conditions of Membership

Membership in a House Church is a serious affair. The following is suggested as a simple covenant for launching such a fellowship:

1. We agree to follow Jesus, to be guided by His teachings and His spirit.

2. In following Jesus, we agree to give and receive counsel, help and love, so that our lives individually and as a group may reflect God's highest will for us.

The heart of the House Church is thus first of all a desire to follow Jesus and second a desire to do this in fellowship with a small circle of dedicated friends.


This does not mean that the House Church is only for those who can make such a covenant. It exists as well for those who are seeking, and its meetings should be open to such persons if the outreach of the group is to be a reality. The core membership of the House Church, however, should consist of confessing Christians.

Leadership in a House Church

The House Churches are encouraged to discern the gift of pastoral oversight, and to appoint those who manifest this gift to exercise it on their behalf. Other gifts are equally important but without the gift of pastoral oversight, the group life may lag, interpersonal problems accumulate and other gifts in the church stagnate. More than one person may have this gift, even in a small group, and where this is the case they should be encouraged to exercise their gifts conjointly on behalf of the whole.

Relation of House Churches to Existing Mennonite Congregations and Conferences

A variety of relationships are already developing between the emerging House Churches and the existing congregations. In most cases the House Churches are being formed within older congregations, and the House Church members continue to relate to these larger assemblies for Sunday morning worship, the education of children, and relation to conference-wide activities. In this way the House Church relates to the larger fellowship of the Ontario Mennonite churches through the structure and leadership of the existing congregations. This would seem to be the best procedure in most instances at the present time.

At the same time it is felt that hard and fast rules should not be laid down in this respect. The Ontario and Western Mennonite conferences might be well advised to be open to what is happening, responding rather than structuring or programming. Thus House Churches may emerge as congregations independent of any existing older congregations, and find their relation to the larger conference of churches either through relating to an older congregation, or by forming new congregational groupings, or by direct representation to the conference and informal affiliation with the conference-sponsored activities. 

The Persuasive Power of Dying

By Carl E. Hansen

Seven and one-half million pounds of thrust rammed forty-five tons of payload out of the earth's gravitational grasp to the vicinity of the moon. The equivalent of a thirty-six story building was literally "blasted to the moon." Power! Fantastic!

"Power" is the magic word of this century. When we were youngsters, it was "horse power." Every young man who was "with it" was well studied in all the statistics of the T-Bird and Corvette. Then there was "nuclear power" and "rocket power." Lately it's been "black power," "white power," "green power," and even "flower power."

But there is a power more powerful than any of these powers—"will power." Man would "rather fight than switch." You can blast a man to the moon, but you can't force him to change his mind about Winstons.

Yet it is the task of the missionary to change men's wills. He is commissioned to grapple with men's wills, to pull and bend and twist and redirect until it lies in perfect harmony with God's will. We might say the missionary's task is to exercise "persuasive power" to overcome "will power."

Knowing the staying strength of "will power," isn't this an impossible task? It is difficult, but, for the Christian, it is not impossible. During my brief stay in Ethiopia I have come to appreciate more profoundly the secret to the power that Jesus revealed when He said, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." The One who sends the missionary provides in this truth a unique source of persuasive power with which he can master "will power." I would like to call this the "persuasive power of dying."

A paradox, perhaps, but there is power in dying. When one dies to himself, he lives to God, and with this new orientation of life there is automatically supplied a whole series of persuasive powers which the man who is alive to himself cannot possibly exercise. Let us consider some of these powers.

Power of Concern

There is the persuasive power of concern. Let's call it "empathy power." The ability to enter into other people's experience, to care, to sympathize, to feel, to suffer, to agonize, to weep, to rejoice with another person, to genuinely prove that what concerns him really concerns

Carl E. Hansen is a missionary to Ethiopia.

you as well — this ability has real power.

This power can be exercised only if there is first a death to oneself. The sympathetic ear that is open is never empty. Some of my brethren testify that it was the constant genuine concern of Christians that conquered their wills. They didn't hear the loud dogmatic preaching, nor were they swayed by emotional oratory. They didn't feel the psychological pressure to please a friend or to "mount a bandwagon."

But they felt a strange drawing power present that was unknown in Islam, the power of concern — concern that went beyond the welfare of one's family or friends, that reached beyond one's nation and race, that even reached beyond the thirst for revenge for the death of a murdered colleague. They were moved by a concern that denied self so that others might be benefited, that laid down life that others might live.

Power of Sincerity

There is power in sincerity. Truth and honesty are hammers with which we can knock down the walls of suspicion and mistrust. It's not the forcefulness of Billy Graham's preaching that persuades the crowds. It's his sincerity. It doesn't take a clever person to detect sincerity or insincerity.

A grade-nine student (whom we dismissed from our school for low grades and bad conduct) said to me, "I like this school because you're honest. You say you believe all people are created equal. I've been watching all year and I haven't seen any partiality or discrimination shown by the faculty between the rich and the poor or between tribes or religions." He probably wasn't too observant; however, he was impressed by sincerity. He went on to say, "I want to be a Mennonite."

Power of Humility

There is "drawing power" in humility. When I study the ministry of Jesus, I'm not so much impressed by the crowds He gathered. I'm more impressed by the way He always tried to sneak away from the crowds. He employed no advertising agency and had no campaign manager, and when He had a volunteer promoter, He told him to keep quiet.

When a crowd got too big, He took a boat for another place. Yet, no invitation was too small, no plea too trivial for Him to respond to. He always had time to heal a beggar or to hold a child. King Herod wanted to see Him, but He would rather talk to a Samaritan woman.

How many of us have this kind of humility? It depends

on how dead we are to popularity and status. But missionaries who are too "big" for "little people" lose their power to persuade. And the church that expends its efforts to gain recognition and status socially and politically ceases to grow.

Finally, there is "enabling power" in faith. Jesus introduced faith as the effective "mountain remover." For months we struggled with a student who was a slave to tobacco and some other bad habits. He was very unhappy and wanted to stop but couldn't. He left our school still defeated. Not long ago he wrote a letter which contained the following evaluation:

"That day when I was in the chapel taking part in confessing didn't bring me a change in my life. That day when I was with Mr. Shenk praying together to experience a new life, did not bring me a change. . . . That day when I went to church and confessed my sin to the priest did not bring me a change."

He went on to say how on a certain day he was reading a certain book. "From that time on I felt a change in me, I received the power to live my decision. I am completely out of the grip of that little vice. . . . There were other major problems I was nursing. Now all have been defeated. I was smoking until that turning point in my life, though I hated to. I do believe God had seen yours, Mr. Shenk's, and my effort to bring a change."

"And this was God's response to our effort. . . . Faith! Faith! — I feel a great many people speak of faith but it does not mean a thing. It is something they hear about or read about, something somebody else has. But an experience of 'faith' is vital, real, and goes straight into your life."

This is the kind of testimony that persuades others. When we exhaust all human resources and die to self-effort, then faith springs up as a gift of God and carries us through to victory.

Power in Death

This lesson I have learned, that the greatest power does not lie in chemical energy or in brute force, nor does it lie in eloquent words or dogmatic proclamation. But the secret to real power lies in total death to all forms of self. The more one dies to himself the more his life will be filled with power — quiet power that moves gently, steadily, but surely, bending, twisting, breaking the most stubborn will. I believe that one's persuasive power is directly proportional to his supply of concern, sincerity, humility, and faith. Put another way — it shows the extent to which he has died.



The Christian and the Spirit's Gift of Tongues

By Don Augsburger

Many Christians have experienced a phenomenon known as "speaking in tongues." We should all be in prayer, searching and seeking to understand the Word and will of the Lord in this matter. We are all aware that individuals are prone to fanaticism. "A doctrine's worst enemy is its most fanatical adherent," someone has said.

The fact that many are seeking deeper spiritual light and meaning is commendable. Might the Spirit be working among us in unusual ways to counteract our spirit of unconcern, coldness, indifference, criticism, reaction, and even unbelief? You cannot put the Holy Spirit in a box, neither do you manipulate Him for personal benefit. He has been sent to reveal and glorify Christ, build the church and these always without violence to the Word. In fact, never in opposition to its teaching but always in the light of the Word.

Tongues as a manifestation are mentioned several places in the Scripture. In the Book of Mark we have Jesus telling His disciples, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mk. 16: 17, 18). In Acts we have the account of Pentecost in chapter 2, Cornelius in chapter 10, the Samaritans in chapter 8, and the Ephesian believers in chapter 19. All of these accounts were signs of fulfillment of Joel's prophecy. Then Paul also discusses this matter in 1 Corinthians 12—14.

Let us look at this spiritual phenomenon openly and without bias. My prayer is to be ready for all that God has for me. Any good thing can become contorted — moved from its original intent and be used as an end rather than a means.

Paul in 1 Corinthians 12 is giving direction for peace and unity in the believers' group. He says no man can name Jesus as Lord apart from the Spirit. He points out that there are many gifts but one body, that the Spirit may exercise His power among the believers in different ways. He moves into chapter 13 by giving love supreme place in

the Christian graces. Noting that without this, all other gifts are empty and of no avail. If there is any significance to order in chapter 12, the gift of tongues seems to be least, or last. After carefully explaining the futility of service apart from love, Paul moves into a discussion of the charismatic gifts including that of tongues.

The Use of Tongues Is Not the Highest Level of the Christian Grace. 1 Corinthians 14:1-12

Edification through prophecy is far more beneficial than use of an unknown tongue. Use of tongues is not unto men but unto God, "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him: howbeit in the spirit he speaketh mysteries" (v. 2). The use of tongues edifies only the self unless one interprets, "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church" (v. 4). Order and distinction are important or the grace is useless, "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (vv. 6-9).

When the Use of Tongues Is Experienced They Must Always Be Interpreted Even in Prayer. 1 Corinthians 14:13-20

The edification of the church is the basic and supreme purpose for corporate experience. Both speaking and praying are to be understood else it be useless. Both the Spirit and the understanding are to remain operative, "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest" (v. 16)?

Don Augsburger is director of Student affairs at Eastern Mennonite College, Harrisonburg, Va.

Paul challenges all to understanding and manhood. A few interpreted words are superior, "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (vv. 19, 20).

Tongues Are for a Sign to Unbelievers. 1 Corinthians 14:21-40

Here even prophecy is superior. The unlearned are unable to understand the use of tongues and count Christians as mad, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad" (vv. 22, 23)?


All things are to be done unto edification, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (v. 26). All tongues are to be interpreted or silence should prevail, "If any man speak in an unknown tongue, let it be by two, or at the most three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (vv. 27, 28). God is not the author of confusion but of peace and order, "For God is not the author of confusion but of peace, as in all churches of the saints" (v. 33). Covet love and prophecy and forbid not tongues, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order" (vv. 39, 40).

Tongues are for confirmation. The use of tongues may be evidenced in new gospel frontiers. To be of value, they must be interpreted. It is one of the least of the gifts. It seems to have been present only in one church, the church at Corinth. Paul wrote not to encourage but to correct the abuse of the gift, basically. It seems the use of tongues was found in the weakest and most carnal of churches. It seems this church was divided and split, proud and sectarian, with low spiritual knowledge and very immature. Most of the letter was to speak to abuses, evil habits, sins, and the immaturity of these childish Christians.

Why tongues in the Corinthian church? In the Book of Acts there were different languages and the Jews were going back to their own countries to preach the gospel in their own dialect. That they were given a gift of speaking in an unknown tongue is understandable. But if the use of this grace is evidence of the deepest spiritual life,

why is it bestowed upon this most carnal church? The answer to this seems to lie in their unbelief, carnality, and ignorance of deeper spiritual ways of manifesting the truth. The Lord gave them these signs as additional confirmation to their weak faith, "A sign . . . to them that believe not" (1 Cor. 14:22). To those who are willing to take a "thus saith the Lord," no additional sign is necessary. The gift of tongues was especially for those who needed confirmation and was as temporary as a crutch not needed when they became strong. A crutch can be a helpful tool for a time. Signs were for the days of the church's infancy. We are to walk by faith and not by sight.

For personal devotions some have found this manifestation beneficial. However, I prefer to speak to God in a way of understandable communication. For public worship the order given by the Scripture should be adhered to. In our day the need is not so much for tongues as is deep manifestation of the movement of God among us in heart searching, heaven sent revival, and renewal of life and experience.

Let us not in any way allow ourselves to distort the true work of God among us. All of us should search diligently to find the will of God for our churches and our personal spiritual experiences. 

Wit and Wisdom

As an example of both a failure to understand everyday words and the way careless enunciation can give a word an entirely different meaning, there's an incident that arose in a court case in Kentucky in which a man, perhaps not the smartest fellow around, was suing his wife for divorce.

"Do you have any grounds?" the judge asked him.

"Just a few acres in the country," he replied innocently.

"Do you have a grudge?" the judge pressed.

"Yes, sir," the man answered, again with complete candor, "but it's not big enough for but one car!"

Clerk in Florist's Shop: "Sorry we don't have potted geraniums, would you be interested in African violets?"

Customer: "No, it was the geraniums my wife told me to water while she was gone."

Anyone can sympathize with the sufferings of a friend, but it requires a very fine nature to sympathize with a friend's success. — Oscar Wilde.

The well-balanced person does not feel the need to throw his weight around.

Concern That Connects

By Norman A. Wingert

It was that section of Saigon, Vietnam, where the tat-tat-tat-action of the Tet Invasion by the Vietcong in 1968 had left its holes and pockmarks, which to this day are everywhere visible, that missionaries James and Arlene Stauffer took me for an interview with a Vietnamese father and mother of seven children. Some of the punctured and blasted houses in the area have been repaired or rebuilt with the help of the Mennonite Mission and the Vietnam Christian Service. The house of the family we were visiting was one of these. It stood in pleasant contrast to the desultory scenes around it.

The mother, I learned, has become Christian and the eldest daughter is an assistant at the Mission Clinic. The father has recently been without work. The house, though small and crude by Western standards, showed touches of taste: a cushion cover and the curtain that divides the two rooms both showed needlecraft designs of colorful flowers.

The mother poured four glasses of hot tea. Three of the younger children were in the room looking at some dog-eared paperbooks that might have been Vietnamese comics.

"Do you think," I asked the father through the missionary interpreter, "that the work done in your country by the Vietnam Christian Service and the Mennonite Mission has been worthwhile?"

"For the rich Vietnamese and those who are benefiting from the war," he replied, "your work has not meant


much, but for those who have suffered from the war it has meant everything."

"In what way have *you* and your family been helped?" I asked.

The father of seven children rolled his eyes in reflection and then at some length explained how they had lost everything by the invasion of the Vietcong. "If it had not been for the material aid given by the Vietnam Christian Service," he remarked, "we would likely not have been able to survive. It was help that came in the time of real need.

"But that was not all." He paused and again rolled his eyes. "You see, we had lost all confidence in people — everyone, even the government. The enemy destroyed us, our friends went back on us, government made promises but did not carry them out. We lost hope and we were at the end of the rope. We trusted no one."

He continued, "When, then, VNCS and the Mission came along and actually did something tangible about our condition, you won our confidence. This meant more to us than even the material aid you gave us. We could hope again."

I thought as we finished our glass of tea, Is not this indeed the ultimate purpose of both material aid and mission work: to establish confidence, confidence in self, confidence in others and, highest of all, confidence in God! It is concern that connects that produces confidence. 

Communique

To: Chief of Staff: Demon Division

From: Agent 787, Christian Subversion Detachment


I've just returned from a seminar on social problems in which the oratory flowed like the Columbia over Grand Coulee. Fortunately (for us) no power was generated.

Like all specialists, Christians have developed a vocabulary of their own. Unlike other specialists, they have not succeeded in clearly defining their terms. For example, they can spend hours debating what is meant by "the church." Then when they get down to the really touchy ones they end up in a state of semantic trauma. The greater the trauma, the more they talk — and the less they are listened to.

For some, of course, it's all fun and games. They vaunt their vocabularies for the sheer joy of inundating the other contestants. And this is as it should be. The seminarists I

observed were much more concerned with establishing their syllable status symbols than in establishing social justice. There were a lot of listener dropouts, of course, but this is good too. Eighty-three percent of those who turned off weren't thinking about the issue under discussion anyway. The other 17 percent were busy formulating their own speeches which, in turn, proved as boring to their listeners as the ones they closed their ears to.

Words are wonderful. They mean so many different things to different people. Small wonder that human beings are so often at war in the world — and in the church. As long as we have gospel gobbledygook the kingdom (whatever that is) poses no threat to our establishment.

By the way, Chief, what's my communication quotient? Am I getting through to you . . . or are you tuning out on the first paragraph? 

The Swinging Christians

By Katie Funk Wiebe

Reports of the “Jesus freaks” or the “Jesus people” — these new swinging Christians — drift into the news occasionally. The May 14, 1971, issue of *Life* magazine carried a lengthy account of a group of about one hundred new Christians of high school and college age near Rye, New York.

They gather daily before school for prayer. Witnessing and saving souls is their most important activity. “Radiant” is the word which best describes them, says the article.

Some of their parents are troubled because they can’t understand this new movement which has so completely taken over in the lives of their children. One mother is reported to have said she almost wished they would smoke a little marijuana instead. “Drugs I can understand, but this? This is creepy,” she said, referring to the new Christianity which “transforms its converts, attacks the premises by which they were raised, and unsettles every household it touches.”

The article reports that the new Christians love to read their Bibles, to pray, and to fellowship together. While some parents are openly mystified by what is happening, the young explain it in terms of a “cure for a hunger more real than Biafra.” The Lord has become a “turn-on,” “a gas,” and “out of sight.” Moving onto the Jesus Way gives them confidence that God will supply every need. They discourage the use of drugs, premarital sex, and indolence.

As I read the *Life* article my thoughts drifted back about twenty-five years to a youth group I was once a member of. I wonder what people thought of us then.

I was about nineteen and my life had hit the doldrums; in today’s terms, “it had lost meaning.” One evening I wandered into the local Mennonite Brethren church basement for the youth meeting. The youth were down on their knees praying. At the moment I could think of nothing more boring and ridiculous.

However, the hunger in my own spirit prompted me to stay. The events over the next few months as a member of this youth group changed the entire direction of my life. Christ became more than an idea or even an ideal. He became real in my personal experience and Christianity became exciting.

Our youth group was not large, but we had a closeness with one another it is difficult to describe. We also had an urge to be open to God and what He had for us. His will was important. Bible study followed as a natural activity. My new Scofield Bible was thumbed and underlined as the meaning of passage after passage burst upon me.

We gathered every Tuesday evening and sometimes after church on Sundays. When the “church” preempted our


weekday night spot, we were much chagrined by the adults’ lack of feeling for real spirituality.

I can recall our deep concern as young people for one another’s spiritual welfare and also for the reputation of Christ. I have never again experienced the freedom with which we admonished one another if we thought something in each other’s lives might hinder the honor of Christ. We did it without offense to one another.

The criticism leveled against the Jesus people that they are simplistic and condescending might possibly also have been leveled against us. We were serious, we were simplistic in our faith, and probably condescending toward those who couldn’t grasp our open, joyous approach to Christianity.

Sociologists may be able to explain our youth group and similar ones across the country at the time in terms of group dynamics. Perhaps so. I also believe that whatever is of the Spirit will lead to Christ. For a short time while we were young together, we cultivated an awareness of the spiritual dimension of life until it became the most important part of our lives. It transcended the meagerness of life in a dingy room with a two-burner coal oil stove and a window-ledge “refrigerator” during the war years. It gave direction and purpose for life for that period and for some of us for a lifetime.

People wonder what will happen when reality hits the Jesus people and brings them down from their high. By reality they probably mean rent money and tuition fees and the realization that sometimes prayer is not the magic answer to every problem.

I hope that when the circumstances of life force these young people to move on, this experience as a “new Christian” will have given them a permanent sense of direction and a willingness to be responsive to God’s Word. Can we allow that this might happen? 

Daybreak

**One piercing ray will
melt the bleak and chill of night —
for soul dimness, Light!**

— Adella Kanagy

This poem is in the “haiku” form, classical type of Japanese poetry using 17 syllables (5-7-5), picturing a moment of emotion usually linked to nature.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster. 17602

When You Get to the End of Yourself, by W. T. Purkiser. Beacon Hill. 1970. 70 pp. \$1.00, paper.

In this book, the author accepts the fact that trials are a part of everyone's life and that being a Christian does not exempt one from such experiences. He challenges his readers to keep Christian perspective and use troubles creatively and without bitterness or self-pity.

Faith grows strong and steady only as it is exercised against adversities. An untested faith is an unsure faith.

In this reviewer's judgment, the author takes a very balanced attitude toward illness and divine healing, recognizing that God does not give us escape from life's undesirable experiences, but offers us courage, wisdom, and strength to go through them triumphantly.

Most of us would do well to read this book devotionally as a source of strength and inspiration in these revolutionary times. — Howard J. Zehr

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The Dynamics of Grief, by David K. Switzer. Abingdon. 1970. 220 pp. \$5.50, cloth.

This book is a penetrating analysis of grief as it relates to source, pain, and healing. Switzer, approaching the subject as a theologian, does not limit his scope to a theological or philosophical treatise. He digs into the psychological and emotional patterns with a practical and therapeutic objective. Grief can be healed with time, understanding, and counsel.

Pointing out the seriousness of unexpressed grief, he gives practical suggestions toward helping ventilate these emotions. One chapter emphasizes the importance of the reader understanding his own death, and the death of those significant in his own life. In this, we see preventative measures through conscious preparation.

The practical style and content make this book valuable for anyone who must deal with grief on any level. It should be on the shelves of all ministers' and church libraries. It would be an excellent gift to a friend in grief. — Glenn B. Martin

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Evangelism in the Early Church, by Michael Green. Eerdmans. 1970. 350 pp. \$6.95, cloth.

This book is a reappraisal of some aspects of evangelism in antiquity in the light of recent study. The author discusses the pathways and obstacles to evangelism; he concludes that evangelism in the first 2 1/2 centuries was "the prerogative and duty of every church member.

Christianity was supremely a lay movement, spread by informal missionaries. . . ."

He believes further that men will not believe that Christians have good news to share until they find that bishops and bakers, university professors and housewives, are all equally keen to pass it on, though their methods may be different.

The book is very readable, as well as devotional, theological, and historical. For those who wish to see evangelism and church growth for the first 250 years of church history, that is the book that will give them that picture in warm, vivid pictures. — Nelson E. Kauffman

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Pia Desideria, by Philip Jacob Spener. Fortress Press. 2nd printing. 1967. 130 pp. \$2.25, paper.

Philip Jacob Spener was God's prophet who proclaimed the need for spiritual living in the seventeenth-century context of legalistic Christianity in Germany in the post-Reformation years. Spener has captured a timeless insight into many of the problems which are perennial in the Christian church, regardless of the time and age. His work is as relevant to the contemporary church of the twentieth century as it was to the post-Reformation church in Germany. Spener's pious wishes offer new life for the Christian church. This is the appeal which brought new purpose and abundant spiritual life through the Pietistic movement.

This movement inspired the Wesleys and brought them to the threshold of their great contributions to the church through the preaching of John and the hymns of Charles. The spiritual reformation of Lutheranism was accomplished through the Pietistic movement. The Anabaptist Reformation was concerned primarily with spiritual reformation and left deep impress by Anabaptist daily testimony on the men who were leaders in Pietism, this is indicated by Spener. See page 49 of *Pia Desideria*. This work is a real gem for the now generation who is searching for spiritual relevancies. A valuable aid in helping to stimulate balanced New Testament Christianity. A real discipline in spiritual perception. — Wilmer D. Swope.

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Heartbeats, by John M. Drescher. Zondervan. 1970. 158 pp. \$3.50.

It is a great pleasure for me to enthusiastically recommend to Christians everywhere this book by my longtime and very good friend, John Drescher. Though he may be somewhat embarrassed by the comparison, for me these prayers have much

the same candidness and sturdy devotion that I feel when I read the Psalms. These prayers also speak to me in much the same way the Psalms do. They reflect a warm but unillusioned commitment to be Christ's man in the current ambiguous and wicked world.

A delight to the eye, the design is the tasteful work of Joe Alderfer, a gifted artist with the University of Chicago Press. This book is an excellent gift for anyone serious about following the narrow way and mature enough to identify with the humanity of the author. This book will give no iota of encouragement to that peculiar and unfortunate self-delusion that is the modern counterpart to Pharisaism.

The nearly 150 prayers are classified under such major topical headings as For Others, For Deeper Devotion, For Personal Needs, For Christlikeness, For Inner Strength, and Publican Prayers! The terse titles to the prayers enable the reader to readily find one that suits the particular situation he is in whether public or private. Fine for church libraries, even better for one's personal library where it is always available. — Gerald C. Studer.

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At Least We Were Married, by Terry C. Thomas. Zondervan Publishing Company. 1970. 156 pp. \$3.95.

This is one of the most absorbing and soul-stirring books I have read in a long time. It is the true story of the romance and courtship of a committed Christian young man and woman associated with the Campus Crusade movement. Less than twenty-four hours after the wedding, a car crash snuffed out the life of the bride and seriously injured her husband. The young man, Terry Thomas, himself, tells the story. He does so, not bitterly or melodramatically, but warmly and sincerely. Throughout, one senses a strong note of Christian assurance and victory in the midst of crushing tragedy. In spite of his great personal loss and pain, Terry was able to lead two of his nurses to Christ. The book pictures a pure, holy, God-directed love and courtship, which is like a breath of fresh air.

The only criticism worth mentioning is that the author may lose some of the younger teenage set in the overdrawn courtship detail in the first seven or eight chapters of his book. However, anyone recommending this book to teens may suggest that light reading of the first six chapters will prepare them for a tremendously moving story of true Christian life. — Earl Delp and Don Reber.

I see people in Canada and the United States richer than Jesus Christ.*

P. J. Malagar



* P. J. Malagar, a bishop of the Mennonite Church in India, in a message at First Mennonite congregation, Kitchener, Ontario, August 1971

Jesus flat broke . . .
speaking an uncommon word, asking that faith be
lived out starting in Him . . . lives given in Vol-
untary Service, a year or two . . . struggles, joys,
self-realization . . . new beginnings, or further
steps along the way Voluntary Service calls for commitment.

Mennonite Board of Missions, Elkhart, Indiana

Items and Comments

The 10-day Billy Graham Crusade in Oakland drew record crowds totaling 166,000 during its first five days, including 8,700 who made "decisions for Christ."

The evangelist said this was the largest response, for the first five days, ever received in a crusade. Youth under 25 made up 75 to 80 percent of the Oakland audience.

Apparently unperturbed by the foggy and unseasonably cold weather—with temperatures ranging in the low 50s and high 40s—people streamed into the Coliseum bundled in overcoats to hear the famed evangelist proclaim "God's eternal truths."

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The fourth encounter between the Church of the Brethren and the Russian Orthodox Church was held in Kiev, Aug. 19-31, Brethren headquarters announced.

Scholars from both bodies prepared papers on "Christian Witness and Serving Peace Among Nations."

The visit to Kiev was arranged by Metropolitan Nikodom of Leningrad and Novgorod, chairman of the department for external affairs of the Russian Orthodox Church. He led the Orthodox delegation during its 1967 visit to the U.S.

Anglican and Methodist missionaries will work together in Latin America as a result of a history-making decision made in London by the two churches.

The decision, climaxing two years of exploratory work, was taken by the Central Committee of the Methodist Missionary Society (MMS) and the Council of the United Society for the Propagation of the Gospel (USPG), one of the largest and oldest Anglican missionary societies.

The Committee and the Council met jointly for the first time at Church House, the Westminster conference center of the Church of England. According to a joint statement, the following resolutions were adopted:

"We believe that the Holy Spirit is leading the two societies to participate in the mission of the church in Latin America."

A statement issued by Glenn L. Archer, executive director of Americans United for Separation of Church and State, warned that sectarians unhappy with the decision of the United States Supreme Court barring state aid to parochial schools, would seek to

circumvent the ruling with new strategies of evasion. He pledged that his organization would battle all such efforts both in the legislative halls and in the courts. The full text follows:

"As might have been anticipated, advocates of tax aid for parochial schools have never been able to reconcile themselves to separation of church and state and are already at work seeking new devices to circumvent the recent decision of the Supreme Court which bars such aid. Most popular of these tricks of evasion at the moment is the so-called 'voucher plan,' under which parents would receive vouchers cashable for their children's education in church-controlled schools. The theory here is that if the parent touches the money before it goes to the school's managers, this would sterilize it and cleanse it of any church-state involvement. The absurdity of this is just as manifest as that of the now discredited ruse that public funds could be used to subsidize only the secular courses in religious schools.

"I would think court disapproval of the 'voucher plan' is clearly indicated and I am not surprised that court decisions to this point have been against it. The Pennsylvania plan did stress the fiction that the funds supported secular courses only. The voucher proposal would channel the tax funds directly into the school—for the support of its entire mixed sectarian/secular program. This is government aid to religion which the taxpayer is forced to pay. We shall, of course, oppose the 'voucher plan' and any other tricks of evasion both in the legislative halls and in the courts. The people of this country do not want to pay taxes for parochial schools and we will fight to protect them from being compelled to do so."

Evangelical Christians too often prefer "knife-and-fork clubs" to groups bent on bringing about social change even at the cost of confronting vested interests, a Convocation of United Methodists for Evangelical Christianity was told in Cincinnati.

Dr. Gilbert James of Asbury College, Wilmore, Ky., identified himself as an evangelical but he had some warnings to offer those who object to church attention to social and political issues.

"As a Christian you will keep yourself informed on the pressing issues that relate to justice and the quality of life in the world," said the head of Asbury's sociology department.

Any "organization for good" will inevitably encroach on those who hold vested interests, Dr. James said. Christians may have

to take a stand against "commercial practices that attempt to degrade us into a nation of . . . wasteful extravagance when half of the world is hungry."

Translations of parts of the Bible in minority languages and the improvement of the business studies programs at a black college will be the major projects of Southern Presbyterian women in 1972.

These dual objectives were announced here during a women's conference of the Presbyterian Church, U.S.

Funds were allocated for translation of the New Testament into the Cherokee language, a revised translation in the Navajo language, a Cherokee-English edition of the Gospel of John, the Psalms in Choctaw, and a Spanish New Testament.

Funds that will be received in a special offering next May will also endow a professor of business at Stillman College, Tuscaloosa, Ala., and create scholarships for business students at the denominationally related black college.

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An Ohio woman is spearheading a drive to reactivate a measure aimed at amending the Constitution to permit prayers in public schools. A bill has been in the House Judiciary Committee since the mid-1960s.

A discharge petition to take the resolution away from the Judiciary Committee and send it to the House for a vote has attracted some 125 of the required 218 signatures by Congressmen.

Mrs. Ben Ruhlin of Cuyahoga Falls, Ohio, who initiated the drive, said she became interested two years ago when her children asked why prayers are forbidden in schools while each daily session of Congress is opened with prayer.

The National Assembly has approved a draft bill guaranteeing religious freedom to all "state-recognized" religions in Portugal.

For a religious denomination to qualify for recognition by the state its leader must be able to furnish proof that it has at least 500 adherents, resident in the country.

The measure, sponsored by the government, is designed to end reported "deficiencies in treatment" for religions other than Catholicism which, since establishment of the Portuguese-Vatican Concordat of 1940, has been the official religion.

CHURCH NEWS

Helping Hands Action in Youngstown

A community-wide program in Youngstown, Ohio, called "Operation Helping Hand," has gotten off the ground. The funds are there. The project, however, can't become airborne until several carpenters and assistants come along to provide experience and manpower.

Designed primarily to channel volunteer labor and donated funds into fixing up senior citizens' residences, "Operation Helping Hand" to date has received financial backing for purchasing materials from the city Council of Churches and the Rotary Club. Still needed are five or more volunteers to be stationed in the Glenwood Ave. Voluntary Service unit; these workers will serve as the core of the carpenter corps which will fan out over the city to make repairs in needy homes.

The VS unit is sponsored by Mennonite Board of Missions, Elkhart, Ind., through its relief and service division.

"Operation Helping Hand" is the dream-becoming-reality of Charles McDowell, director of the Rockview Referral Agency in Youngstown. McDowell has been serving as intermediary between the VS unit and city officials who, including the mayor, are supporting "Helping Hand."

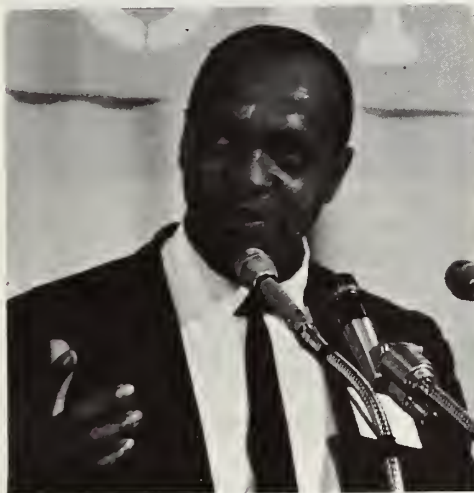
A key agency in the effort is CAP (Community Action Program), which is supplying both funds and administration for the repair program. Heading "Helping Hand" at CAP is Mrs. Ann Simms. She has drawn up the rationale, goals, and details of the program, which includes repairing 18 to 36 residences the first year. The work will involve replacing shingles on the roof, repairing a porch floor or railing, making minor electrical or plumbing adjustments, or doing gardening.

The VS unit at present consists of five inhabitants, three of them workers. Enos Kipfer and wife, Doris, of Hanover, Ont., have been living at 357 Glenwood since February of this year. With two small sons Doris has spent most of her time keeping house while Enos has worked in various neighborhood and city-wide projects.

Assisting Enos has been John Hostetler of Kalona, Iowa. Hostetler arrived at the Youngstown unit in April following the termination of his former assignment in Detroit. Hostetler is presently working for CAP in close cooperation with Mrs. Simms. Three summer VS-ers at Youngstown were Grace Dudley, Wakarusa, Ind.; Dan Roth,

Eaglesham, Alta.; and Jane Landis, Philadelphia, Pa.

According to Charles McDowell, the Youngstown situation is unlimited in its potential for service activity in the community. "We could use every VS-er, fellow or girl, you could send us," he says. "And here we're trying to work with the whole man. Black people are fed up with preachers preaching at them about their souls when their physical environment is falling apart. We're dealing here on a spiritual plane at natural levels."



Charles McDowell

McDowell emphasizes that the need now is for at least one experienced carpenter — perhaps an older man who has spent his life in the trade who could give advice and oversee the home repairs. With such a base to work from, four or five additional fellows could assist in the work. Girls are needed to do secretarial work, discuss homemaking with interested women in the community, make curtains and/or help develop a music program in the church and surrounding area. McDowell also needs extra assistance, male and female, with his Christian audiovisual and music programs, which he has taken to the streets and parks.

States McDowell: "Here in Youngstown, as we're trying to break down barriers and build some bridges, we have our problems. But we know the Lord understands our needs and so we're trusting Him to see us through." — Mennonite Board of Missions.

Missionaries Look at Third World

Veteran and prospective Mennonite missionaries gathered in Manhattan to consider the happenings and thinking that characterize the "Third World," in mid-summer, July 5-17, 1971. (This report is included now, to illustrate some problems missionaries face today. News Ed.)

They were attending the Conference on Faith in the Third World, sponsored by the Mennonite Christian Leadership Foundation, July 5-17. Psychology, sociology, economics, politics, and theology were employed in the search for understanding of the hurts of society. Drug addiction, disintegration of the family, poor housing, revolution, and depersonalization received attention.

The Affluent People and the Deprived People. While the luxurious World Trade Center building juts higher into the atmosphere, thousands of people lack the elemental necessities of space, food, and dignity. While the holders of wealth increase their control, the majority of people have a diminishing share of the good things that God has placed on this earth. Many developing nations are growing impatient with the politico-economic structures that foster this increasing disparity of economic privilege. How shall the Christian respond to this situation?

Development. Mennonites have responded to the need for relief in Europe after World War II, food to the starving Biafrans, and service to the suffering people of Southeast Asia. Economic aid and technological developments appear to be an avenue to express Christian love and compassion. However, one speaker stated that the food sent to the Biafrans served rather to prolong the Nigerian civil war. He suggested that aid to South Vietnam may now have similar implications. In some cases, mission-sponsored education and development funds may serve to heighten the socio-economic disparities already present. What is the posture of the Christian servant in the international setting?

The Christian Servant and His Technological Baggage. Another speaker described well the servant attitude that says, "Nothing in my hands I bring, simply to thy cross I cling." The missionary who attempts to serve may be using his service to increase his knowledge and status in the community. He should strive for "downward mobility" by taking a non-competitive role. The problem becomes acute when our supposed cultural superiority and technical know-how obscure the living Christ. Someone also questioned whether the "developing nations" may have more to offer in understanding the good news than the "developed" countries. Maybe missionaries from the "developing

nations" should come to the United States. Is a reciprocity in missions possible?

The Gospel and Culture. Reciprocity also means that the Western missionary seeks to find how he can share the good news and yet be sensitive to the hurts of society. While the communication of the gospel is a universal task, the Christian responsibility for economic development is relative to the economic means at his disposal. But is it possible to avoid the illusions of grandeur and superiority?

Structural Power Positions and Small Personal Groups. It was rather ironic that persons without power positions spoke of getting into the political structures to influence national programs, while speakers who had experienced the political arena were speaking with enthusiasm about what is happening in the smaller units of community efforts. The political leaders confessed their own powerlessness to effect real betterment. What is the role of the church?

Declining Churches and Growing Churches. Churches that simply reflect the inequities of the affluent society received severe attack. Prestigious buildings and well-paid clergymen can't obscure the fact that many churches are declining. Yet at the same time, churches responsive to the leading of God's Spirit are demonstrating new patterns of growth. Finally, what is the role of the missionary?

Problems and Prayer. After analyzing the bewildering problems, a word came to us — prayer is participation in what God is doing. — James Sauder.

Seventeen Volunteers Assigned to Latin America

Mennonite Central Committee assigned the following Mennonite Church volunteers to service in Latin America:

Dale Bauman, Floradale, Ont., Brazil, agriculture, 27 mo.; *Ernest and Carolyn Godshall*, Telford, Pa., Santa Cruz, Bolivia, teaching, 29 mo.; *Don and Shirley Kempf*, Shickley, Neb., Marial, Brazil, agriculture, 27 mo.; *Ralph Martin*, Elmira, Ont., Belem, Brazil, dairy farming, 27 mo.; *Ken and Linda Lehman*, Elkhart, Ind., Bolivia, teaching, 29 mo.; *Gerald and Geraldine Mumaw*, Wooster, Ohio, Bolivia, teaching, 29 mo.; *Dennis and Wilma Peachey*, Watson town, Pa., Bolivia, teaching, 29 mo.; *Gerald and Ethel Shank*, Pittsburgh, Pa., Cochabamba, Bolivia, 27 mo.; *Jacob Snider*, Alanson, Mich., Bolivia, teaching, 29 mo.; *Larry Stuckey*, Archbold, Ohio, Bolivia, teaching, 29 mo.; *Vaughn Willems*, Protection, Kan., Mexico, agriculture and community development, 27 mo.

Service began after a three-week orientation, July 19-23, in Akron, Pa., and another three-week stint in Costa Rica.

Still Coming

For months now they have been coming. Tens of thousands every day of all ages and from all walks of life. But they have much in common. They own no possessions save the few inadequate garments on their bodies. They are tired from days of trudging through mud and rain. Their minds are dazed, shocked by the brutalities they have seen committed against their family and friends. They come across the border into another country, assured that here at last is a refuge from military oppression.



By bus

During their flight from their homes, questions about where to live or what to eat were pushed back by the desperate need to escape from terror and slaughter. Now they have escaped, and these questions face them.

They have come to India, a country that has its own problems of overpopulation, food scarcity, and unemployment. But in this new country they also find compassion. Camps are set up by the government and

Centers are operated by various voluntary agencies. Here at Kalyani, for instance, people coming across the border are registered and assigned to camps. Because of the vast numbers, registration takes time. Fatigue and hunger cannot just be postponed. But, thank God! here are some people giving out rolled rice and "gur" (unrefined sugar). Over there is a temporary "hospital," where wounds are treated and medicine is given, where cholera patients are snatched from the jaws of death by doses of intravenous saline solution.

We who serve with Mennonite Central Committee are glad to be able to provide the rice and *gur* for the people's nourishment, canvases for their shelter, and mats for some of them to sleep on. These material goods are made possible by the compassionate gifts from all kinds of people around the world. A woman who has difficulty feeding her own family gives a handful of rice. A man who drives to church in his new car gives \$20. A Sunday school girl gives a bright shilling. All of them are touched by the unfortunate plight of the refugees from East Pakistan.

Sometimes we MCC workers have to think: "I see all the suffering, but how does it touch me? I sleep between clean sheets, I have a job, some security, friends, and family. I haven't had the experience of hunger. What do I know of suffering?"

We think of our Lord, who came and suffered with the lowliest, who had no place to lay His head. And again we think of how He took a lad's lunch and fed five thousand.

We are glad that we can give our mite. But there is so much more to do. We cannot be complacent. They are still coming.

— Paul G. Kniss

(Paul and Esther Kniss are in charge of the Good Books Bookstore, Bihar, India. They were loaned by Mennonite Board of Missions to help in the emergency relief work of Mennonite Central Committee among the East Pakistani refugees to India.)

By boat



Mennonite Churches in Latin America

(A new multi-media mission study)

To help Mennonite congregations become aware of the rapid change in Latin America, to feel a kinship with the Latin-American churches in facing the problems in their life and witness, and to develop patterns for encouraging and assisting one another in our common task, Mennonite Publishing House, working in conjunction with the Mennonite Board of Missions, developed a series of six studies (1-1 1/4 hours each) that are now available.

The approach is multi-media: films, information leaflets, leaders' guides for youth/adult and children, and a map. The three films—in color and sound—were photographed in Brazil, Colombia, and Honduras especially for this study. In making the film Latins were asked, "What do you want to say to the churches of North America?" Six leaflets, one for each study, provide the valuable information about the country and the work of the Mennonite Church. An interpretive article on a specific issue is included which will provide good grist for discussion. Leaders' guides for youth/adult and children chart the course. The map provides a visual perspective.

Contributing writers were Peter Stucky, who grew up in Colombia where his parents served as missionaries (adult leader's guide); Shirley Loganbill, Kansas teacher and homemaker (children's leader's resource); and James Kratz, Associate Secretary of Overseas Missions for Mennonite Board of Missions (interpretive article in leaflets).

Sprungers Direct Newfoundland MCC

Phil and Janice Sprunger, Berne, Ind., have accepted the newly formed position of program director in MCC's Newfoundland teaching program.

The Sprungers' assignment is to give leadership and provide administration of the MCC program in Newfoundland as it pertains to the spiritual, cultural, social, physical, or economic needs of the area.

There are now 42 MCC-ers in Newfoundland, of whom 14 are Canadian and 28 are United States citizens. These volunteers teach in some of the most needy and isolated schools in the "outport" areas of the province. The first MCC volunteers went to Newfoundland in 1954. Phil and Janice have had previous experience, 1968 to 1970, with MCC in Newfoundland as teachers. They returned to St. Francis University, Fort Wayne, Ind., for Phil to complete his Master's degree in guidance this summer.

Phil and Janice are members of the First Mennonite Church, Berne, Ind. They have two daughters, Jody and Angela.

Phone Call Affects Eleven Lives



The Everinghams' "extended" family

Steve and Rachel Everingham, Goshen, Ind., have assumed responsibility for nine children, ranging in ages from two to 17, for "as long as we're needed." The children's mother died last October, leaving the Richard Barranca family of nine in the hands of relatives and welfare personnel. Mr. Barranca is mentally handicapped and unable to support or live with the family.

The Everinghams had originally taken a position in the VS program as houseparents and community service workers in Detroit, Mich., last fall. When their job didn't work out (a month prior to the actual closing of the Detroit unit), the Everinghams returned to Elkhart in early March, 1971, in an attempt to determine their course of action and future affiliation with the VS program. According to Rachel, they discussed a number of assignment possibilities with Clare Schumm, Personnel Placement Counselor—but none clicked with them.

As they were leaving Schumm's office, the phone rang. Calling was Richard Miller from the Albuquerque, N.M., VS unit. He asked if Schumm knew of any couple interested in being houseparents to nine children—and the Everinghams immediately said "yes." Schumm recalls that "they didn't think twice; they agreed right away."

Five weeks passed until the red tape could be unraveled on the Albuquerque end. In that time the Everinghams served in Cleveland, Ohio, engaging in community service projects and waiting for the word from Albuquerque.

On April 12, says Steve, he and Rachel were able to meet the family of nine for the first time, in Albuquerque. Since then, the Everinghams have had a full-time job learning to know the children and doing repairs on the Barranca family home. Financial assistance comes from the local welfare offices and the Food Stamp program.

Ashley Makes Teaching Trip to Araguacema

Cecil Ashley, pastor-founder of the Lapa Mennonite Church, Sao Paulo, Brazil, writes: "A week ago our troupe of six returned from an impressive trip to Araguacema. We're just now beginning to peel off the final layer of skin scorched loose on a couple riverboat rides.

"We had around 100 students every day in our eight-day Bible Institute, including the 30 to 40 youth and adults. Six of the seven adults made decisions for Christ during the evening meetings.

"Early Tuesday morning, July 27, as we

rode in the bus up 'main street' to start back to Sao Paulo, a remarkable number of people stood in their doorways and waved. That was a touching experience and brought a few tears to the eyes of our youth. Wilma and Marli (members of the Lapa Church, S.P.) confided to us later that if God should call them to Araguacema to serve Him, they wanted to go. This was significant to me in that while they found their capital a beautiful and interesting place, it was the response of God's people in the backlands that touched them."

First Graduation Held at Beit Jala

Malagar Expresses Concern Pakistani Refugee Situation

P. J. Malager, Dhamtari, India, director of Mennonite Christian Service Fellowship of India (MCSFI) and Secretary-Coordinator of the First Asia Mennonite Conference 1971, spoke at Mennonite Central Committee headquarters on August 24 about the situation of East Pakistani refugees in India.

Bishop Malagar, a veteran Indian leader who is very close to the Pakistani refugee situation, came to North America to attend the Constitutional Assembly of the Mennonite General Conference, Kitchener, earlier last month. He visited Eastern Mennonite Board of Missions, Salunga, Pennsylvania, on August 24, and has been speaking in Mennonite churches.

Bishop Malagar's message is of the immense problems and the suffering of the Pakistani people in his country. The Pakistani civil war involving the people of the "eastern wing," as Malagar put it, is forcing one person to cross into India every second of the day. Estimates now count 7.5 million people displaced, equal to about one third the population of Canada. "Moving this many people creates tremendous political and human problems," he said. "As God's people, we Christians cannot but be concerned with what's happening."

Malagar referred to photographic reports in recent issues of *Time* and *Newsweek* as "quite representative of the situation."

There are now over 85 camps set up along the border. Voluntary agencies are providing medical assistance, shelter, and some food. The India government, however, has assumed total responsibility for feeding the refugees.

There has been an overwhelming response from Christian churches in India. Because of the intensity of the work, the long hours, and the strenuous conditions in the camps, Indian medical volunteers will be rotated on short terms of several weeks only.

The India Mennonite and Brethren in Christ churches are involved in relief work among their Pakistani brothers. Church offerings are collected and women's societies make rice offerings. The Bihar congregation was the first Mennonite church to respond to the need, with a generous cash offering. There are prospects of nurses and a doctor from the Dhamtari congregation. Other congregations are responding in various ways.

Malagar has visited the camps several times, some of which are only five miles from his Calcutta office. He recounted the following incident of one visit:

"We saw a woman sitting on the ground. She had her face down in her hands, silent. We asked her why she was there,



The five graduates from Secondary III and their class teacher at the Mennonite Secondary School, Beit Jala, West Bank.

Ceremonies for the first graduating class of the Mennonite Secondary School, Beit Jala, West Bank, were held in mid-July. All of the five students in the Secondary III class at the Mennonite school had passed the rigid government examination and were eligible for their certificates. In total, 118 students from all the various West Bank schools had taken the examination, and in contrast to the high record of the Mennonite school students, only 48 percent had passed.

Bishop Najib Qub'ain of the Anglican Church was the main speaker of the ceremonies. Ivan Friesen, Mennonite Central Committee director for West Bank,

presented the graduates with their graduation certificates.

One of the Mennonite Secondary School students scored second highest of all those taking the examination, reported Dave Osborne, principal. Students graduating from the Mennonite Secondary School are prepared to accept jobs in secretarial, clerical, accounting, and administrative positions.

Forty-Four Trainees Leave for Europe

Forty-four young people met in New York on August 17 for a short get-acquainted meeting before leaving North America for their year in Europe as Internmenno Trainees. This is the eighth year for the exchange program of young people going from North America to Europe. In Europe they will be assigned either by the Dutch Internmenno Committee to live in The Netherlands or by the German Internmenno Committee to live in Germany, France, or Switzerland.

Brief Report on Virginia Conference

The Virginia Conference met at Eastern Mennonite High School, Park View, Harrisonburg, Va., July 22-25, 1971.

In a discussion of church reorganization, there was a sense of anticipation—the regional concept, for example, would encourage pooling of resources of the Franconia, Lancaster, and Virginia mission boards in a total strategy for the Eastern Seaboard.

Action 999 was related to churches in West Valley. It was decided to grant release from the conference to those ministers and church members desiring it.

Michael Shenk, who is moving from the Tuttle Avenue congregation, Sarasota, Fla., to Trissels, near Broadway, was elected assistant moderator of the conference.

what she needed. We invited her to the camps, where she could at least get some food and shelter. She began to sob quietly, but did not move. Later we learned from another refugee that the woman had been waiting for the last three days for her husband, from whom she had been separated back in Pakistan. There was little hope, they said, that he would ever come."

"We received the saline solution you sent," Malagar said, expressing his people's appreciation for the gifts of the North American churches through MCC. He also spoke highly of the tarps, food, and Canadian milk bought locally or sent by MCC.

"It was good to have John Wieler with us," he said. "He had a great deal of dash and concern. He visited the camps almost every day, and was able to interpret and report the situation for MCC and to the North American churches. Vernon Reimer is quite pressed. As MCC director in India he has also become a contact person to help coordinate the relief efforts of some smaller organizations."

Bishop Malagar will spend time speaking in churches and to representatives of voluntary agencies in North America and Europe before returning to India on September 8.

EMC Presents 71-72 L-M Series

The General Platoff Don Cossack Chorus and Dancers kick off Eastern Mennonite College's Lecture-Music Series on Oct. 16, 1971. John Chappell comes next with "Mark Twain Tonight," Nov. 12.

"The Upcoming Political Campaign — An Appraisal," by Martin Agronsky, a top news reporter and analyst from Washington, D.C., is scheduled for Jan. 7, 1972.

Two musical presentations follow, with Antonio Perez, baritone, and the American Arts Trio, February 18 and Mar. 17, respectively. Robert Short, author of the best-selling "Gospel According to Peanuts" and "The Parable of Peanuts," will conclude the L-M Series, Apr. 26, with a color-slide program on the theology behind Charles M. Schulz' popular cartoon strip.

Students Learn at Stratford Seminar

Eight students completed a three-week Shakespearean Theatre Festival at Stratford, Ont., on Aug. 26, in a special summer program operated by Goshen College.

Directed by Prof. John J. Fisher, Jr., associate professor of English, the course included studying dramas and attending their performances, and an individual study project.

Three students chose for their projects full acting roles in a black-and-white motion picture film on the Mennonite emigration from Russia in the 1920s. The film will be released in time for the 1974 commemoration of the 50th and 100th anniversaries of the two major periods of the settlement of the Russian Mennonites in Canada. Done on a set constructed in a barn hayloft, the actual filming is requiring about six weeks and will extend beyond the length of the college course.

Other projects included creative writing, design, and voice and movement exercises. Successful completion of the course yields three to four hours of college credit.

The dramas studied included "Macbeth" and "Much Ado About Nothing" by Shakespeare and two other classics, "Volpone" and "The Duchess of Malfi." Two modern dramas were also included. Students toured the Festival Theatre, and met members of the performing company.

The Stratford seminar was one of four off-campus opportunities offered to Goshen College students this summer. A course in marine biology was taught at a Florida key, an art course was conducted in New York City, and a seminar was led in Ireland on Irish culture and history.

Minneapolis for Probe 72

Lowest-cost accommodations and central location are major factors in placing Probe 72 event in Minneapolis, according to a recent announcement by Myron Augsburg, executive committee chairman. The all-Mennonite consultation on evangelism is scheduled for April 13-16, 1972, in a cluster of facilities in Minneapolis. Hotel-motel accommodations from \$7 a day per person are available in the cluster with free use of meeting rooms in the large downtown Hotel Leamington.

Norman Derstine, new executive secre-

tary for Probe 72, said that Minneapolis was chosen because it was

acceptable to a broad range of brotherhood concerns, the most economical in total cost, adequate in housing of all types within walking distance, within travel distance for all Mennonites, an urban environment with an availability of resource persons for mission, sufficient meeting rooms within walking distance, and available on suitable dates.

Shellys Assigned to East Pakistan

Maynard and Griselda Shelly, Newton, Kan., have been appointed as Mennonite Central Committee representatives to Dacca, East Pakistan, beginning mid-September. The Shellys will have responsibility for relating to the East Pakistan Christian Council and to other voluntary and governmental agencies. Two additional people may be appointed later in the year to assist more directly in the material aid program. They will assist refugees and those dislocated as a result of the November 1970 cyclone and the recent hostilities between the government of Pakistan and the people of East Pakistan who wish to form a separate nation.

MCC is working on both sides of the

Pakistan conflict. Vernon Reimer, located in Calcutta, India, leads the effort to meet the needs of seven million refugees who have crossed into India.

The primary reason for placing the Shellys in Dacca is to give moral support to Christians there and to meet physical needs wherever possible. It is too early to announce specific program content, as that will depend on the situation they find in East Pakistan.

In September Maynard will complete a ten-year editorship of *The Mennonite*, a General Conference Mennonite Church publication. Prior to this assignment he was pastor of the First Mennonite Church in Allentown, Pa.

FIELD NOTES

Howard Habegger was named executive secretary of the Commission on Overseas Mission at the Fresno meeting of the General Conference Mennonite Church last month. He is assuming responsibility from Andrew R. Shelly and proposes a forward-looking approach to missions. "Paternalistic patterns of mission work are obsolete," he says. He also thinks new frontiers will be entered multilaterally, and not only unilaterally.

Athletes at Eastern Mennonite College will compete under two new organizational banners during the 1971-72 year, announced athletic director Art Mullet. The athletic director said that NAIA membership will permit EMC to participate in post-season events. Four colleges will comprise the new Interstate Conference: Bridgewater (Va.) College; Messiah College of Grantham, Pa.; Shenandoah College of Winchester, Va.; and EMC.

"The Way of Peace," a "tract for our time" on citizenship, conscription and militarism, social change, and the use of resources, has been adopted by the General Conference Mennonite Church. The seven-page statement, prepared by the Commission on Home Ministries, was debated during the church's triennial sessions in Fresno recently. Of the 1,405 votes cast in the balloting at the conclusion of the two-hour discussion, 73.4 percent favored the statement.

The Friendship Retirement Corporation, Phoenix, Ariz., has signed a purchase agreement for a 35-acre tract subject to the usual title search. The site is on 67th Avenue between Northern and Olive Avenue. It is eight miles west of the Sunnyslope Church, 3 1/2 miles west of Trinity, eight miles from downtown Phoenix, one half mile north of Grand Avenue, and one mile from the Glendale

Community College campus. Located within the city limits of Glendale, it is zoned to meet all the requirements of a retirement facility. This is a joint project of one Apostolic Christian and seven Mennonite-related congregations.

Stanley Shenk and his wife will conduct a tour to Israel, Dec. 19-29, 1971. Shenk teaches Bible at Goshen College. Many of the traditional sites are scheduled to be visited.

Special meetings: Charles Gogel, Phoenixville, Pa., at Locust Grove, Burr Oak, Mich., Sept. 12-19.

New members by baptism: seventeen by baptism and one by confession of faith at Steinman, Baden, Ont.; two at Hartville, Ohio.

Twenty-second Annual Men's Chorus Reunion, Sept. 19, 2:00 p.m., at Black Rock Retreat.

Paul Kniss, Ranchi, Bihar, India, on Aug. 6 wrote to Mennonite Board of Missions, Elkhart, Ind., "Vernon Reimer asked me to come and help with the relief work among East Pakistan refugees. I am spending Monday to Thursday each week in Calcutta. My work in Calcutta has been liaison with CASA, ordering of supplies, general logistics, preparation of publicity materials, etc. Seeing the refugees streaming across the border, wounded, sick, weary, hungry, has been a pretty grim experience."

Mrs. Harvey Graber, Riberao Preto, Brazil, writes: "Tomorrow (Aug. 9) it will be five months that we came back and the months are really flying. The Holy Spirit has been working in the lives of many. Some of the young folks have requested extra Bible study for just them. Seven or so have requested baptism."

J. C. Wenger, Yeotmal, India, Aug. 10 and 13: "I am teaching three courses: Christian Theology, Contemporary Theology, and Christian Ethics. I gave three chapel talks on the great themes in Ephesians. I have served as a judge in a debate on 'Resolved, That Christians Should Participate in War.' By request I gave the first of four Theological Forum messages. My topic was 'The Case for Biblical Nonresistance.' Last Sunday I preached on 'Our Christ-Centered Bible.' Later I am to give a second Forum message on 'The Nature of Biblical Truth.'"

Bloomington Mennonite Hospital announces the arrival of two new trainees. Martha Friesen comes from the Filadelfia Colony in Paraguay and Dorothy Muerdter from Zurich, Switzerland. Bloomington Mennonite has had more than 40 trainees since 1958, and is one of only ten hospitals participating in this program.

Mennonite Board of Missions report that 74 persons (53 women and 21 men) served in their June through August Voluntary Service program.

The Robert Stetter family of Algiers,

Algeria, arrived in Elkhart, Ind., Aug. 14. Robert, with his wife, Lila Rae, and four daughters, has served in Algeria approximately 12 years — with summer furloughs coming in 1962, 1965, and 1969. Furlough in the States will be extended several years for graduate study in English at Penn State. For the past seven years Stetter taught English in two Algiers high schools; he hopes to acquire a university professorship upon his return.

Gene Kanagy, administrator of Lebanon Community Hospital, Lebanon, Ore., was named a "fellow" of the American College of Hospital Administrators in Chicago on Aug. 22. Fellowship is the highest status in the ACHA. The three types of membership in the college are nominee ship, membership, and fellowship. Advancement from membership to fellowship must be attained by a manifestation of the candidate's leadership, participation in health-care affairs, and a program of personal growth and development, as well as completion of a fellowship project. Kanagy is only the second Mennonite to be so honored. The first was Luke Birky.

Change of address: Eugene Blosser: 1-13 Tottori, Odori 8 chome, Kushiro, Hokkaido, Japan 084. **Robert Stetter:** 234 Crestmont Rd., State College, Pa. 16802. **Edwin and Arletta (Selzer) Becker** (married Aug. 6): Nishi 2 jo, 8 chome, Tsukisamu, Sapporo, Hokkaido, Japan 062. **Omar Stahl** from Luxembourg to 8 Munich 19, Leonrod Str. 20, Germany. **Leroy Gingerich** from Versailles, Mo., to Cairo, Neb. 68824. **Kenneth G. Good** from Hyattsville, Md., to 11 Miller Rd., Newport News, Va. 23602.

Pastors and all other teachers of the new *Preparing for Church Membership* materials are being invited to attend regional seminars to become more fully equipped in the best use of these new lessons. These seminars are sponsored co-operatively by district conference Christian Education committees and staff from the new Mennonite General Board, Scottdale, Pa. Seminars will be held during September and October. Information is being sent out by district conferences. Further help is needful for better instruction and use of these new training materials.

Jerold and Joy Birky, Hopedale, Ill., arrived in Honduras on Aug. 19. They will teach at the Pine Grove Academy, a school for missionary children in Tegucigalpa.

Miriam Buckwalter, Lancaster, Pa., left the United States on Aug. 20, for another teaching assignment at Rosslyn Academy, Nairobi, Kenya.

John Bomberger, Elm, Pa., left the United States on Aug. 19. He will be in Costa Rica for language study before taking a mission associate assignment in Tegucigalpa, Honduras.

A slide set with taped narration recount-

ing the witness of Mennonite Disaster Service following the destruction of hurricane Celia in Corpus Christi, Tex., is now available. The presentation was put together by the people of the Prince of Peace Mennonite Church, Corpus Christi, of which Paul Conrad is pastor. "The slide set and the narration are particularly suited for Sunday evening group programs," says Nelson Hostetter, the new full-time coordinator of MDS. The program is about a half hour long and is available through MCC.

Mrs. Loretta Lau, a long-time worker for the Mennonite Central Committee in Hong Kong, recently stopped at MCC headquarters in Akron, Pa., as part of her 24-day visit to North America. Mrs. Lau has been part of MCC's Hong Kong program since its beginning in 1950. During the past 21 years she has done administrative work, acted as interpreter, helped to distribute material aid, and worked with the Educational Assistant Program (EAP) for MCC.



Mrs. Loretta Lau

Readers Say

Submissions to Readers Say column should comment on printed articles.

Thank you for your editorial, "Middle Age — Muddle or Meaning?" Sometime ago I read the obituary of a philosopher in the *New York Times*. It said that "he grew more flexible as he grew older and more ready to admit mistakes." Before I had read it, I had hoped that one could learn as he aged; after reading it, I really believed I could. Your editorial renews my faith that in our spiritual life we should always be sure that the best is yet to come. — Bailey Frank, North Conway, New Hampshire.

I want to write and commend you for the good article you wrote, "Middle Age — Muddle or Meaning?" I read and reread it as it was outstanding. May the Lord continue to bless you as you write and as editor of the *Gospel Herald*. The greatest need in our churches today is to get back to God, the teachings of the Bible, the Holy Spirit, prayer, and meditation. I have been a Christian nearly sixty years and I am still growing in grace and the knowledge of our Lord and Savior Jesus Christ. 2 Peter 3:18. Wishing you God's richest blessing as you work and minister unto Him. — Albert Litwiller, Dakota, Ill.

I want to say Amen to the article written by Moses Slabaugh, "The Dilemma of the Senior Citizen." He said it how it really is. It's all in that article how it is. All people, young and older, should read this at least two or three times then meditate on it. Thanks Brother Slabaugh for writing. I know the facts are all there because I am a senior citizen. — Eliza Zehr, North Newton, Kan.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Abe and Zoann (Lambright), Goshen, Ind., first child, Brandon La Rae, born July 27, 1971; received for adoption July 30, 1971.

Bechtel, George and Grace (Schott), Kitchen-er, Ont., second child, first daughter, Virginia Lynne, July 19, 1971.

Beck, Gregory and Karen (Kohl), Elkhart, Ind., second child, first son, Ryan Jay, July 17, 1971.

Clymer, Abram H. and Shirley (Bauman), York, Pa., second child, first son, Eric Timothy, Aug. 7, 1971.

Derstine, John D. and M. Elaine (Allebach), Souderton, Pa., first child, Joel Douglas, June 24, 1971.

Garber, Terry and Nancy (Chupp), Goshen, Ind., second son, Sheldon Ray, Aug. 6, 1971.

Gehman, Linford and Rebecca (Roeder), Berg-ton, Va., first child, William Roeder, July 29, 1971.

Hostetler, Glen and Julie (Richards), Wakarusa, Ind., second son, Stacey Alan, Aug. 7, 1971.

Kauffman, Darrell and Lydia (Graber), Goshen, Ind., second child, first son, Shannon Lee, July 14, 1971.

Kennedy, James and Elizabeth (Miller), Mo-lalla, Ore., second son, Jason Omar, July 17, 1971.

Mohler, Allen and Marilyn (Selzer), Quarry-ville, Pa., first child, Lisa Kay, June 2, 1971.

Norris, Gayle and Ethel, Orrville, Ohio, first child, Douglas Gayle, Aug. 4, 1971.

Oswald, Larry and Shirley (Wyse), Manson, Iowa, third daughter, Nancy Marie, May 15, 1971.

Rooney, Kenneth and Joyce (Siebert), Missis-sauga, Ont., second child, first daughter, Karen Joy, Aug. 19, 1971.

Stewart, Robert and Linda (Bachman), Pome-roy, Iowa, second child, first son, Robert Lynn, July 19, 1971.

Wenger, Kenneth and Rita (Hostetler), Orr-ville, Ohio, first child, Michael Kenneth, June 28, 1971.

Yoder, Warren and Janet (Leatherman), Forta-leza, Brazil, first child, Randi Gerald, July 10, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bader — Knavel. — Albert Bader, Jr., Johns-town, Pa., First Evangelical cong., and Sharon Knavel, Elton, Pa., Weaver cong., by Harold E. Thomas, Aug. 7, 1971.

Burkholder — Snively. — Lawrence Burkholder, Markham, Ont., and Lois Snively, Simcoe, Ont., both of Cedar Grove cong., by Glen M. Bru-bacher, June 18, 1971.

Byler — Charles. — Philip R. Byler, Blounts-town, Fla., Blountstown cong., and Linda Ann Charles, Lancaster, Pa., Chestnut Hill cong., by H. Raymond Charles, father of the bride, and Raymond Byler, father of the groom, Aug. 14, 1971.

Fossum — Geiser. — Daniel Fossum, Wooster, Ohio, Lutheran Church, and Marlene Geiser, Orrville, Ohio, Orrville cong., by J. Lester Gray-bill, Aug. 14, 1971.

Frey — Showalter. — James Nelson Frey, Man-heim, Pa., Hernleys cong., and Barbara Jean Showalter, Hagerstown, Md., Salem Ridge cong., by Mahlon D. Eshleman, Aug. 14, 1971.

Ginder — Harnish. — Nelson Ginder, Mount Joy, Pa., Mountville cong., and Mary Harnish,

Washington Boro, Pa., Millersville cong., by Ivan D. Leaman, Aug. 21, 1971.

Hershberger — Swartzentruber. — Owen N. Hershberger and Esther Ann Swartzentruber, both of Goshen, Ind., Forks cong., by Sylvester R. Haarer, Aug. 14, 1971.

Landes — Yoder. — David A. Landes and Gloria A. Yoder, both of Elkhart, Ind., by Marvin D. Yoder, Aug. 14, 1971.

Lehman — Brenneman. — Daniel W. Lehman, Harrisonburg, Va., and Barbara A. Brenneman,

Richfield, Pa., both of the Parkview cong., by Fred S. Brenneman and Harold Lehman, Aug. 15, 1971.

Menuez — Miller. — Judson Menuez, Benton, Ohio, Lutheran Church, and Glennis Miller, Sugar creek, Ohio, Walnut Creek cong., by Paul R. Miller, Aug. 14, 1971.

Michaels — Amstutz. — Thomas Michaels, Can-ton, Ohio, Methodist Church, and Cheryl Am-stutz, Dalton, Ohio, Kidron cong., by Bill Det-weiler, July 23, 1971.

Miller — Hoover. — Daniel G. Miller, Man-heim, Pa., and Joyce Elaine Hoover, Myerstown, Pa., both of Erisman cong., by H. Howard Wit-mer, Aug. 14, 1971.

Miller — Hostetler. — Perry L. Miller and Carolyn Hostetler, both from Fairview cong., Kalona, Iowa, by John L. Ropp, Aug. 14, 1971.

Otto — Maust. — John Otto, Arcola, Ill., Sunnyside cong., and Rosalee Maust, Bay Port, Mich., Pigeon River cong., by Luke Yoder, Aug. 14, 1971.

Schrock — Lehman. — Samuel T. Schrock, Middlebury, Ind., and Wilma Jean Lehman, La-grange, Ind., both of First Mennonite cong., Aug. 14, 1971.

Smith — Basinger. — Cleo Smith, Waynesboro, Va., Springdale cong., and Eileen Basinger, Bay Port, Mich., First Mennonite cong., Hyattsville, Md., by Luke Yoder, June 19, 1971.

Smucker — Yoder. — Mark Smucker, Goshen College cong., Goshen, Ind., and Vicki Yoder, First Mennonite cong., Middlebury, Ind., by Samuel J. Troyer, Aug. 21, 1971.

Weirich — Kindy. — Don Weirich, First Menno-nite cong., Middlebury, Ind., and Patti Kindy, Church of the Brethren, Middlebury, Ind., by James Boitnott and Samuel J. Troyer, Aug. 20, 1971.

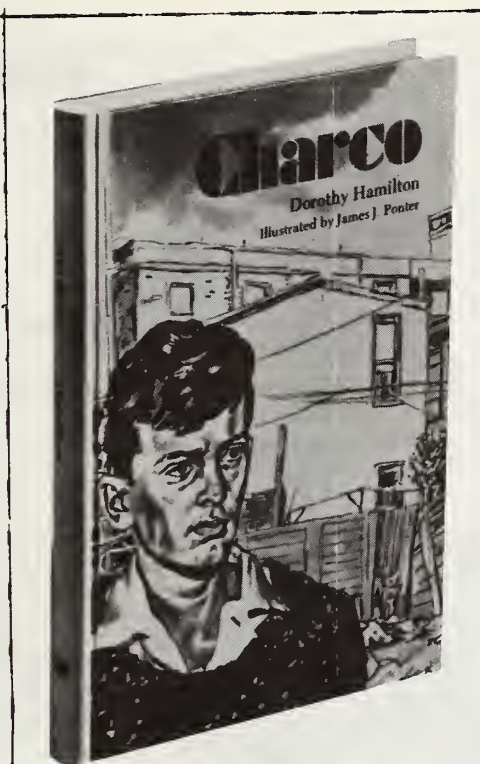
Wenrich — Charles. — Martin L. Wenrich, Den-ver, Pa., United Church of Christ, and Esther L. Charles, Leola, Pa., Landis Valley cong., Aug. 14, 1971.

Yoder — Miller. — Clifford J. Yoder, Iowa City, Iowa, East Union cong., and Helen B. Miller, Kalona, Iowa, Kalona cong., by Carl L. Smelt-zer, Aug. 14, 1971.

Zook — Yoder. — Floyd Zook, McVeytown, Pa., and Lois Yoder, Lewistown, Pa., both of Mattawana cong., by Ralph Malin and Newton Yoder, Apr. 10, 1971.

Zook — Peachey. — John Zook, McVeytown, Pa., Mattawana cong., and Ella Mae Peachey, Brethren in Christ Church, Belleville, Pa., by Lorne Lichty and Newton Yoder, May 15, 1971.

Zuercher — Hochstetler. — David Zuercher, Orrville, Ohio, and Elsie Hochstetler, Apple Creek, Ohio, both of Kidron cong., by Bill Det-weiler, Aug. 7, 1971.



CHARCO

by Dorothy Hamilton

Illustrated by James J. Ponter

Here are the almost insurmountable problems faced by a boy whose family lived in Boxtown on unemployment and welfare checks. Charco's one ray of hope was his dream of becoming a printer. A story for the 9- to 14-year age-group which tells what happened when Charco "does his own thing."

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Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Kurtz, Fannie, daughter of Christian and Sarah (Sauders) Musser, was born at Smith-ville, Ohio, Sept. 16, 1883; died at the Wayne General Hospital, Orrville, Ohio, Aug. 13, 1971; aged 87 y. 11 m. 7 d. In December 1900, she was married to Simen Kurtz, who preceded her in death in 1959. Surviving are 3 sons (Clyde, Cletus, and Wayne), 2 daughters (Ida — Mrs. Edward Short and Bernetha — Mrs. Raymond Conrad), 19 grandchildren, 30 great-grandchil-dren, 5 great-great-grandchildren. She was the last of 5 brothers and 3 sisters. One son, Lloyd, died in 1962. She was a member of the Oak Grove Mennonite Church. Funeral services were held at the Gresser Funeral Home, Orrville, Ohio, Aug. 16, in charge of Guy Buch and Ronald Klassen; interment in Oak Grove Church Cemetery.

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Larsen, Anna Mae, daughter of Joseph B. and Mary Ann (Stutzman) Hochstetler, was born at Kalona, Iowa, Apr. 2, 1901; died at Wellman, Iowa, Aug. 7, 1971; aged 70 y. 4 m. 5 d. On Jan. 9, 1944, she was married to Theodore Larsen, who survives. Also surviving are 4 brothers (Ben, Ora, Ira, and Earl), 2 sisters (Mrs. Lee Schlabach and Mrs. Gertrude Shetler), and one foster sister (Mrs. Susie Ulin). She was a member of the Sunnyside Conservative Mennonite Church, where funeral services were held Aug. 10, in charge of Morris Swartzendruber and LeRoy Anderson; interment in East Union Cemetery.

Nofziger, Stephen J., son of Herbert W. and Virginia (Nofziger), Nofziger, was born at Wauseon, Ohio, Sept. 26, 1960; died suddenly at his home near Morenci, Mich., of heart failure, July 16, 1971; aged 10 y. 9 m. 20 d. He underwent open heart surgery in 1969. He is survived by his parents, one sister (Jane), 2 brothers (Michael and Matthew), and grandparents (Mr. and Mrs. Clarence Nofziger and Mrs. Clara Nofziger). One sister, Barbara, preceded him in death. Funeral services were held at Inlet Mennonite Church, in charge of Dale Wyse and Olen Nofziger; interment in Pettisville Cemetery.

Rupp, Lydia, daughter of Christian and Magdalena (Stuckey) Lugbill, was born at Henry Co., Ohio, Sept. 1, 1881; died at Detwiler Memorial Hospital following surgery, Aug. 14, 1971; aged 89 y. 11 m. 13 d. On Jan. 6, 1903, she was married to Frank H. Rupp, who preceded her in death Oct. 28, 1947. Surviving are 3 daughters (Mabel — Mrs. Walter Wyse, Viola — Mrs. John Aeschliman, and Nola — Mrs. Edwin Nafziger), 2 sons (Sylvan and Mahlon), 21 grandchildren, 46 great-grandchildren, and one sister (Viola Nofziger). She was a member of the Central Mennonite Church, where funeral services were held Aug. 17, in charge of Charles H. Gautsche, David Mann, and Carl Smeltzer; interment in Pettisville Cemetery.

Weidman, Annie M., daughter of John S. and Mary Ann (Schlough) Weidman, was born at Farmersville, Pa., Mar. 4, 1883; died at the Oreville Mennonite Home, Lancaster, Pa., Aug. 11, 1971; aged 88 y. 5 m. 7 d. She was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the High Funeral Home, New Holland, Pa., Aug. 13, in charge of James M. Shank; interment in the Groffdale Mennonite Cemetery.

Calendar

Washington-Franklin Conference Session, Hagerstown, Md., Sept. 8.
Lancaster Conference Fall Session, Mellinger Church, Lancaster, Pa., Sept. 16.
Churchwide Youth Council, Chicago, Ill., Sept. 24-26.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.
Franconia Conference Session, Franconia, Pa., Sept. 25.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Germantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Germantown, Pa., Oct. 9.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.
Virginia Conference Mission Conference, Harrisonburg, Va., Nov. 5, 6.
Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.
Probe 72, April 13-16, 1972.

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Coming Next Week

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A New Kind of Pharisee	Frank C. Peters
What Makes John Work?	Roy H. Newswanger

Cover photos: Large photo by Wallowitch; other three by Kerygma Features.

JOHN M. DRESCHER, *Editor*

David E. Hostetler, *News Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, September 14, 1971

Volume LXIV, Number 36



"What's Wrong wi

Ever jump into a cage with thirty lions? And, if so, when you found yourself in their snarling midst, would you antagonize them, poke at them, try to get them to snap at you? Would you walk brazenly among them, rapping some of them on the nose, pulling the tail of others?

I am not a brave man, yet I did it. They weren't actually lions that I provoked, but they were fully as bad, quite fierce, very growly. They were MYF-ers. It was not a cage, but instead their MYF room. I was not at a circus; I was in familiar Mennonite territory at Elkhart, Indiana.

Becky Yoder called me up one day and asked if I would speak to the MYF group at the Prairie Street Mennonite Church. Becky had been in my class at Pierre Moran Junior High School. It was hard to say no to her; so I said yes.

What should I talk about? Becky said, "Anything." So I idly said, "Maybe I'll talk about you, Becky. Maybe I'll tell your MYF what's wrong with Becky Yoder." She laughed nervously, and hung up. But the germ was planted within me. Few antibodies rose to combat it.

Later, Nancy Kauffman, also of the Prairie Street MYF, called up to confirm that I was coming. I had her in class several years before I had Becky. As I talked to Nancy on the phone I mentioned what I had said to Becky about discussing her pros and cons, with emphasis on the cons of Becky Yoder. Then I added, "Maybe I'll talk about both of you. I'll tell everyone present what's wrong with Becky Yoder and Nancy Kauffman." Nancy laughed nervously and hung up.

So they hung up on me. But the more I thought about it, the more I got hung up on the idea. So often we twenty-five plusers try to handle the teenagers with kid gloves.

We sympathize with them, pat them on the back, plead with them, try to speak their language, cast ourselves in the "regular guy" role. We want so hard to be accepted by them, to maintain rapport with them, that at times we make fools out of ourselves in the effort.

Why not try the hard-line approach? No back-patting, no tender words, no sympathy, no teenage chatter; just give it to them straight; get some complaints from one over 30 out in the open. Teenagers are always talking about doing their thing; why couldn't I at 48 do my thing?

Robert J. Baker, Elkhart, Ind., is well known to the readers as a writer and high school teacher.

I started to put things down on paper, chickened out, drank a Pepsi Cola for fresh courage, and tried again. I wouldn't just pick on Becky Yoder and Nancy Kauffman; I would tell off the whole group, tell them what was wrong with the whole teenage crowd. So I wrote, sweat, shook with fear, drank Pepsi Cola, prayed, trembled, typed mimeographed. And then I was ready, ready to jump into the arena and take my beating.

There were probably thirty MYF-ers at the Prairie Street Church that night. They sat in a circle, four sponsors and myself woven into the circle. I know what it means to be a member of a minority group. Even the sponsors looked as though they had not been around very long.

I began with a Scripture reading from 2 Corinthians 6 verses 1 and 2, followed by verses 9 through 13 of the same chapter. It was short and snappy, suitable I thought for the young lions. I read from the Living New Testament. When I got to verse 10, I paused and said that this represented their parents talking to them. In that section Paul told how he loved the Corinthians; his heart ached for them; he wanted open hearts, no coldness between them; he prayed that the Corinthians would return the love he extended.

The passage from 2 Corinthians was a "play." I put the parents in the choice role of Paul; the MYF-ers became the Corinthians, villains, if you please. Then I handed out the following ten condemning observations, directed, centered, focused on them.

Or, in other words, I tossed the meat to the hungry lions. Let them chew over the ten theses I nailed on their cage. I didn't have time to write ninety-five like Luther.

Baker's Ten Theses

1. You are too ready to write off the entire Mennonite Church because of what you consider to be wrong with the minor part of it. You throw out the baby with the bath water. You refuse to treat the ill; you demand a fresh patient upon whom to experiment.

2. You are afraid of your peer group. You will not "buck" it. You are willing to be disloyal to yourself in order to be loyal to them. You collapse under pressure from the peer group.

3. You are too impatient with your elders who are not as flexible as you, less adaptable to change, and thus you become angry with us for what is entirely normal to our

Mennonite Youth?"

age-group. It is like screaming at water for running downhill, like spanking a newborn baby because he cries.

4. You are too reluctant to bridge the gap between you and your parents, between you and the church. You insist that your parents and the church make all the overtures, do all the bending. The mountain must come to the molehill.

5. You are too idealistic. You are not willing to face reality. You see things as they should be, not as they actually are. You use illegitimate means to bridge the gap between ends of the social spectrum.

6. You have never learned to say on your own, to say it unashamedly, "I am sorry, Mom"; "Forgive me, Dad"; "I was wrong, Pastor."

7. You feel that personal Bible study and prayer in secret is irrelevant and archaic. Hence you voluntarily separate yourself from God's greatest means of modifying, pruning, and shaping you into the kind of man or woman He wants you to become. You cry for independence, and it can become a cry of bitterness, sadness, regret. At times I believe you enjoy this crying.

8. Contrary to Romans 12:2, you have left the world thrust you into its own mold. You have grown up in an age of entertainment, of flamboyant television, and you expect the church to offer you plenty of entertainment, flamboyancy.

9. And yet you are unhappy with that world that is in a "mess." You blame us, your parents; you blame the church. Although we bear without question some of that guilt, yet the cloth of history was not woven in our generation alone. Your unhappiness with the condition of the world is not bad, but to strike out at your parents, the church, and every other social agency as if they personally bear the entire responsibility for the world's condition, shows shortsightedness on your part. Rome was not built in a day, neither was it destroyed in a day.

10. You are the restless ones and in spite of the good implied in it, there is also something tragic coupled with it. Your frustration as you teeter between the world of childhood and adulthood should not drive you to either violence or despair. We ancient ones, your parents, went through this same period, and we survived. You probably will make it also.

And the Result

As you can see, I was a little blunt, maybe even brutal. I waited for the claws to be unsheathed, the fangs to be bared. Even at 48 I felt too young to die.

There was discussion! Sometimes a bit heated. It centered around points 2, 5, 6, and 7. They spoke up, questioned my indictments, made their defense, and hurled a few indictments my way. They argued long and strong. And not a sponsor rose to my defense. They sat there immobile amidst the flying shot and shell. But I had asked for it. A knock-down, drag-out type of confrontation is not a Sunday school picnic. Actually the Prairie Street MYF is a good bunch of youth. They have both spirit and possibilities. I thought the exchange was good. At least they talked to one another; they talked to me. Their defensiveness was natural.

I was sorry about one thing. At the close I tried to have some volunteer prayers. That part flopped. Why I don't know. Maybe they were talked out; maybe they didn't feel like praying that night; maybe I made them so defensive-minded that they rejected my suggestion to get God into the picture.

Since then I've talked to several of the MYF-ers present at that meeting, trying to get their reaction after the battle smoke had cleared away. I didn't get any downright unfavorable response. Several said, "You made us think." I'm sure that I made some of them mad. Some of the mimeographed papers with "Baker's Ten Theses" were used after the meeting to illustrate basic laws of aerodynamics. I had entitled that paper, "What Is Wrong with Mennonite Youth Today?" There is nothing wrong with their ability to make paper airplanes.

It was an experiment that I wanted to try, and I tried it. Once the idea had registered, I would never have been happy about it if I had taken the easy way out.

We often hear from youth concerning what's wrong with us, the ones past twenty-five, how we are not to be trusted. They should hear from us also, there needs to be communication.

Sometime when you feel ten feet tall, try letting your young people know what's wrong with them as you see it.

Teenagers are becoming men and women. They should be willing to listen, to respond. I still count all of them present that night as my friends. I hope they count me the same. I'm confident most of them do — except maybe that tall boy to my right, the one who kept mumbling and interrupting. . . . I believe he was really sore. Well, he'll get over it. That's one nice thing about youth — they are flexible; they can forgive and forget much quicker than we with older model brains. And that's a characteristic which is very right about youth.

Anselm Answers

Editor's note: Send in your questions. Keep them short. Anselm will try.

Dear Anselm:

Why do you feel there is a shortage of ministers? — M.C.

Dear M.C.:

We cannot be sure. Some of the possible causes are: (1) The tug of economic advancement and the desire for the "good life" of financial security; (2) Too much bickering and criticizing of the church on the part of its members; (3) The stresses which ministers must bear when the brotherhood is in transition, and the members find it difficult to agree; (4) Some men, and some wives, and most children resent living "in a fishbowl." We may be sure that a Holy Spirit renewal and revival would end the bickering, and would make the joys of the ministry so outweigh the negatives that more young men would respond to the call of the church.

Dear Anselm:

Do you think when our preschoolers say, "The hurt is in my stomach," or "My arm hurts," (We ask them how much it hurts and they don't know!) does it really hurt, or is this a way they want our attention? — A.C.

Dear A.C.:

How can a child know "how much" a hurt hurts? He doesn't know what your yardstick of comparison is. Definitely, when a preschooler complains of a hurt, *it is a hurt!* Even though a psychological or emotional hurt. How can a mother feel that it doesn't hurt? A child wants your understanding, your sympathy, for even a little tiny ache. And if you've been too self-centered or too preoccupied to give Susy the tender, warm, kind, loving words she needs, she will, by hook or crook, get your attention. When Susy declares she hurts, you answer, "I'm so sorry you hurt and feel unhappy. Come, sit on my lap. Mommy will hold you a minute." (You hug and kiss her, and kiss the hurt.) "There now, that's better." Susy responds, "Uh-huh." She smiles, gives you a hug and squeeze and then, "It doesn't hurt anymore." She slides off your lap and back to her play. If not, check when she began hurting, whether she fell or bumped something sharp. Together talk to God about it. Have her lie down and be comfortable. If the hurt persists, call the doctor.

Dear Anselm:

What is your opinion of the opera, *Jesus Christ, Superstar*? — E. E.

Dear E. E.:

There are many ways a person can look at *Jesus Christ, Superstar*. Obviously, it has some real weaknesses. The writers made no bones about presenting only the human

side of Jesus. The opera ends with the crucifixion. Because its language is that of contemporary youth, Christians who are used to the traditional language of the Bible and the church will find it shocking. The opera concludes with the crucifixion and death of Jesus omitting the resurrection altogether. I think we need to recognize these weaknesses.

But we also need to look at the opera's strengths. I have listened to it several times and have seen it performed. For me it was an experience of real worship. Why? First of all, it made very real to me the intense suffering that Jesus experienced in the final days of His life. Second, as a Christian I was made aware again that that suffering was for me. Because of my faith in Jesus the opera speaks despite its weaknesses.

We need to recognize also that the opera has brought Jesus Christ into the consciousness and conversation of virtually every teenager in North America. What an opportunity that presents for the Spirit of God to work. I think our attitude as Christians ought to be to take that opportunity and use discussion of the opera with teenagers as a springboard for building positively on its message and rounding out the picture of Christ it presents. We need to help those who hear it and appreciate it understand that for us Jesus did not end with the crucifixion but that we experience His resurrected presence in our own changed lives today. If we condemn the opera negatively we are immediately cutting ourselves off from thousands of young people who are moved by it to search more deeply for who Jesus was and is.

I hope and pray that the Spirit of God can use all of us to build upon *Jesus Christ, Superstar* in our conversations and relationships with those who hear it and are charmed by it.

Dear Anselm:

What shall Mennonite parents answer to their children's criticism of the Mennonite Church that much of the preaching is moralistic (social gospel), is not scripturally oriented, that ministers beat around the bush, do not tell it like it is, and that Mennonite Youth Fellowship thrust and activities lack spiritual emphasis? — W.S.

Dear W.S.:

Sounds like adult criticism rather than children's criticism but here goes. Answer them that it is old stuff to criticize the church and that the Scripture calls us to pray for our leaders. Pledge with your children to make your home a spiritually oriented unit with open and loving communication. Noah raised a God-fearing family when there was no church at all and when no other family on earth lived for God.

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Works Both Ways

In getting here and there across the church I think I see something happening. Those over thirty are growing in their ability to accept and appreciate youth. Just witness churchwide and conferencewide meetings. Middle age and older members are making real progress in accepting (sometimes enduring) youth with their music, dress, and new approaches. Much of this runs counter to what was done in the past. Therefore, it demands exceptional flexibility of emotions and intellect. And flexibility is harder to come by with age.

I'm happy that most members have enough Christlike love and spirit today so that they accept youth and rejoice at even the smallest sign of spiritual interest and life.

Now my hope is that there might be the same loving acceptance on the part of youth for those over thirty. So far I haven't sensed that youth are trying to work very hard at the problem. My impression is that adults are trying to understand and accept youth more than youth are trying to understand and accept adults.

Although a deep desire for acceptance while refusing to accept others may characterize adolescence to some degree, yet youth, and all, will be wise to remember that acceptance, communication, and other such essentials to wholesome relationships work equally well in both directions. — D.

Love 'em First

William Sloane Coffin, controversial Yale University chaplain, and antiwar activist, said a rather interesting and I think important thing recently. He strongly encouraged students to enter the parish ministry, but warned them that if they want to tackle social issues they must first be good pastors.

Coffin said, "It is my personal conviction that with the exception of deep Southern states, almost every white that was fired from his pulpit had it coming to him. Had it coming to him in the sense that he really wasn't a very good pastor — neglecting counseling, visiting the sick, comforting the grieving, and other such duties. Anyone who's good at holding a person's hand the last 24 hours of his life, and holding the family's hands the next 24 hours, that pastor can get away with a lot of stuff." He further said that many ministers take social concerns with a "hit 'em again harder, harder, attitude." "If you go in with a chip on your shoulder, feeling an injustice more than hungering for justice, then you're in for trouble."

I particularly like the last sentence. Fighting for social issues can easily develop a spirit of hostility and be an exercise of hatred toward certain persons. Not that it usually is or that it needs to be. But it so easily can be, that we

must be on our guard. A pastor who really loves his people can deal with many deep problems in a frank and open way. But a pastor whose people are not persuaded of his love are likely to take every criticism as a threat. Until people are persuaded of a pastor's love he will make little progress in tackling social issues. Love casts out fear on the part of pastor and people. — D.

Put Retired Members to Work

Recently *Religious News Service* reported on a Baptist Conference which discussed the physical, social, and spiritual needs of the aging. The general consensus of the conference and retreat was that the church should put retired members to work in the church and community. Here is a potential often overlooked.

One woman said she had come to the assembly to discover what her church could do for her. Now she was preparing to go home and see her pastor and volunteer to work for the church. "Sometimes my wife and I get up feeling like we think old people must feel," said 83-year-old Fred Morgan of Jackson, Ga. "But we go on and visit and come home feeling refreshed and glad we went."

Senior citizens, in their discussion, suggested ways in which they could be of assistance to each other: reading to persons who cannot read, sitting with shut-ins while persons who care for them go shopping, and planning daytime, weekday Bible classes and special worship services.

Some of the most loyal people the church has are retired persons. These persons have talents which the church needs. Too often such are left alone. They become lonely and feel worthless. Should not each congregation have some well-thought-out plans to use this growing potential in the church?

At this congress senior citizens agreed, "put retired members to work." — D.

Are You Preaching the Word?

A sermon which makes only casual reference to Scripture gives the hearer the impression that he is listening to the opinions of a man rather than the Word of God. Such sermons may have an emotional impact, but they lack convicting power and produce no lasting results. It is no wonder that ministers become discouraged over the futility of preaching and church members feel that they can live a good life and go to heaven without reading the Bible. — Ed. Bauman in *The Mennonite Brethren Herald*.

A New Kind of Pharisee

By Frank C. Peters

Call me anything but a Pharisee. I don't want to be a Pharisee since Jesus directed His sharpest criticism at these two-faced, slippery characters. These are the people who, instead of exalting God, make a display of themselves. Instead of honoring the Almighty, they indulge in self-flattery. Such a person is quite capable of addressing himself in prayer — *I fast, I give, I get.*

Has it ever occurred to you that Jesus might have changed the parable had He addressed it to our generation?

It appears that our generation does not try to put on the appearance of goodness but just the opposite. Everyone seems to be scared to death of being accused of righteousness.

All too many in our generation try to appear worse than they actually are. It has become something of a mark of distinction to be accused of the grosser sins.

While Jesus "went about doing good," our generation has developed a fanatical antipathy toward "do-gooders." The tragedy of the scene appears to be that even clergymen try to avoid any appearance of moral uniqueness and are out to give the impression that they are just "one of the boys." I do not object to "brotherhood" but I take issue with the means that are employed by some men of the cloth to appear common.

As I watch this generation in its dress, language, and behavior, I wonder if Jesus would not have the Pharisee of 1971 pray thus: "O God, I thank You that I am worse than other men. I can drink more liquor than most, I play faster and looser than any man I know. Why, I'm even more crooked than that operator over there."

I think this has some relevance to the social problems we face today. Have you ever sat in a faculty lounge and heard intelligent people curse and use foul language? Of course there are ladies present but that is exactly the issue — shock value. It all sounds like a game of "can you top this" in reverse. Someone wants his hearers to know that he is a suave man of the world who has played the field.

Perhaps Jesus would have given the parable an additional twist to make it relevant to our day. "O God, I thank you that *I am* like other men."

Frank C. Peters is president of Waterloo University, Waterloo, Ontario.

Whereas the Pharisee of Jesus' day wanted to appear different, his counterpart of 1971 wants to conform, the modern Pharisee is thankful that he is one of the fellows.

Human nature is intriguing. We complain of the monotony of the assembly line and pay lip service to individuality. But how many people really dare to be themselves — to be different? One would think that nonconformity were the number one sin today.

Who ever heard of a teenage girl not wearing the "in thing"? Or a teenage boy not wearing blue jeans? And the older we become, the more we try to conform. The issues may change with age but the principle remains.

The ancient Pharisee was one who kept himself aloof from the crowd. The hallmark of his distinctiveness was his rejection of his peers. Today's Pharisee is a compulsive joiner — he loses himself not in anonymity but in the crowd. Perhaps the basic motive is the same in that both seek to impress others.

The self-righteous genius of Jesus' day would have been diagnosed by Alfred Adler as having a superiority complex. His modern counterpart has a "regular guy" complex.

Whereas the Pharisee of history kept his scrupulous religiosity in the foreground, his modern cousin keeps praising God that he has no Christian hangups.

Jesus did not tell us what happened to the ancient Pharisee but it is clear that he was not justified before God. We are not told what actually happened to his relationships with his fellowmen but it is not difficult for us to guess that he was most ineffective in his dealings with his brothers. Perhaps that didn't worry him too much. The modern Pharisee also becomes ineffective since he pours his God-given uniqueness into the mold of social conformity.


Why do we conform so readily? In part, the answer lies with the social pressures of our day. Let's call it our *Zeitgeist*. The emotion which supports conformity is fear. We fear our fellowmen, we fear that the "system" will destroy us unless we conform to its demands. Perhaps it is a fear of isolation or the threat of "existential loneliness." Furthermore, all of us have been regimented and this regimentation has left its

mark on us. Allport called it the "functional autonomy of habit." Conditions become habit forming and when the conditions are gone, the habit keeps going on its own steam. Remember the regimentation of the last war? Think of the draft and its effects in the U.S.A. Have you ever stood in line during registration at a large university? There is not too much room for nonconformity during such an exercise.

There is a security in conformity. Acceptance is often dependent on conformity.

The person out of step so easily becomes a threat to the smooth operations of the social machine.

Do we have to be Pharisees in reverse? Perhaps the future of the kingdom does lie with Christians who are ready to face scorn and ridicule for not being "regular guys."

Our prayer should be: "O God, be merciful to me a sinner and, in spite of my sins, give me courage to rise above my surroundings and above myself to become more like Jesus Christ. If I must conform, help me to conform to Your Son, my Savior." 

"As I See It"

Readers are urged to submit material on any issue for this column. Maximum of 400 words.

The question, "What is God saying to the Mennonite Church and how?" came to me from comments in the May *Builder* by J. Lester Graybill.

God has many ways of breaking through to us today. One simple yet significant way of breaking through is by the printed page. I'm grateful for the joy and privilege of reading. But do I remember to be just as grateful for those who write the pages I read?

A theological professor asked our Personal Evangelism Class, "How often do you pray for those who write comments for the Sunday school lessons?" I must admit this was a jolt to me and revision of my prayer habits. Simple minds can criticize but great minds will show appreciation with prayer and praise.

Presently, I am reminded of telephone calls and personal inquiries about quotes and paragraphs in the various publications which have set me to thinking. The first thought, who is calling and why? Second, what is being said? Without comment on either of these, let me suggest who is not speaking and what is not being said.

Incidentally, did you read in the May *Builder*, "What God Is Saying from Mennonite History" by Graybill; or "Economic Disinheritance" by Blosser? What about that article in *With*, 1971. "Something Different for Leola" by Everett Newswanger? I almost missed it. In fact, I didn't get to it until the last Saturday in May. Why didn't someone call my attention to this, but no one did by phone nor personal

contact. I wonder how often I pass up a good article because no one reminded me to read it. My wife does this at times and I am glad.

Now it's a tragedy and a loss not to read what is written in our publications, but I find people of our own ranks who haven't even heard of these particular publications, namely — *Builder*, *Family Worship*, *With*, *Purpose*, etc.

That reminds me of *Family Worship*'s present stance. I'm told it's up for a revision and improvement and enlargement, but I feel a bit of emotion because I fear that many of my Mennonite brothers haven't been introduced to the present edition of *Family Worship*. I believe this too often happens in the church. We miss so many rewarding experiences because no one has taken time to tell another the blessing he received through a certain publication. Forgive me for waiting so long to tell you how much my family and I enjoy *Family Worship*.

Oh, one thing more, today I got my new *Builder* for June. Here again I find the same excitement as I read Ray Keim's article, "Retreats: A Key to Church Renewal," and "Can Any Good Thing Come Out of the Sunday School?" by William Hooley.

And before I close this epistle I must mention the enjoyable Saturday evening I spent reading the June *Christian Living*.

By now you think I'm a bit biased to the Publishing House at Scottdale. You see, I am a Mennonite and let me add, a preacher, too. I wish more Mennonite preachers felt like I do about these same materials and publications.

Thanks for listening; happy reading to all. Be sure to listen to "what God is saying to the Mennonite Church and how" through the Publishing House at Scottdale. — Herman N. Glick, Ohio & Eastern Conference Chairman of Nurture Commission.

WHAT'S IN A NAME?

Prophet

What's in a name? Often, what a person is and does is revealed in the name given him. One day the Man at a well asked a drink of a woman, prepared to draw water. She was astounded and said, "Sir! Your people and my people don't drink out of the same cups!" Then Jesus said: "Then ask Me, and I'll give you water way better than this!" She said, "Sir, give me that water!" He said, "Go call your husband." She said, "O, I'm *not* married!" He said, "Oh, oh, you? True, the man in your apartment isn't your husband, but he's the *sixth* man you have been living with." She said, "Sir! I suspect you're a *prophet*." Jesus accepted the name! He said, "I *am* the Messiah prophet. I know your life like a book! Every page! But I also have God's word of forgiveness for you." "I take You Jesus, be my prophet!" She told her men, "Come, see a prophet man who told me all my past!" Read about her in the Bible — John 4. — Nelson E. Kauffman.

Evangelism Is a Four-Letter Word

By Jim Fairfield

Evangelism is a dirty word to many young Mennonites. And parents can't understand why. To help bridge this gap in understanding, planners of Probe 72 are keeping in touch with many young people in order to renew their interest in evangelism. It hasn't been easy.

The reasons for youth disenchantment go back a long way. For many young people, students in particular, their memories are a perplexing mixture of good impressions and bad. Of deep spiritual awakenings. And disturbing emotional storms. Warm experiences of fellowship. Hot-summer-night tent meetings long with boredom.

There were the good family pressures, building lasting reverence for God. And there were uncomfortable pressures to repent of sins not fully comprehended, to believe in a salvation not easily grasped. There were adult expectations of certain spiritual experiences, if you had them, you could be pretty sure you were saved. If not? Nagging doubts, which you dared not show. Lonely soul-searchings. Frightening feelings of guilt and inadequacy.

There were the torments of "faking it." Affirmations of repentance and faith which brought adult approval, but which added to guilt and self-suspicion. So the genuine feelings

warred with elements of self-reproach. Then as public school gave way to high school, a swing began. Cynicism reared its ugly head. And as teens gave way to twenties, the young adult began to look back on childhood experience as superficial and misleading.

Now "repent and be saved" begins to sound like too simple an approach to life. Yesterday's experience breeds today's distrust of evangelism. What evangelism means in the young adult's memory seems irrelevant in a civilization tottering on the edge of chaos.

The college student's developing world view adds to his conflicts. In a shrinking "global village," the rich seem to keep getting richer, as poverty brews its ghetto brew of frustration and malnutrition, apathy and addiction. The student observes the angry responses to despair. Militancy breeds in living color: inner-city black, Quebecois *bleu*, Indian red. And for background music, Madison Avenue fiddles as Vietnam burns.

As the world shrieks in anguish, what the student sees as pietistic noninvolvement begins to alienate him from the church. The Mennonite student feels the influence of affluent America, often evangelical America, and it turns him off. The student watches the militant Ian Paisleys in Ireland, the Carl McIntyres at home, and tars all evangelicals with a similar brush. The young adult begins to equate uneasy feelings about "evangelicals" with uneasy memories of evangelism in childhood. And all evangelism begins to look shabby.

These attitudes show up at home, on visits which often turn into inquisitions. Older Mennonites tend to write off the young rebs, without seeing the glowing coal of faith that remains. Because in the background of many student minds there remains the paradox: "I question the methods of how and why I arrived at faith, but faith I do have. God is real to me. Jesus Christ is the kind of Lord I want to follow."

The paradox broadens. "Missionary effort" is taboo. But witness continues, even though parents question its content. Students demonstrate for peace, "It's the Jesus thing to do." A bell tolls for Vietnam dead on a Mennonite college campus. Voluntary service pulls Canadian people and American girls who aren't under threat of the draft. Pax workers and TAP teachers put their bodies where their faith is.

But evangelism? As one grad student put it, "I'm so turned off by even the word I can't think clearly about it." Another collegian considers her album of *Jesus Christ, Superstar* to be one of her prized possessions. When it was suggested that here was a relevant form of mass evangelism, she expressed confusion. "I've never put that kind of content

A realistic evangelism-that-cares will be explored by Mennonites next year at Probe 72. But will college students and young people attend this all-Mennonite consultation on evangelism? Only if they realize there's a lot more to today's evangelism than meets a backward look.

in what I think of evangelism," she said.

The Mennonites who are involved in pulling together Probe 72, All-Mennonite Consultation on Evangelism, are wide open for putting new content in evangelism. In fact, that is precisely what the meeting is about. New awareness of evangelism, and what it can mean for today's Mennonites — including young people.

"In Probe 72, we don't want to get hung up on semantics," says Palmer Becker, executive committee member and youthful director of General Conference Mennonite Commission on Home Ministries. "We know that we have something to share — the experience of being loved by God. And we know that our world is a pretty lonely, unlovely place to live for a lot of young people."

What then is evangelism for students? What happens when a college student turns to Jesus Christ? One "Jesus Freak," as he calls himself, said it meant getting high on hope instead of dope.

"For the first time, I was able to get it all together. I mean, who I was, what life is about, what I'm here for." Like many of his counter-culture friends he was drifting, in a psychedelic cop out. "I was at college because my parents sent me. Now life is beginning to mean something, tomorrow's got a future," he says.

"For the first time, I know what 'hope' means. I may not be able to explain it, but I can almost taste it, if you get me. Jesus is OK. I love that Man."

Disillusionment

But for every Jesus Freak among Canadian and American youth, there are a dozen religious dropouts. Disillusionment is hard to live with — and most of today's youth find it easy to dismiss religion.

"It's downright dangerous," one college junior says. "Maybe the communists are right in putting the screws to the church. Look at what Christianity did in Hitler's Germany. And our 'Christian America' pilots pray for better bombing runs in Vietnam!"

Young blacks see evangelism in the South as "the white man still trying to get his foot on our necks. Get us singing nice Jesus songs and we won't be so 'uppity.' Just safe Christian house-niggers."


Yet there is the powerful memory of Martin Luther King, Jr. And the deep South has been seeing a new kind of evangelism-that-cares, through Mennonite Disaster Service workers. After Camille, MDS men — many of them in their twenties — worked their hearts out for poor blacks and poor whites alike "in the name of Christ."

More committed Anabaptist young people are saying "yes" to vocations of service. Mennonite Central Committee has more young volunteers than money and places to put them. And a growing number of young Mennonite draft resisters are challenging the church to reexamine its positions.

Roy Just, president of Tabor College, and vice-chairman of Probe 72, remarks, "I'm working with Mennonite young people all the time. They have nothing good to say about high-pressure or hit-and-run kinds of evangelism."

"But talk about sharing the powerful kind of Jesus-life with our dying society — and they're right with you."

That, for the under-30 generation, is what Probe 72 is about. And why planners expect substantial youth involvement.

Interested in attending Probe 72 a year from now? Student registration will be half price, likely \$20 for the three-day meet. Low-cost accommodations are being arranged. Registration will be limited, so get yourself involved now. Send for early registration forms to: Norman Derstine, Executive Secretary, Probe 72, Harrisonburg, Va. 22801. 

What It Takes to Move Us

"We face a continuing danger that great words which were once active, concrete and literal will 'go metaphorical' and lose their force. For example, the word *moved* — Jesus was moved with compassion (Mt. 9:36, 14:14, Mk. 1:41, 6:34) — meant literally that Jesus was moved to do something for the people in need. It is common to say of ourselves, by contrast, 'I was deeply moved.' But it means only that we wallowed around in some emotion for awhile."

The church has too often been guilty of saying nice words very much like the person the Apostle James described who said to the naked and destitute brother or sister, "Depart in peace, be ye warmed and filled" but was not moved to invite the needy one to be warmed at her fire and filled with her food.

To be moved by compassion must, if it is to mean anything that we can call Christian involve our hands, feet, and brain so that they are moved into the way of service and response. — Gerald C. Studer.

What Makes John Work?

By Roy H. Newswanger

You would expect him to have something to show for it, wouldn't you? Well, he has! And he will be delighted to show you around. Not too long though, because there's work to do! And work he must. But why? He already has more than enough "stored" to last him a hundred years.

Herein lies a puzzle; yes, more than a puzzle. This thing has gotten to the problem stage! "John" and his brothers and cousins continue to pile up private wealth in a multitude of luxury items—from electric toothbrushes to air conditioned limousines, plus houses, lands, stocks, and bonds. So what's the problem, you say? John would be more of a problem if he didn't get out there and work. OK. But, wait a minute. Why should John and his brothers and cousins "store" so much more than they will ever need in this life, when there are numberless "others" (outsiders, maybe) who have a good bit less than nothing.

Now John is a God-fearing, pious, churchman. A "Christian." And many like him have the added title of Mennonite. Yet today many of John's actions and practices are far different from the "way" that God's Son outlined for His disciples, His followers, His slaves.

It has been a long time since Jesus said in one of His stories, "Occupy till I come." Much could have happened through the centuries and much has happened.

Let's use the great "invention" of history and take a peek into several different times to see if we can find out why John keeps "piling up" way beyond his needs.

Why Pile Up?

At about the beginning of Christian history Jesus gave a parable, very likely about Himself and His followers, in which He said (in King James' English), "Occupy till I come." Stated in another way, it could be; "Trade with this while I am coming." The whole idea seemed to be that all property and goods were owned by the Lord of the kingdom, and the slaves were simply to do business with the nobleman's stuff, for the building up of the estate until the Lord should get back from His trip.

Well, some did and some didn't. The reward to the faithful slaves was, surprisingly, not goods for himself, but more responsibility for his lord. This parable summarizes Christian economics at the beginning of the Christian era. John knew

that the things he had were only his to use to build the kingdom with, and he proceeded to do so.

That picture leaves me with such a good feeling that I hate to take the chance of looking at another time in history. But to find out what makes John work today, I'll need to.

The next picture seems to focus somewhere around three to five hundred years after the beginning of the experiment. By now John seems to feel that the mass of people called Christian are not very much Christian anymore. Their lives are very little, if any, different from their pagan neighbors. He gets the idea that it's impossible to live in an open society and remain Christian. So he goes off to the desert or mountain to be alone with God and there live his godly, pious, rigorous, ascetic life.

A number of his brothers and cousins join him. "This is the life," they said. "Here we are free. Free from the encumbrances of ungodly society. Work is good. God is honored by our daily ministrations." In time they felt they were doing so good that they had some merit left over to take care of some of the bad that was in the lives of those outside the monasteries.

Middle Ages

The picture blurs a bit and then clears again, and we've skipped about 1,000 years! During this time John and his brothers and cousins have not been idle. Oh, no, that would be sin. By now they have a vast, far-flung system of Christian brotherhood, rigidly separated by moats and walls from the world of the serf.

But as our vision clears, we can see almost all the sins and excesses of the outside world enclosed inside the moats and walls. Somehow distance, physical separation, moats, and walls were not able to keep godliness in and sinfulness out. Too bad, too bad. It was such a nice idea.

The picture is getting real clear and distinct now as Martin Luther and John Calvin come on the scene. From the two of them, plus Menno Simons and some others, a real good John comes forth. The old idea of calling, that is, of being called to special work in the religious world, which was given large expression within monasticism, must be reevaluated, they said.

To be called of God is fine, in fact, a necessity, if one is to be Christian. But John must fulfill that calling out there in the world, not in here inside the fence. John is to be a

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member of a separated group, but separated in the sense of being one of God's called-out ones. This idea was close to the original "use what I have given you and trade with it until I get back."

The interpretations and teachings of Luther and Calvin seem to compliment each other in giving strong sanction to accomplishing God's will within a secular vocation. God-fearing people always want to feel God's approval upon their behavior. This new emphasis of realizing God's calling in ordinary work and trade gave this sense of approval.

Foreknowledge of God

Many of the people who settled the New World, especially New England, were of Calvinistic persuasion. This new land was God's gift to them. Here they would be free to pursue their dreams to fulfillment. As we take a look at the thirteen colonies in the midst of their development, we get a little clue as to what keeps John working today.

In one era of the past, trading or commerce for money profit was thought to be unchristian. But in New England nothing could be farther from their minds. Profit for profit's sake was the order of the day.

Crops and cattle, mills and manufacturing, shipping and transportation, ledgers and accounts, houses and lands, clothes and equipage — all were within the foreknowledge of God for the persevering. Personal riches — accumulation — was the result.

Not only did wealth happen, it was believed and taught from the pulpit that anyone who was obedient to God's will would become wealthy. Henry Ward Beecher, of the time, said, "No one is in poverty here unless it be because of his own sin." They believed that the *unequal* distribution of wealth was an unalterable consequence of the nature of man and his state of being. They were ready to say that where you find the most religion, there you find the most worldly prosperity (shades of John in Lancaster or Holmes or Waterloo County).

Divine Approval

Leaving the New England picture, let us look next at Penn's Woods. While our John has been influenced by the forces I have just outlined, he may have been influenced more directly by other teachings. John's forefathers who landed at the City of Brotherly Love were not Calvinists but were largely of Anabaptist stock. They didn't necessarily have such a strong feeling of "vocation-calling" but they did have a strong belief that God shows His divine approval by the bestowal of material goods. God blesses with bountiful crops.

Through the centuries this has come to be more the Mennonite emphasis and teaching. This is supported from the Old Testament. This John believes. Therefore, in order to insure God's blessing upon him, he keeps on planning and working and God keeps on "blessing." Job and Abraham are great heroes. And John's list of luxury items gets longer, as does his car and house and bank account.

Another little picture that perhaps had an influence upon our present John and his brothers and cousins is the one that shows us the struggle for survival that his forefathers endured here in the New World. Those who worked very hard and who saved everything savable survived. Frugal and simple living was not a choice, it was a law of life. Since the Bible seemed to approve of hard work and simple living, it was easy for them to believe they were living by Bible principles and with God's approval upon their efforts.

For some reason John has never come to fully realize that he no longer lives in Old Testament times, or in Protestant New England, or in the early days of Penn's Woods. He is now living in the New Testament era, in North America, in a highly developed economic environment. Sadly John has kept up with his times and has largely failed to apply New Testament economics as a guiding principle in his life.

New Testament Economics

Simply stated, New Testament economics are: Kingdom business comes first, and use your earning power for the good of others.

John has not operated this way. He has used his earning power to accumulate huge hunks of private wealth, very little of which he is willing to disperse for kingdom business and mutual aid. He labors under the assumption that he must provide for his old age because no one else will.

If John and his brothers and cousins could just learn to trust each other in all things, including their economic life, private accumulation of wealth would become unnecessary. The combined earning power of the able-bodied men between the ages of 23 and 65 would provide funds for all persons across their life-span. The "stored wealth" would be in the daily earning power of this group of men.

If a basic brotherly trust could be established upon a true born-again experience, there would be no need to live together in one geographical area for economic purposes. Each family could find work and make their home wherever they chose; take care of their routine, normal living expenses as they arise; make their own decisions upon Christian principles (as outlined perhaps by the larger group). All surplus funds would be turned over to a central fund administered by group representatives. This accumulation would be constantly disbursed for the care of those needs beyond the normal and routine and for doing kingdom business.

The world in which John lives today is in economic turmoil. The haves are having more and the have-nots are having less and less. John's position with his much accumulation is becoming an embarrassment. Something must be done. Basic concepts and attitudes toward the Christian and wealth must change. Mutual trust within the brotherhood is the answer. The earning power is a reality. It must be organized and operated so as to meet the command of, "Occupy till I come." John has done great things in the past. He can do this too!

Let's Be More Honest

By Roy Bucher

It was our turn to conduct the Sunday afternoon worship service at the County Prison. A Sunday school class of married couples joined with me in arranging and sharing the service. The service was held in the dining area with about thirty prisoners. We had the usual period of singing and a devotional. I then began to share a message that I had prepared for the occasion. As a biblical illustration I used Christ's concern for even one sheep that had gone astray. I talked about God's love and how He cares.

Suddenly I was interrupted by a prisoner in the group who spoke up saying, "I don't believe that." With that it seemed the whole group began to open themselves up asking questions, sharing doubts, and honestly telling how they felt.

One young man mentioned that he was "fed up with ministers coming in and using terms and talking about things that they don't understand anything about." What they really wanted he said, was a "rap session."

Another mentioned that "so many talk about people like Peter and Paul and we don't know who they are." A few told how they once went to church and Sunday school and the things they remembered. All of this resulted in a very meaningful time of sharing.

Dare We Be Honest?

Reflecting on that experience it occurred to me what those prisoners were frankly sharing could also happen in our congregation if we were really honest with each other. I have a feeling that very often we pastors use terms that we assume our people understand when often they really have no idea what we mean.

Very often, too, I feel we dress up in our best clothing for the Sunday worship experience and also psychologically put on a mask in which we indicate that "all is well." We learn to share well-worn phrases and terms that we know are acceptable to the group even though we ourselves often don't know what they mean. Week after week we come and go without sharing how we really feel.

Maybe our reason for putting on a so-called "mask" has some basis. We are not sure what the reaction of others in the congregation will be when we share honestly. We know how they talked when someone made a mistake. There is a

real danger that what I share could be misunderstood, and amplified. When this happens we are really not functioning as a church.

Somewhere within our church services we need opportunity for honest sharing. However, this is not something that we can structure and plan for, it is something that just happens as the Spirit moves. Perhaps a natural setting could be a midweek service or a Sunday school class that would already be a smaller group.

A pastor I am acquainted with recently felt moved to stop the song leader during the singing of a hymn, and gave opportunity for any who felt moved to share to do so. Immediately several people responded. One brother shared his feelings relating to a recent hearing problem and expressed new appreciation for congregational singing.

A Christian family in their devotional period one morning talked about their concern for a neighboring family of their acquaintance that was going through some real struggles. The father had only recently passed away after an extended illness. The widow was carrying on as best she could. This family in their concern prayed, wondering how they can help.

Later that day in school a son from that Christian family met his friend from the family experiencing difficulty. As they were going down the hall he put his arm around his friend and asked him how things were going. "Oh, just fine," was the reply. "Listen," his friend said, "our family had special prayer for your family this morning and we are wondering if we can help you." Suddenly his friend stopped and said, "Let's go outside a minute."

There, when they were alone, with tears streaming down his cheeks he said, "When you asked me how things were going, I said fine, but nothing could be farther from the truth. In fact things couldn't be any worse. I'm sure glad to hear you say that your family cares. We do need help."

Tell It Like It Is

I recall a ministers' meeting when there was a period of sharing around the table relative to congregation programs and concerns. The first person shared the good things that were happening. Some new ideas that he had used and the response he had had. Others shared similar experiences.

Then one minister stated that he had to confess that not all was so beautiful with him. Recently he had experienced

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some frustrations. Sometimes he wondered whether the congregation really appreciated all the efforts he had put forth in his ministry. This resulted in a change of direction in the meeting. Others shared similar feelings. It turned out to be a real meaningful time of honest sharing, searching, and prayer.

I think testimony meetings are fine, but listening to some testimonies gives me the feeling they aren't quite real. Sometimes I get the feeling that some people dwell in an "utopia" and that Satan is already bound in chains. They don't seem to have any valleys or struggles. I don't mean to be misunderstood. I believe many people have been encouraged through the witness of another Christian. My concern is that sometimes we learn acceptable terms and expressions that we know people like to hear and we don't really tell it like it is.

Share Each Others Burdens

In his letter to the Galatians the Apostle Paul states, "My brothers, if someone is caught in any kind of wrongdoing, those of you who are spiritual should set him right; but you must do it in a gentle way. And keep an eye on yourself, so that you will not be tempted, too. Help carry one another's burdens, and in this way you will obey the law of Christ" (Gal. 6:1, 2).

In our honesty we also need to be open for help from the group. It may be painful for us to face some of our shortcomings and seek forgiveness for our mistakes. But just as the surgeon must sometimes put us through the pain of surgery for physical health we too must go through the pain of confession for spiritual health.

I am not sure what all James would include in his concern for confessing "your sins to one another" (Jas. 5:16), but it seems to me the matter of being honest could well be included. A witness that would share some of our "struggles" and the peace following confession could be helpful to others.

In his letter to the Philippians, the Apostle Paul is dealing with the matter of true righteousness. Chapter 3. He tells us something of who he is and about his spiritual pilgrimage. So meaningful has Christ become to him that anything outside of Christ is "mere garbage" (v. 8). His objective is to "know Christ and experience the power of his resurrection" (v. 10). He then goes on to state, "I do not claim that I have already succeeded in this, or have already become perfect. I keep going on to try to possess it, for Christ Jesus has already possessed me" (v. 12).

He is sympathetic toward those who are struggling. He does not claim to be perfect but he knows where the power is to help him, and he invites others to join with him in running the race toward that goal.

Rich Treasure in Fragile Vessels

In his second letter to the Corinthians the Apostle Paul refers to the spiritual treasure that is ours. He says, "We who have this spiritual treasure are like common clay pots, to show that the supreme power belongs to God, not to us. We are often troubled, but not crushed; sometimes in doubt,

but never in despair" (2 Cor. 4:7, 8).


I never cease to be amazed how Christ selected such ordinary human men to serve with Him and carry on His work. This very precious treasure was placed in ordinary fragile vessels. We see these men sitting at the feet of Jesus, learning, asking questions. We see them sometimes making mistakes. Then we see the power of God at work in their lives and they serve victoriously.

The question has been raised as to why the Bible would share illustrations of failure. But we might quickly ask another question. What impression would it make on us if all were perfect and beautiful? Paul tells us that "Demas fell in love with this present world and has deserted me" (2 Tim. 4:10). David made a serious mistake and Peter denied our Lord. There are other accounts of lying, stealing, cheating, and murder.

In fact one could build quite a case for disappointment and failure in the Bible. But that which really impresses us is the love of Christ changing these same lives. No, it doesn't all have a beautiful ending. Some died under the influence of Satan. Judas took his life, and apparently Demas didn't return. The rich young ruler decided he couldn't pay the price. But for those who were willing, they found a power that was real to them and that transformed their lives.

The Challenge

Jesus never made it sound easy. He said, "If anyone wants to come with me, he must forget himself, take up his cross every day, and follow me" (Lk. 9:23). But He did promise us that we wouldn't be alone and that His strength would be sufficient. We too say with Paul, "Thanks be to God who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:57)! We thank God for the witness of those who have been through the valley and who by honestly sharing their peace have given others of us encouragement.

Let's be more honest with each other about our feelings. Let the church create an atmosphere of love and concern where we can openly share. But let us also be willing to receive help from each other as we openly share. This must not be an opportunity for gossip or to amplify the problem. Let's answer the call for help, and accept people for who they are—as real persons. Then it seems to me we are demonstrating Christian love and concern and we are being the church. 

All Bible quotations from *Good News for Modern Man* (TEV) © American Bible Society, New York, 1966.

Don't Intend To

William Law, in his old Christian classic, *A Serious Call to a Devout and Holy Life*, says, "If you will here stop and ask yourselves, why you are not as pious as the primitive Christians were, your own heart will tell you, that it is neither through ignorance nor ability, but purely because you never thoroughly intended it."



What if this were your family?

You are working hard to build the house. You are preparing children for school this fall. The crops are growing well. You have hope.

When you hear the guns, smell smoke, see the soldiers and the killing, you know you must leave quickly. You stuff a few clothes, cooking pots and your life savings into a sack. You grab up the youngest son.

Neighbors crowd the road towards

the India border. No one is going back. You begin looking for places to sleep, something to eat. You are refugees.

Mennonite Central Committee has approved appealing for \$200,000 above budget for emergency relief to East Pakistan refugees, in the name of Christ. Contribute through your conference office; MCC, 21 S. 12th St., Akron, Pa. 17501; MCC (Canada), 201-1483 Pembina Hwy., Winnipeg 19, Man.; or through provincial MCC offices.



The Finest Day of Its Kind

I was teaching a village school in the Ozarks, relates Otto Ernest Rayburn in *Journal of Living*, when I made his acquaintance. He was an old, old man, as years go, but there was zest for life in the gleam of his eyes. His favorite pastime was taking long solitary walks through the hills. I did considerable hiking myself after school hours and on holidays and frequently I met the old man on some trailway outside the village. Always he greeted me with this zestful phrase: "Young man, it's a fine day, ain't it!"

One day in early winter while taking an accustomed hike, I was caught in a blizzard. Blinding sleet pushed by a strong wind made my progress slow as I retreated toward the village. At a turn in the road I came suddenly upon my old neighbor, warmly clothed, apparently comfortable, leaning on his cane. Out came the greeting as usual: "Young man, it's a fine day, ain't it!"

On this occasion I did not agree and I spoke my mind. "What do you mean, calling this a fine day?" The old man straightened a little and said: "Well, it's the finest day of its kind I ever saw."

Wit and Wisdom

"Darling," sighed the enraptured young man, "when I think that tomorrow is your birthday, and when I think that a year ago I didn't even know you. . . ." "Sweetheart," she interrupted, "let's not talk about our past. Let's talk about my present."

. . .

The doctor was puzzled. "You ought to be pretty well by now," he said.

"Have you carried out my instructions?"

"Well, doctor," said the patient, "I've done most of them, but I can't take that two-mile walk every morning as you ordered. I get dizzy."

"What do you mean, 'dizzy'?" asked the doctor.

"Well, sir," said the patient, "I forgot to tell you that I'm a lighthouse keeper."

. . .

Show me a person who cannot bother to do little things, and I'll show you a person who cannot be trusted to do big things. — Bell.

. . .

The trouble with punctuality is that too often there's no one there to appreciate it.

. . .

A man doesn't begin to attain wisdom until he recognizes that he is no longer indispensable. — Byrd.

. . .

There is little chance for people to get together as long as most of us want to be in the front of the bus, at the back of the church, and in the middle of the road.

. . .

While visiting an Indian village in one of the Dakotas many years ago, Bishop Whipple rode up to the chieftain's lodge, where he was expected to stay for the night. The chief greeted the bishop while his squaw proceeded to unsaddle his horse, placing the equipment alongside of their teepee. The bishop asked if they would be safe there. "Yes," the chief answered. "There isn't another white man within two days' ride of here."

. . .

Two college presidents were discussing their retirement plans.

"I'd like to be superintendent of an orphans' home," said the first. "No visits from parents."

"I have a better idea," said the second. "I want to be warden of a prison. No alumni reunions."

Mother is Character-Developer

"Mothers who don't demand respect from their children raise sons who don't respect women, and daughters who don't expect respect, an Old Dominion University psychologist told a parent group at Beth El Temple in Norfolk, Va. 'Ironically, young men are not happy with this situation,' commented Prof. Robert J. Wunderlin.

"It was only when modern conveniences freed women of many of the homemaking functions which had made them feel indispensable to the family that mothers began 'to get wrapped up in the lives of others,' he reminded. They began to neglect developing their children's characters and concentrated more on youngsters' status, social position, and outward achievements.

"The propensity to shove instead of guide brought forth the charge of 'momism,' in the '40s, reminded the psychologist. Society began to degrade motherhood to the point where a whole generation of women has felt too guilty and too unsure of their own instincts and common sense to deal warmly and intelligently with their young.

"Today mothers need to resume their responsibilities as guides and character-developers, Wunderlin indicated, and not function as social directors." — *Today's Child*, January 1970.

Through the Devil's Glasses

"We are told in the Scriptures to give as the Lord has prospered us. It seems as though some people have read this verse through the devil's spectacles. They seem to think it means build as the Lord has prospered or buy as the Lord has prospered, or travel as the Lord has prospered, rather than give as the Lord has prospered. . . . It seems as though the line between necessity and luxury has become blurred in our materialistic age." — Norman Derstine.

Items and Comments

Seventy-nine U.S. Protestant and Catholic missionaries in Chile called on President Nixon to respect the Chilean people's option to choose a socialist form of government and refrain from political or economic interference in that nation's affairs.

The missionaries, representing 13 different religious groups or congregations, said in a letter to the President that their action was prompted by continuing "negative" reactions of the U.S. government, business, and the press toward the government of President Salvatore Allende.

"The reaction of the present Administration," the letter pointed out, "even at the official . . . level, has been at best one of mere tolerance. Moreover, it seems one directly intended to slight Chile."

The missionaries cited the President's late recognition of the Allende government, the "sudden" cancellation of a goodwill visit by a U.S. warship, and a negative appraisal of Chilean politics in the President's State of the World message.

The letter, issued by the Missioners Ad Hoc Committee in Santiago—composed mainly of Catholic priests and nuns and United Methodist missionaries—also expressed concern over rumored economic sanctions against Chile as a result of nationalization of copper industries and other foreign-owned businesses.

About a dozen ministers, priests, and rabbis went "behind bars" in a Brooklyn jail recently, but only as part of an indoctrination into a voluntary ministry to inmates of New York's prisons and to relatives of those detained.

Although not a completely new concept, the Clergy Visitation Program has been stepped up and placed under the auspices of the New York City Board of Corrections, a citizen group instituted by Mayor John Lindsay after a series of prison riots last year.

Previous visitation programs were largely carried out by Protestant ministers on an impromptu basis. But according to John Brinkman, executive director of the Board of Corrections, "we see using hundreds of clergymen in the program."

Conscientious objection is no longer "un-Catholic," according to an article in the July 21 issue of *Christian Century*.

Although many Catholics cling to traditional views which exclude pacifism, and draft boards are often reluctant to give conscientious objector ratings to

Catholics, the number of Catholic objectors has mushroomed, according to Joseph Pisani, a free-lance writer and coordinator of Catholic Peace Fellowship work in Connecticut.

The official stance of the church has changed, the author adds.

Mr. Pisani lists figures cited by Dr. Gordon Zahn showing that only one American Catholic objected to participation in World War I, and only 135 worked under the Civilian Public Service program during World War II.

He contrasts that with the 40 to 50 men who, he says, are interviewed each week by the Catholic Peace Fellowship today.

Today, he continues, the "Catholic college is a Promised Land for conscientious objectors," pointing to schools offering draft counseling and courses on the Christian interpretation of non-violent resistance.

Mr. Pisani claims that not all objection in the Catholic area is based on orthodox religious teaching. Some appeal to "humanitarian or philosophical principles."

"Nevertheless," the author concludes, "by far the greatest number of Catholic college students are once more making the church what it originally was: a pacifist community."

Communist Hungary's radio network will soon begin broadcasting a 10-part program on "What is the Bible?"

Radio Hungary said the program is designed "to acquaint listeners with the cultural aspects of the Bible."

The report referred to the Bible as a "valuable document of ancient times, which presents an interesting picture of the social, geographic, economic, zoological, and botanical conditions of those times."

It said that "well-known historians and theologians" will contribute to the series.

The General Synod of the Church of England gave "resounding" support in York, England, to the proposed union of the Anglican and Methodist Churches in Great Britain.

Members of the Synod voted "provisional approval" of the currently stalemated plan to merge the two great communions.

Britain's Methodists have twice endorsed the merger document, but the Anglican Church, in sessions of the Convocations of Canterbury and York in July 1969, failed to give the plan the required majority—75 percent of those voting.

Even the Synod, meeting in York, did not approach the 75 percent make. Sixty-five percent of the Synod's 550 members voted "provisional approval" of the union plan. In the case of the Synod, only 51 percent approval was necessary to send the Anglican Church forward on a new bid to effect the merger with Methodists.

The Synod's vote is seen more as a bellwether than anything else—it means a majority of the church's delegated representatives favor union. Much more must develop within the next six months.

Having passed the Synod, the plan now must be returned to the Anglican dioceses for discussion and voting before the "final vote" can be taken by the General Synod, probably next February. And the 75 percent passage requirement will be in effect at that time.

Juan Cardinal Landazuri Ricketts, Archbishop of Lima, has called on Peruvians to make a searching and prayerful "reflection" on the situation in Peru "after 150 years of national independence."

In a pastoral commemorating Peru's declaration of independence from Spain in 1821, the cardinal stressed that a situation still exists "in which extreme poverty, insecurity, and oppression are set against the privileges of those who obstruct every process of structural change."

Without mentioning names, the prelate scored what he termed the "oppression by people from abroad" that was being aided and abetted by native Peruvians, "who, instead of being concerned with the well-being of their own brothers, increase the exploitation of their own people."

Observing that "a process of change" was beginning to develop in Peru, Cardinal Landazuri declared that the church "must commit herself seriously to this process," because it offered all Peruvian people "the opportunity of being themselves the authors and creators of their own destiny."

A new school of theology at the university level will be opened in Nicosia, Cyprus, soon, according to Archbishop Makarios, primate of the Orthodox Church of Cyprus.

The institution will operate separately from the Church Seminary in Nicosia, which will continue to train clergy for the island nation of which the archbishop is also president.

According to Archbishop Makarios, the school will be designed as a "spiritual lighthouse" for African countries. In recent years, Eastern Orthodoxy has experienced new growth in Africa. The Church of Cyprus sponsors extensive mission work in Kenya, for example.

CHURCH NEWS

The Witness of the Brotherhood

Fraternal greetings from India.

I have two messages and these may be merely a reaffirmation of the old truths. For any church and the brotherhood it is essential that they have deep commitment and trust leading to unity and cooperation amongst themselves. They should be mutually concerned and recognize their commonality. The spirit of mutuality and commonality is important that we bind ourselves in common concern and life. Another important factor for the brotherhood is that we seek together the will of God for the brotherhood and that we accept discipline from the brotherhood. Then our brotherhood should be able to engage in missions and relief.

But my concern is deeper than this:

We are a world Mennonite brotherhood. One person in three is a member of the Third World, sometimes spoken of the developing Asia, Africa, and South America. The changing face of our brotherhood includes peoples of Asia, Africa, and Latin America. Christ is working at the mosaic of His church, and when the final canvas is done, we will see that the pictures will be indeed of many colors and hues. We are dimly realizing the nature of our brotherhood as multilingual, cross-cultural, transracial, and supranatural. Will it be possible to work at that level until many more peoples and races are drawn in? Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me."

The second concern is in the field of peace. We are thankful for what the MCC has done during the past half a century of work in the world, serving "in the name of Christ" and reaching peoples of many races both in the East and West. But the urgent call seems to be in the field of peacemaking and peace-keeping. Would it be possible that before the eruption of violence and wars lead to blood bath and loss of life and property that negotiators, mediators, and reconcilers will step in? This is a ministry much needed in our world today. God has endowed the Mennonite brotherhood in North America with young people who have sharp intellectual ability and also unusual spiritual depth. Such could enter this type of the ministry. Our world has known so little of peace and so much of suffering. Two thirds of the world's population has barely one square meal a day. Half the world just lives at the subsistence level, while 50 percent of the gross capital of the world is spent on fantastic armaments to end life rather than

mend it. The call is to the negotiators, mediators — negotiators for peacemaking and peace-keeping.

Last of all I would like to impress upon you the fact of the servanthood of the church. Our Lord is a servant Lord. He played the role of both the Messiah and the minister. He proclaimed the Word of God, but He also bent down to do deeds of mercy. The church is called to do the same. The inner life of devotion should be expressed in the outer life of service. The roots and fruits of the Christian life should be held together to make the Christian faith genuine.

Many people have asked me: Who are the Mennonites? Why are you a Mennonite? I have explained something like this:

"Mennonites are Christian people committed to Christ, who care, who share, who serve and suffer for the sake of the gospel." — Digest of message by P. J. Malagar, fraternal delegate from India, given at "Kitchener 71."

Gia Dinh Church to Buy Property

The Gia Dinh congregation in Saigon, Vietnam, now has 112 members. The church has been negotiating to buy the Gia Dinh Center property, which has been rented for seven years. They are awaiting legal approval to purchase property.

On Aug. 22 the newly formed Women's Fellowship of the church held its first monthly meeting. Missionaries Luke and Mary Martin write, "Pray that inactive members might be won back into committed participation in the life and witness of the church through this fellowship."

In May 1969 a weekend Bible school was organized in the Gia Dinh congregation to help Christians understand the Bible and life in the church. In July 1971 they completed the first ten classes. Twenty students completed at least one class; one student completed all ten classes. Mennonite missionaries served as teachers.

Paul and Esther Bucher are teaching English to the staff and war victims at the National Rehabilitation Institute in Can Tho, Vietnam. They are also teaching a class of university professors.

Luke and Dorothy Beidler, Can Tho, Vietnam, are teaching English at the public reading room in their home. They will also be teaching at Can Tho University when the fall term begins.

Derstine Collection Donated to EMC Library

The family of the late Clayton Freed ("C. F.") Derstine, one of seven graduates in the EMC class of 1919, has given the noted Mennonite leader's personal library and files for preservation in the new EMC library. James O. Lehman, assistant librarian at EMC, described the Derstine collection as "approximately 530 titles covering a wide variety of subjects — the three most recurring being outstanding sermon anthologies, Bible prophecy, and health commentaries."



James O. Lehman (left), EMC assistant librarian, and Norman Derstine, a nephew of "C. F." and director of church relations, examine one of the 530 volumes comprising the C. F. Derstine library collection recently given to EMC.

A-S Conference and Mission Board Meet

The Alberta-Saskatchewan Mennonite District Conference and the District Mission Board met at Kalispell, Mont., July 15-18, 1971. Mountain View Mennonite Church hosted the meetings.

The move of Paul Showalter to share in the work of Hillcrest Mennonite a General Conference congregation at Grande Prairie, northern Alberta, was approved. It was felt that Grande Prairie with its potential population growth warranted intensified effort in evangelism and outreach . . . and that it was most desirable for the Mennonite witness to proceed from one base.

Many youth attended conference. They participated in the meetings and did some of their own things: hiking and volleyball. This conference is in some respects a family affair, since many brought their families.

Emerson McDowell was a speaker and the fraternal delegate from Ontario. Elmer Hersherberger attended as fraternal delegate from the North Central Conference and led in the devotional periods.

Recent VS Assignments

Attending the Aug. 23 to Sept. 2 orientation at Mennonite Board of Missions, Elkhart, Ind., were 26 young people who are beginning one- and two-year Voluntary Service assignments at 16 locations in the United States and Canada.

First row (left to right): Phyllis Krabill, Crawfordsville, Iowa, one year as nurse aide at Dandridge Nursing Home, Youngstown, Ohio; Lynn Hostetler, Hartsville, Ohio, day care worker at Phoenix Day Nursery, South Phoenix, Ariz., for one year; Alvin Renaud, Showlow, Ariz., teacher aide and boys' club leader for two years in Los Angeles, Calif.; Ray Segura, Southgate, Calif., community service worker in South Phoenix, Ariz., for two years; and Donna Zook, Tofield, Alta., one year as nurse aide at Immanuel Medical Center, Omaha, Neb.

Second row: James and Patricia McCurdy, Phoenix, Ariz., program directors and community service workers for one year in South Phoenix, Ariz.; Russell and Jeanette Teall, Goshen, Ind., hospital workers at Presbyterian Hospital Center, Albuquerque, N.M. for two years; Virginia and Armand Martin, Waterloo, Ont., two years as program directors in Maumee, Ohio; and Linda and Kyle Conrad, Suffield, Ohio, program directors for two years in Surprise, Ariz.

Third row: Eleanor and Kenneth Schrag, Elkhart, Ind., program directors for one year in London, Ont.; Linda and David Slagel, Goshen, Ind., houseparents at Stone Mountain Village, Belleville, Pa., for two years; Anne Brubacher, Kitchener, Ont., one year as teacher aide at Glen Haven Corporation, Phoenix, Ariz.; and Carol Steiner, Newcomerstown, Ohio, teacher for one year at Pembroke Consolidated School, St. Anne, Ill.

Fourth row: Lorraine Good, Kutztown, Pa., one year at Drop-in Center, Carlsbad, N.M.; Elaine Erb, Frazee, Minn., kindergarten teacher for one year at Nor-

Conference of Mennonites in Canada Reorganize

This year's sessions of the Conference of Mennonites in Canada, meeting in Vancouver, B.C., brought together an explosive mixture of ingredients at a time when the conference seemed particularly vulnerable. But out of the midst of diversity and uncertainty blossomed a spirit of unity and brotherliness. Even some of the more skeptical participants were amazed at the delegates' readiness to listen to and to weigh divergent concerns and points of view.

Some delegates became impatient with the discussion on the restructuring of the conference, suggesting that it was a peripheral concern; but when the ballot vote was finally taken on this question, 73.5 percent voted in favor of the change.

The conference will now have three Boards instead of five, and the scope of its work will be reduced somewhat. Only the Bible college board remains the same. The Mennonite Pioneer Mission Board, which will focus its attention primarily on a ministry among Canada's native people, and the Congregational Resources Board, which will assist member congregations with their needs, are the two new bodies.

The new structure was described as a

flexible interim model to help the conference to find and to define its new mission in the light of present realities within the conference. A thorough review of the structure issue will be made within three years.

The executive committee recommended biennial sessions of the conference rather than the traditional annual meetings. This would have resulted in some further savings, but this plan was not accepted. Annual sessions were felt to be necessary if the conference was to continue one of its most helpful features, namely, providing an opportunity for fellowship and joint action.

Near unanimous approval was given to a Board of Education and Publication proposal that the conference begin a working relationship with the *Canadian Mennonite Reporter*, a new inter-Mennonite newspaper published at Waterloo, Ont. This cooperative arrangement with the two Mennonite Church conferences in Ontario and an independent inter-Mennonite publishing service will be looked at again at next year's conference to decide whether or not the relationship should be continued.

The conference will purchase up to 6,000 sample three-month subscriptions to the *Reporter* later this year at \$1.00 each, and it will also run periodic supplements in the paper.

A resolution was approved calling for the Bible college board and/or the conference executive committee to begin discussions with the Mennonite Brethren Bible College, which is also located in Winnipeg, about developing closer working relations between the two schools.

The delegates also asked the conference to make a study on abortion during the coming year and to present a position paper to the conference next year.

A budget of \$322,000 was approved for 1972. This is \$22,000 higher than the trimmed-down budget for 1971. A number of delegates argued that this was too low, but the majority concurred with the finance board's recommendation. — Larry Kehrer.

view Mennonite Kindergarten, Norfolk, Va.; Phyllis Kramer, St. Jacobs, Ont., preschool teacher in Wichita, Kan., for one year; Sharon Widrick, Lowville, N.Y., one year as LPN at Froh Community Home, Sturgis, Mich.; Erma Graber, Goshen, Ind., one year as assistant unit hostess and girls' club leader in Kansas City, Mo.; and Doris Graber, Tippecanoe, Ind., girls' club leader for one year in Omaha, Neb. (Not pictured: Janna Nafziger, Archbold, Ohio, one year as secretary in Kansas City, Mo.)



California Ecology Corps: VS Opportunity

The Ecology Corps of California has asked Mennonite Voluntary Service to staff an ecology center in Sequoia National Park near park headquarters. The work program will consist of construction and maintenance of campgrounds and trails, facilities maintenance, reforestation, and cleaning streams.

The Ecology Corps is asking VS to supply a 20-man crew, with several girls to help with cooking and housekeeping. The first ten VS-ers should be assigned by Oct. 1, with the rest to arrive by Dec. 1. Persons interested in this program should write John Lehman, Box 370, Elkhart, Ind.

Michiana Relief Sale Marked for September 25

The sale will begin at 9:00 a.m., on Sept. 25, 1971, although the serving of pancakes and sausage starts at 6:30, and will continue throughout the day as long as items are on hand.

Purpose of the sale, which will have its fourth anniversary on Sept. 25 at the Elkhart County Fairgrounds, is to raise money for the world relief program of Mennonite Central Committee. The first of these was held in 1968 to supplement church giving to the service organization and the success has been such that a fourth is planned this year.

Everything—from antiques and apple

butter to quilts and summer sausage—is sold and auctioned during the day. More than 10,000 people were on hand for the first sale and the total has been about 15,000 each the last two years, despite rain on both occasions.

Receipts from the sale have also risen each year with \$50,000 contributed to MCC in 1968, \$65,850.70 in 1969, and \$70,548.10 last year. In 1970 the relief organization earmarked money received from the sale for needy persons on five continents after funds from the first event went primarily to Biafra, India, the Middle East, and South Vietnam. ●



Spirited bidding at the auction of antiques during the 1970 sale rapidly moved a wide variety of items as purchasers from many parts of the country found articles of interest to them. The coming annual event (the fourth) will again bring many purchasers of antiques to the Michiana Relief Sale, September 25, 1971, at the Goshen (Ind.) Fairgrounds.

Bookrack Evangelism Grows in Virginia

J. Mark Martin, pioneer in Bookrack Evangelism, has seen his early ministry grow from a few books to sales of over 7,900 a year in Virginia and North Carolina.

Now he has turned the job over to Robert Mast, assistant secretary of missions, Virginia Mennonite Board of Missions. Increased volume of sales and the continuing pressure of a full-time job with Westinghouse are major factors in his decision.

Robert Mast comes to his assignment from a 10-year pastorate with the Deep Creek Mennonite Church in southeast Virginia. He is a graduate of Ontario Mennonite Bible Institute and a part-time student now at Eastern Mennonite College.

Bookrack Evangelism in Virginia is part of a growing effort throughout Canada and the United States. Last year over 158,900 paperbacks were sold through racks in public stores. ●

Grosvenor Place Opens in Winnipeg

The probation hostel at 900 Grosvenor Ave., Winnipeg, is now in operation. The first resident moved in on Aug. 2, and the second came on Aug. 17. More residents are expected in the near future.

The purpose of Grosvenor Place, as the hostel is called, is to provide an alternative facility for imprisonment and to enhance the possibility of rehabilitation for selected offenders.

This probation hostel is the result of a recommendation which the Peace and Social Concerns Committee presented at the MCC (Manitoba) annual meeting in February 1970. At that time C. N. Friesen, who had spent the past two years developing a treatment center in Minneapolis, was asked to prepare a proposal for the hostel.

His proposal was that a house be rented in a good neighborhood of downtown Winnipeg, where up to 10 people on probation could live and receive various types of rehabilitation assistance in a homelike setting.

The hostel would be staffed by a director and houseparents, whose duties would include serving the residents and informing local churches of offenders' needs.

In June 1971, Henry and Marie Dueck, Altona, Man., began a VS assignment as houseparents at Grosvenor Place. Most of their time thus far has been spent getting the Home and program set up.

Since this is a new type of service for the whole system of corrections, Director C. N. Friesen has spent much time in promotional activities. He arranged a meeting with the chief magistrate to explain the program to him, and met with probation officers who will be instrumental in channeling offenders to the hostel. These people have shown an enthusiastic response to the program of Grosvenor Place.

Admission to the hostel will depend largely on the type or intent of the crime in which an offender has been involved. A major aim of the hostel's program will be to help a person avoid becoming a habitual offender. The hostel will serve young adult males who have not yet established long records of offenses and appear to be good candidates for rehabilitation.

From July 12 to 25, Grosvenor Place held open house, which drew about 150 people. Visitors seemed to like the Home, especially the spacious living room with its fireplace and the bright bedrooms on the second and third floors.

Indiana-Michigan Report

This year's sessions were a blend of Bible study (Acts), business, reports on witnessing, small-group talk sessions, and a session on conflict resolution.

Simon Gingerich reported on his training in evangelism at the Coral Ridge Presbyterian Church, Florida. He proposed that conference reorder priorities and invest time and resources in mobilizing for evangelism.

Nelson Litwiller's presentation on "The Fullness of the Spirit in Christian Experience" generated active small-group discussions.

Bible study from Acts (led by Dean Brubaker), the sharing of many on how they are working at reaching the unchurched, and the preaching by George R. Brunk provided fresh inspiration.

Chester Raber introduced some variation by involving interested participants in a session on conflict resolution. The goal was to identify conflict in family, congregational, community, or national affairs and to discover how one reacted—as a peace-lover, peace-breaker, peace-keeper, or peacemaker.

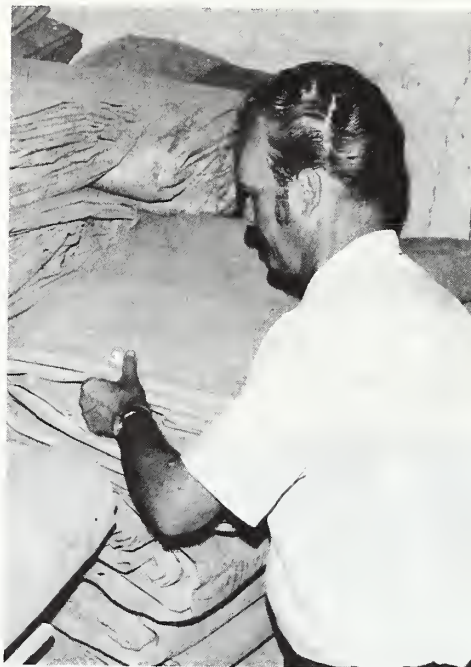
John Mosemann, chairman of the nominating committee, gave the executive committee a list of qualified minority group members who could be appointed to various tasks. Mosemann urged congregations to elect youth delegates in the future.

Refugees Present Staggering Needs to India

We all pay lip service to the proposition that "all men are created equal." However, in the stark realities of life, we see differences between people in physical and emotional endowments, or in economic and educational opportunities. We may try to explain these differences by tracing historical events and their effects. Or we may see God's grace on one hand and His righteous retribution on the other. Some people who live in a land of great opportunity are accustomed to thinking that anyone with initiative and integrity should somehow succeed in life. Others attribute the disparities in life to fate.

Consider, however, the tragic plight of the refugees from East Pakistan, now numbering seven million and increasing by tens of thousands every day. Their only crime was voting for a man to whom the military rulers of Pakistan didn't favor.

Most of these people were always poor, but they had homes and families, and a means of livelihood. Now they have nothing but the clothes they are wearing and the few possessions they could carry with them. They have slogged for days through rain and mud. Many families are broken, either



Missionary Paul Kniss inspects locally made rubberized jute canvases which are providing shelter for thousands of people.

by the military crackdown and indiscriminate killings in Pakistan or by the ravages of cholera as they fled.

They have come into the West Bengal province of India. India, already overcrowded and with its own problems of employment and food supply, is mercifully giving them shelter.

But the proportions of this undertaking to shelter and feed over seven million people can be partly understood only when one sees the miles of tarpaulins stretched over bamboo poles and under which little groups of people, families, or remnants of families huddle, trying to keep themselves dry. Some manage to get a straw mat or some palm leaves or a board to lie on. Nearby is a hand pump which is in constant use, as it is the source of drinking and washing water for over a thousand people. All around the pump is ankle-deep mud.

Equal? Most of us are not nearly equal to these people. We would have succumbed to despair long ago. The emotional torment and physical sufferings that these parents and children have endured would have been too much. — Paul G. Kniss.



Families stop, gather sticks, and cook a meal



Thousands wait in line to get their rations of grain.

Shantz, Musser Win Essay Prizes

Two former Eastern Mennonite College students have been awarded prizes in the 1969-70 John Horsch Mennonite History Essay Contest.

Norma J. Shantz, a 1971 graduate from Breslau, Ont., with a major in Bible, and sociology major M. Virginia Musser, a 1970 graduate from Mohnton, Pa., placed second and third, respectively, in Class Two, a level open to college juniors and seniors from across the Mennonite Church.

Miss Shantz was awarded a two-year subscription to *Mennonite Quarterly Review*, a journal of historical research, for her biography of Oscar Burkholder. Rev. Burkholder (1886-1956) emerged as one of

Ontario's leading Mennonite Bible teachers, writers, evangelists, and promoters of Christian education.

For her documentation of "The Birth and Development of the Alsace Manor Mennonite Church," Miss Musser received a one-year subscription to the *Mennonite Quarterly Review*.

Sponsored by the Historical and Research Committee of Mennonite General Conference, the John Horsch Mennonite History Essay Contest is named for John Horsch (1867-1941), Mennonite scholar and writer. Contest manager is Leonard Gross of Goshen, Ind., executive secretary of the Historical and Research Committee.

Gamber Gives W-F Conference Sermon

Larry Lehman opened the Washington-Franklin Conference, meeting Aug. 26, 1971, at Chambersburg Mennonite Church, with a talk on "The Church in Action." Henry Gamber followed with the conference sermon.

Regular reports made up most of the business. Howard Zehr, acting secretary of the new General Board, reported on the Ontario Constitutional Assembly. Other participants gave their impressions of Kitchener 71.

Mahlon Eshleman, Chambersburg, was elected conference moderator.

MCC Supports Work Camp at Ramallah

In July Mennonite Central Committee contributed from its West Bank Peace Activity Fund to help support a work camp July 9-31 in the West Bank town of Ramallah, 16 kilometers north of Jerusalem. The work camp was international in character. Young people from Finland, Denmark, Great Britain, United States, Holland, and Germany worked side by side with youth people from Ramallah, Bir Zeit, Jerusalem, Nablus, Bethlehem, and Hebron for three weeks. There were 35 people in the camp, 12 from abroad and 23 from the West Bank. Fourteen were girls, and 21 were fellows.

This is the second summer that a work camp has operated on a once-deserted tract of land on the outskirts of Ramallah, a thriving, mixed Muslim and Christian community of 20,000 people. Essa Mogannam, a local resident who teaches political science at Bir Zeit Junior College near Ramallah, has a vision for transforming this unused land into a highly useful center for community activities.

Mogannam outlined an impressive list of accomplishments during the work camp this summer. An outdoor gymnasium was built and a park and play area for children was constructed. A concrete top was laid on the stone wall along the street and the work campers provided labor for plumbers who installed showers and toilets and a fountain. To accomplish all of this, the 35 volunteers contributed 3,360 man-hours of labor.

Work began each day at 5:30 a.m. and ended at 1:30 p.m. The young people lived in tents erected on the work site. There were weekly excursions to interesting places on the West Bank.

In a society dominated by men, it was interesting to note that the coleaders of

the work camp were women: Christina Baldwin of the United States and Basma Mikhael of Ramallah.

MCC's contribution did not cover the total costs of the work camp. These were also shared by the people of Ramallah and the American Friends Service Committee.

The contribution of the work camp goes well beyond the construction of a community activity center. Mogannam said that the West Bank young people who participated in the camp are excited by the work camp idea and want to form work camps in their own towns. — Ivan Friesen, West Bank.

MPH Releases Congregational Literature Catalog

A catalog listing current Sunday school curriculum, other Christian education materials, and church supplies will be coming to the home of each person who is on the *Gospel Herald* mailing list. Any church wanting additional free copies should write to the Mennonite Publishing House, Scottsdale, Pa. 15683. Ask for the Congregational Literature catalog. This is a new publication and should not be confused with the annual Herald Press books catalog.

FIELD NOTES

All mail formerly addressed to Mennonite General Conference, Mennonite Building, Scottsdale, Pa., should now be sent to: Mennonite General Board, Box 342, Scottsdale, Pa. 15683. Likewise, checks should now be written to Mennonite General Board for all contributions formerly directed to Mennonite General Conference. These will be divided between the work of the General Board and the new Board of Congregational Ministries, unless otherwise designated.

Persons claiming Mennonite connections stop at Mennonite churches and with Mennonite families from time to time. Since some such have proved untrustworthy and created problems, it is usually worth a telephone call to proper persons for identity and guidance.

The Lancaster Area Writers' Fellowship will meet Sept. 19, 1:30 p.m., at the Mennonite Information Center. Anyone interested in writing is welcome to come with or without manuscripts.

Mrs. Anna (Baxter) Mow, Roanoke, Va., former missionary to India and author of *Say Yes to God, Going Steady with God*, and others, will be the speaker at a Women's Retreat at Camp Hebron, near Halifax, Pa., on Oct. 6-8 (Wednesday through Friday). Mrs. Mow will speak on "Faith, a Living Power." Information may be obtained from Mrs. Rohrer Hershey, 109 Brusen Drive, Lititz, Pa. 17543.

Eastern Mennonite College trustees elected five new members and reelected seven others on Friday, Aug. 27. Delbert L. Seitz, John P. Alger, H. Ralph Hernley, John Mishler, and Glenn Steffen are the incoming trustees.

Change of address: Alvin Jantzi from Elma, N.Y., to 7608 N. 60th Ave., Glendale, Ariz. 85301. Lawrence H. Greaser from Aibonito, P.R., to 110 Woodlawn Drive, Goshen, Ind. 46526.

New members by baptism: Eight at First Mennonite, Colorado Springs, Colo.; four at Tedrow, Wauseon, Ohio; three at First Mennonite, Hyattsville, Md.

Special meetings: John M. Drescher, Scottsdale, Pa., at Allensville, Pa., Sept. 19-26, and at Alden, N.Y., Oct. 3-6.

Sharon Jackson, fourteen-year-old daughter of Pastor and Mrs. Arthur L. Jackson of First Mennonite Church, Chicago, Ill., is severely ill in Ridgeway Center, 520 N. Ridgway Ave., Chicago, Ill., and would appreciate letters and cards of love and encouragement.

Tilman Smith's office, for his studies of the aged, is located at Goshen College, Goshen, Ind. 46526.

Elsie VanPelt, An EMBMC worker in Jamama, Somali Democratic Republic, writes, "We rejoice! Daniel Millers, TAP-ers from Kenya, arrived in August. They and Helen Ranck opened school in Chismaio in mid-August, which was only two weeks behind schedule. For days it seemed there would be no one to carry on."

About 200 British Honduran Mennonites met on August 15 for a conference centered on the theme "The Home." Mr. Blomberg, a pastor from the Gospel Missionary Union, was guest speaker. Both morning and afternoon services were well attended. Persons from all the churches were present: Belize City, Orange Walk, San Felipe, and August Pine Ridge. Paul Z. Martin conducted a Sunday evening service on Aug. 22 at a chapel in Silk Grass, British Honduras. Four persons responded to the call of Christ.

A moving of the Spirit among young campers during recent weeks has been reported from each: Lakewood Retreat, Brooksville, Fla.; Black Rock Retreat, Kirkwood, Pa.; and Camp Hebron, Halifax, Pa. One camp pastor reported: "The Spirit of God moved in that group in such a way

Mission Meeting at Conestoga

"Our Task; Unveiling the Person of Christ" was the theme for the Aug. 13-15 meeting. Paul Yoder, New Carlisle, Ohio, was the guest speaker.

Missionaries and their families serving under the Conestoga-Maple Grove Mission Board also shared in the services. Two churches in North Carolina, one in Tennessee, and one in northern Pennsylvania are sponsored by the Board.

Harvey Stoltzfus, pastor of the Conestoga Church, served as moderator.

Paul Stoltzfus from the Sandy Hill Church preached the consecration sermon on Sunday evening to a full house. Herman Glick, field worker and bishop, led a consecration service for the workers and their families.

Ada Stoltzfus, teacher from Hebron Boys' School in Jordan, also sponsored by the Board, was present. — Herman Glick.

that nearly all made a new commitment. Some vesper services lasted two hours and were free and spontaneous. The camp became Christ-centered and not problem-centered. My faith was greatly strengthened."

Omar and Lois Stahl, EMBMC missionaries, moved from Luxembourg to Munich, Germany, on Aug. 31, to begin a new ministry among students and closer association with the German Mennonite home mission work in Dachau and Freising, Germany. The Stahls' address is 8 Munich 19, Leonrodstr. 20, Germany. Their son John Daniel will be spending his Junior Year Abroad at Marburg University, Marburg, Germany. Their daughter Rachel will be studying at a Protestant deaconess school near Stuttgart, Germany.

Ernst Gerbers, a young Swiss Mennonite couple, took up the Stahls' work in Esch and Dudelange, Luxembourg, on Sept. 1. A Church Council, composed of Pierre Krier, Jules Graff, and Mathias Kahn, was installed on Aug. 22 by Omar Stahl to serve the church there. Pierre Krier was named leader of the church. The installation service took place in Esch/Alzette.

J. Scott Weaver, serving in EMBMC's Voluntary Service program in San Esteban, Honduras, recently traveled to Comayagua, Honduras, to take a course on cattle diseases at the government farm there. Weaver is involved in working with cattlemen, promoting better management, and providing veterinary services, medicines, and better breeds of cattle.

Missionaries with Mennonite Board of Missions, Elkhart, Ind.: Stanley and Delores Friesen transferred unexpectedly from Nigeria to Ghana. Current address: P.O. Box 6484, Accra, Ghana.

Eugene Blossers, Tokyo, Japan, Aug. 23: "Arrived joyfully, safely." Carl Becks left the USA on Aug. 31 for Tokyo after a 3-month furlough.

Michael Masts, Argentine Chaco, return to the USA on furlough in mid-September. **Blanche Sell**, c/o Dhamtari Christian Hospital, M.P., India, was to have undergone surgery (mastectomy) in mid-August.

Mary M. Good, Goshen, Ind., missionary on retirement from India, will leave on Sept. 18 to attend, by invitation, the annual meeting of the WMSA of the India Mennonite Church in Dhamtari. She will return early in 1972 via Japan.

Dorothy Yoder, Araguacema, Brazil (Aug. 12), reports on an epidemic of measles, "Our monthly clinic census ranges from 650 to 900 plus. In June it was 920, but then dropped down to 770 in July."

Mary E. Yoder, Goshen, Ind., joined the staff of Mennonite Board of Missions, Elkhart, Ind., on July 7, as administrative assistant to the Personnel Office.

Secretaries are urgently needed at Eastern Mennonite College, Harrisonburg, Va. Interested persons should call 703 434-7331

and ask for Harvey Schrock, Director of Business Affairs.

Readers Say

Submissions to Readers Say column should comment on printed articles.

It seems strange indeed that Roy Kreider's communication on "Peace and Prophecy Meet in Israel" (Aug. 10 issue) should have such differing viewpoints within it. That the peace meeting was "attended by Muslims, Christian Arabs, and Jews" apparently in Kreider's mind was a real moving of the tide compared with the Prophecy Conference that didn't do much outside the halls of the Conference building. Where were the believing Jews in that peace meeting? How about the Druzes, were they present? Which ones of "Christian Arabs" were there? Where were the terrorists? Were they there? How much of a ripple has the peace meeting made? Here are some ripples the Prophecy Conference made which Roy must have overlooked, or your report omitted.

The Conference on Biblical Prophecy was hosted by the American Institute of Holy Land Studies, Mt. Zion. David Ben-Gurion, first Premier of the State of Israel, welcomed the Conference to the Holy City. Teddy Kollek, Mayor of united Jerusalem, sponsored a reception for the entire Conference on Thursday evening at the Israel Museum.

Dr. R. J. Zvi Werblowsky, Dean Emeritus of the Department of Humanities of the Hebrew University, addressed the Conference on the topic "The Land and the People." The Reverend Alexander Wachtel, a believing Jew and pastor of the Nazarene church in Jerusalem spoke on the subject "Why and Where Did They Come From?" In his address he asked how Christians can keep accusing what God has forgiven. The Reverend Fouad Sakakini, a Christian Arab, pastor of the Baptist church in Nazareth, spoke on "The Gospel and Arab Thinking" in which he pointed out that the Christian Arabs who believe the prophets find a place for Israel. Mrs. van der Hoeven, wife of the caretaker of the Garden Tomb, in her message, "The Ministry of Reconciliation and Prophecy," showed how as an Arab child and teenager she had been taught to hate the Jews. American and English missionaries did not help her. It was only when she really learned of Jesus' love that her attitude changed.

Israelis from the government Department of Tourism tried hard to make the Conference a success. People from Bank Leumi, the Post Office, the Daphne Travel Agency, the Hisrakol Recording Studios were directly involved in executing the Conference. Every tour bus, and there must have been dozens of them, carried a banner "The Jerusalem Conference on Biblical Prophecy." Large banners in Hebrew and English spanned the streets leading to Jerusalem, "Welcome, The Jerusalem Conference on Biblical Prophecy."

The Kol Israel Orchestra participated four times in the public meetings, besides the times of rehearsal under Ronn Huff's direction. All music was taken from the great hymns of the church.

During the week of June 15, the English *Jerusalem Post* carried news items about the Conference, as no doubt the Hebrew papers did, too. Mr. Frieman, who conducts the Friday evening synagogue tours, referred to the Conference in his lecture which I heard on Friday evening, June 18. He urged all to get copies of the newspapers and read about it. He was quite enthusiastic that nearly 2,000 non-Jews had gathered in Jerusalem to talk about prophecy. — J. Otis Yoder, Quarryville, Pa.

Upon receiving the August 24 issue and read-

ing your editorial, "Died of Dignity" is indeed putting a finger on the touchy spot of the off-shot or side growth of a religious pride we are not disposing of. Ephesians 5:18 says it clearly, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Here is a choice to be made. Remember at Pentecost the disciples and followers who received the Holy Spirit were said to be drunk! Acts 2:13, 15. The appearance confused and in fact did have the appearance of someone drunk to those who were onlookers. In some tapes from a lesson by a Dr. Barnhouse — one was "Lessons We Can Learn from Drunkenness." By always connecting drunkenness with making a person do and say things they wouldn't do in their right mind, we considered it evil. Not long ago a neighbor was telling me of a confession a brother-in-law made while drunk that he never admitted while sober. Just so the Spirit will help us to admit what often our dignity would forbid. When and how (Luke 10:26) we read the Bible we surely won't find so much to be dignified about as it is the great leveler of us all! Romans 3:10-12.

The Pharisees in the time of Christ should be something we should study and see why Christ talked about them the way He did. Appearances are not to be a reliable source for fact. Only God can and does see things as they really are. Revelation 3:18 says, "And anoint thine eyes with eyesalve, that thou mayest see." This brings me to another thing we read so much of in *Gospel Herald*. It is on the subject of unity in the church and of the churches. In Revelation 3:15, 16, God says that there will not be unity but a scattering (spewing) of us. This also agrees with Daniel 12:7, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The way God sees and wants things is far more important than the way we'd like things to be. Let us stop trying to build ourselves a Tower of Babel. Genesis 11:4. I believe 1-W and VS are helping to accomplish and alter a lot of our thinking and actions, but let's recognize God's hand in it!

Let me say this as a woman, the church which is to be a bride needs to give a lot more attention to her worthy groom, as Revelation 3:21 says — He's on the outside knocking and calling for admittance, also it's to be a one-man and Christ basis. This is to bring to a circle the acquisition of man in his answer to God when God called him in the garden, "And the Lord God called unto Adam, and said unto him, Where art thou?" (Note the singular words in reference given to man alone in this verse.) Revelation 3:14 "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." This witness was none else but the Holy Spirit.

We need to make much more of the gift of the Holy Spirit and ask for it. Luke 11:3. Rather to be classed as a drunk and have the Holy Spirit than any dignity Satan has to offer! — Mrs. Earl Linder, Silverwood, Mich.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Blough, Melvin and Rhonda (Kaufman) Johnstown, Pa., second child, first son, Michael Shawn, July 25, 1971.

Cook, Alvin and Rosann (Armstrong), Grabill, Ind., seventh child, sixth son, Randy Paul, June 2, 1971.

Delagrang, Larry and Joyce (Lengacher), Woodburn, Ind., second child, Chad Michael, July 16, 1971.

Gahman, Harold and Lucille (Clemmer), Telford, Pa., third child, first daughter, Rory Denise, July 27, 1971.

Harnish, Nelson and Lois (Buckwalter), Wil-

low Street, Pa., third son, Jay Nelson, July 25, 1971.

High, Carl Gene and Alice M. (Herr), Lancaster, Pa., second child, first son, Timothy Gene, May 17, 1971.

Hoover, Herbert and Anna Mary (Beiler), New Carlisle, Ohio, fourth son, David Carl, July 26, 1971.

Horst, Leonard E. and Elsie Mae (Martin), Hagerstown, Md., fourth living child, third living son, Leavett Ray, Aug. 26, 1971.

Kremer, Darrel and Pat (—), Dorchester, Neb., second child, first daughter, Nicole Regina, Aug. 18, 1971.

Mast, Lloyd and Welma (Hochstetler), Greeley, Colo., first child, Jeremy Quinn, May 27, 1971.

Otterbein, Melvin and Mary (Schwartzentruber), Brampton, Ont., second child, first son, Aug. 11, 1971.

Roth, Gordon and Carol (Wagler), New Hamburg, Ont., first child, Michael Gordon, July 4, 1971.

Steiner, Douglas and Mary Ellen (Farver), Smithville, Ohio, second child, first son, Clint Douglas, Aug. 14, 1971.

Wiebe, Peter B. and Rheta Mae (Hostetler), Hesston, Kan., seventh child, fourth daughter, Rebecca Joy, born May 22, 1971; received for adoption, Aug. 17, 1971. (One son deceased.)

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Chupp — Wickey. — Randy Chupp, Burr Oak, Mich., and Rosa Wickey, Centreville, Mich., both of Locust Grove cong., by Dean Brubaker, Aug. 21, 1971.

Doig — Zehr. — John Doig III, Wichita, Kan., and Wanda Zehr, Hesston, Kan., Hesston cong., by John Lederach, Aug. 21, 1971.

Ehst — Derstine. — Kenneth Ehst, Bally, Pa., Herford cong., and Anne Derstine, Blooming Glen, Pa., Blooming Glen cong., by John Ehst, brother of the groom and David Derstine, Jr., father of the bride, Aug. 21, 1971.

Eicher — Kastens. — Steven Merle Eicher, Milford, Neb., Beth-El cong., and Gloria Ann Kastens, Unadilla, Neb., United Methodist Church, by Robert Enck, Aug. 7, 1971.

Eichorn — Odegaard. — Galen Eichorn, Sturgis, Mich., Locust Grove cong., and Carol Odegaard, Denver, Colo., by Edward Miller, July 31, 1971.

Frankenfield — Anders. — Dale L. Frankenfield, Harleysville, Pa., Salford cong., and Mary Aldine Anders, Elroy, Pa., Franconia cong., by Nelson L. Martin, Aug. 21, 1971.

Good — Good. — John H. Good, East Earl, Pa., Bowmansville cong., and Sallie B. Good, Ephrata, Pa., Red Run cong., by Luke L. Horst, Aug. 21, 1971.

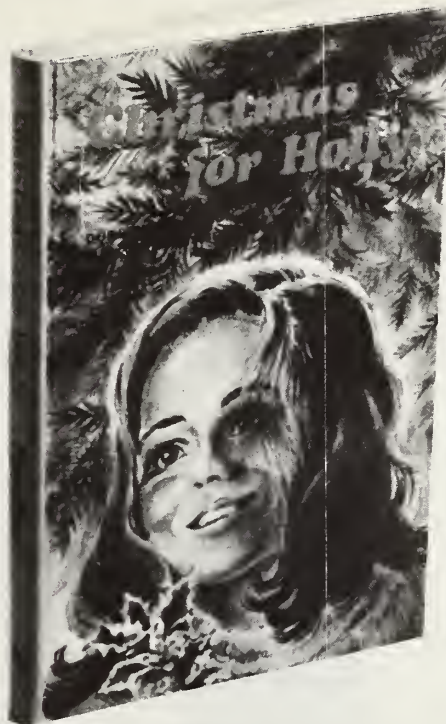
Greene — Tyson. — Dale H. Greene, Silverdale, Pa., U.C.C. Church, and Donna Tyson, Silverdale, Pa., Blooming Glen cong., by David F. Derstine, Jr., Aug. 14, 1971.

Hofstetter — Heatwole. — Earl Hofstetter, Apple Creek, Ohio, Kidron cong., and Wilma Heatwole, Elida, Ohio, Pike cong., by Merlin Good, Aug. 7, 1971.

Houser — Miller. — J. William Houser, Lampeter, Pa., Willow Street cong., and Judith L. Miller, Jonestown, Pa., Schubert cong., by Robert Miller, father of the bride, and John Brenneman, June 19, 1971.

Isaac — Hooley. — Lawrence Isaac, Phoenix, Ariz., Trinity cong., and Delores Hooley, Kalispell, Mont., Mt. View cong., by Glenn L. Roth, Aug. 7, 1971.

King — Chupp. — Greg King, Wauseon, Ohio, West Clinton cong., and Ramona Chupp, Burr Oak, Mich., Locust Grove cong., by William



CHRISTMAS FOR HOLLY

by Dorothy Hamilton

Illustrated by Esther Rose Graber

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Hooley and Dean Brubaker, Aug. 14, 1971.

Kraus — Martin. — Lewis Jacob Kraus, Jr., Newport News, Va., Warwick River cong., and Twila Mae Martin, Greencastle, Pa., Cedar Grove cong., by Nelson L. Martin and Elton Horst, July 31, 1971.

Krehbeil — Fisher. — Gregory Krehbeil, Moundridge, Kan., Eden cong., and Elaine Fisher, Hesston, Kan., Kalona (Iowa) cong., by J. John J. Miller and Carl Smeltzer, Aug. 20, 1971.

Leis — Leis. — Earl Leis and Elaine Leis, both of Maple View cong., Wellesley, Ont., by Elmer Schwartzentruber, June 26, 1971.

Martin — Lehman. — Titus Horst Martin, Mercersburg, Pa., Williamson cong., and Linda Sue Lehman, Chambersburg, Pa., Rock Hill cong., by Mahlon D. Eshleman, Aug. 21, 1971.

Miller — Bomberger. — Richard B. Miller, Landisville, Pa., Landisville cong., and Fannie Lucille Bomberger, Elm, Pa., Erbs cong., by Arthur H. Miller, father of the groom, June 27, 1971.

Musser — Arment. — Paul Musser, East Earl, Pa., Bowmansville cong., and Esther Arment, New Holland, Pa., Old Road cong., by Howard Z. Good, Aug. 28, 1971.

Nice — Swartz. — Paul Ray Nice and Sharon C. Swartz, both of Souderton, Pa., by Floyd Hackman, Aug. 14, 1971.

Shank — Good. — Wilmer Paul Shank, Jr., Newport News, Va., Weavers cong., and Shirley Carol Good, Newport News, Va., Warwick River cong., by Nelson L. Martin, Aug. 7, 1971.

Smucker — Yoder. — Martin L. Smucker, Goshen, Ind., Goshen College cong., and Vicki R. Yoder, Middlebury, Ind., Middlebury cong., by R. R. Smucker, grandfather of the groom and Samuel Troyer, Aug. 21, 1971.

Snyder — Good. — Harvi E. Snyder, Cheraw, Colo., East Holbrook cong., and Ethel Good, Elida, Ohio, Salem cong., by Merlin Good, brother of the bride, May 23, 1971.

Steffy — Yoder. — Karl E. Steffy, Manheim, Pa., East Petersburg cong., and Ellen Kay Yoder, Millersburg, Ohio, Millersburg cong., by Paul Lantz, July 18, 1971.

Stych — Burkey. — Melvin Bernard Stych, Exeter, Neb., Lutheran Church, and Kathleen Lee Burkey, Milford, Neb., Beth-El cong., by John Willems, Aug. 21, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Miller, Fannie J., daughter of John and Mattie (Hershberger) Miller, was born in Lagrange Co., Ind., Nov. 6, 1893; died at Sturgis, Mich., Aug. 16, 1971; aged 77 y. 9 m. 10 d. On Nov. 14, 1912, she was married to Emanuel J. Miller, who preceded her in death Aug. 28, 1959. She is survived by 2 sons (George and John), one daughter (Edna Allen), 12 grandchildren, 6 great-grandchildren, 2 brothers, and one sister. She was preceded in death by 4 sisters and one brother. She was a member of the Locust Grove Mennonite Church, where funeral services were held Aug. 20, in charge of James Carpenter and Dean Brubaker; interment in the Shore Cemetery, Shipshewana, Ind.

Moyer, Timothy Neil, son of R. Glenn and Nancy (Ruth) Moyer, was born at Allentown, Pa., Mar. 16, 1971; died at his home in Perkaspie, Pa., Aug. 23, 1971; aged 5 m. 7 d. He is survived by his parents and grandparents. Twin brothers preceded him in death. Funeral services were held Aug. 25, in charge of David F. Derstine, Jr.; interment in Perkaspie Mausoleum.

Nafziger, Charley, son of Jacob and Mary (Rychener) Nafziger, was born near Archbold, Ohio, Dec. 13, 1886; died at Detweiler Memorial Hospital, Aug. 21, 1971; aged 84 y. 8 m. 8 d. On Jan. 21, 1913, he was married to Malinda Rufenacht, who preceded him in death Jan. 6,

1960. Surviving are 4 sons (Earl, Vern, Ora, and Loren), 2 daughters (Lillian—Mrs. Ray Sauder and Pauline—Mrs. Gene Rossman), 34 grandchildren, and 11 great-grandchildren. He was a member of the Central Mennonite Church, where funeral services were held Aug. 24, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Nice, Abner, A., son of John and Elizabeth (Dutcher) Nice, was born at Morrison, Ill., May 1, 1885; died at his home at Morrison, Ill., July 17, 1971; aged 86 y. 2 m. 16 d. On Dec. 13, 1908, he was married to Esther Deter, who survives. Also surviving are 2 sons (Aaron and Cecil), 3 daughters (Beulah, Rachel, and Hazel), 11 grandchildren, 2 great-grandchildren, and one brother (Paul). He was a member of the Morrison Mennonite Church, where funeral services were held July 20, in charge of Edwin J. Stalter; interment in the Morrison Mennonite Cemetery.

Peachey, Moses J., son of Joshua Y. and Lydie (Yoder) Peachey, was born at Allensville, Pa., Apr. 12, 1897; died of a stroke and heart condition at Lewistown, Pa., Aug. 20, 1971; aged 74 y. 4 m. 8 d. He was married to Rebecca Zook, who survives. Also surviving are 2 daughters (Mary—Mrs. Rufus Yoder and Sadie—Mrs. Ernest Byler), 2 sons (Leroy and Chester), 3 sisters (Mrs. Annie Zook, Rebecca—Mrs. David H. Byler, and Frona—Mrs. Emmanuel Nafziger), one half brother (Rudy (Peachey), and one half sister (Katie—Mrs. Solomon King). He was a member of the Maple Grove Mennonite Church, where funeral services were held Aug. 23, in charge of Waldo E. Miller, Elam Glick, and Millard Shoupe; interment in Locust Grove Cemetery.

Sutter, Elton E., son of Elmer and Anna (Weihmeir) Sutter, was born at Bloomington, Ill., Feb. 27, 1937; died when the earth scraper he was operating overturned, Aug. 21, 1971; aged 34 y. 5 m. 25 d. On Dec. 4, 1965, he was married to Loral Wolf, who survives. Also surviving are his parents, and one sister (Fanny Sutter). He was a member of the Hopedale Mennonite Church, where funeral services were held Aug. 24, in charge of Ivan Kauffmann and Edward Springer; interment in Mennonite Cemetery.

Calendar

Lancaster Conference Fall Session, Mellinger Church, Lancaster, Pa., Sept. 16.

Churchwide Youth Council, Chicago, Ill., Sept. 24-26.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Spring, Pa., Sept. 25, 26.

Franconia Conference Session, Franconia, Pa., Sept. 25.

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Cermantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Cermantown, Pa., Oct. 9.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

Virginia Conference Mission Conference, Harrisonburg, Va., Nov. 5, 6.

Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.

Probe 72, Apr. 13-16, 1972.

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Let's Learn from Acts	Nelson E. Kauffman
Are Church Elections Scriptural?	Elam Glick

Cover photo by Philip Cendreau. Studying geography.

JOHN M. DRESCHER, *Editor*

David E. Hostetler, *News Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, September 21, 1971

Volume LXIV, Number 37



Let's Learn from Acts

By Nelson E. Kauffman

In the past weeks the Book of Acts has impressed me with some things that I had never seen before. The Book of Acts has come alive with meaning that speaks to me for our time to give help on problems we face. Some of the observations I suggest may disturb us, but let's first see if they are true before we reject them.

Many of us have interpreted Jesus telling the Twelve to begin witnessing at Jerusalem, Acts 1:8, as meaning that we should begin at home, but how could that be a proper interpretation when none of them were at home? They were all Galileans in Jerusalem. Acts 2:7. More than that, Galilee was in what Jesus included in the "uttermost part of the earth" (Acts 1:8). In addition, Jesus Himself did not have very good success beginning at home. Luke 4:16-30. He said a prophet has no honor in his hometown. They evidently did not begin at home, and I am not ready to say Jerusalem means home.

It is interesting also to observe that there is no evidence in Acts that any of the Twelve ever went to Galilee. They stayed in Jerusalem, Acts 8:1, instead of doing what Jesus told them to do. Acts 1:8. Peter made one trip to Samaria, Joppa, Caesarea, and Antioch, but he wasn't much help in Antioch. Galatians 2:11-14. On the contrary, he caused trouble there.

The Twelve made a division between preaching, study, and prayer, and taking care of the poor. This division has caused many people trouble, and even today the tension between evangelism and meeting people's physical needs is threatening to divide some brotherhoods. It is significant to note that Jesus never made such a division. Luke 4:18, 19, Matthew 9:35, etc. And Paul did not see such a division. Galatians 2:10. Could we learn from this to follow the example of Jesus and keep preaching and service together? Matthew 10:7, 8. May it not be that prayer and ministry of the Word need to be accompanied in proper perspective with contact with the poor and widows?

It is significant to notice that it was those who took care of the widows (rather than those who gave "themselves to prayer and the ministry of the word") who really ministered the Word, and made things happen, such as Philip in Samaria, Acts 8:3, and Stephen, who gave us the longest

recorded sermon in the New Testament, outside the Sermon on the Mount. Stephen also saw what the Twelve evidently did not, that Jesus' teaching on the place of worship, John 4:20, 21, needed to be practiced.

The kingdom of God did not depend on church buildings as places of worship. Acts 6:13; 7:48-50. It cost Stephen his life to suggest this change in the thinking and practice of people. One wonders why the Twelve were not supporting Stephen. Can we learn something here about our emphasis on and investment in church buildings? God still does not live in church buildings.

It was "disciple" Ananias that baptized Saul. Maybe this is also the reason those at Jerusalem, no doubt the Twelve included, "believed not that he was a disciple" (Acts 9:26). But it was the layman Barnabas who came to Saul's rescue, and who befriended him. It was the international group at Antioch, the interracial group, that did what Jesus said in Acts 1:8, not the Twelve! Could it be that in our day leadership in obedience to the commission of Jesus may bypass us ordained men?

The Twelve stayed in Jerusalem, praying and teaching the Word, Acts 6:4, and no one doubts the importance of that. The Holy Spirit, however, had to get Peter on Simon the Tanner's house roof for a vision before he would do the nontraditional thing of going into a Gentile's house to give him the gospel. Peter, however, seemed to have forgotten the lesson when he went to Antioch, and threatened the "truth of the gospel" (Gal. 2:14).

Peter was a threat to the unity of the church at Antioch, and had to be rebuked by Paul whom Peter was not quite ready to recognize as a disciple, even after Paul's dramatic conversion. It took the grace of God for Peter later, after some lengthy interview, to recognize Paul as an apostle-missionary. Galatians 2:6-9. Could it be that we should learn from this that we older church leaders may need to learn from, and possibly sometimes be corrected by, our younger missionary brethren? Paul had finished his first missionary journey when he corrected Peter. It may be that some experience in Asia and Macedonia, in obedience to Jesus, Acts 11:8, would have helped Peter to have avoided his blunder at Antioch.

Could it be that we should learn from Acts that "giving ourselves to prayer and the ministry of the word" needs to be accompanied with outreach in service and evangelism to

other ethnic groups, if we are to be fully obedient to the Lord of the harvest?

The Holy Spirit called Philip, one who had worked with widows and food, rather than one of the Twelve who were praying and studying the Word, to preach the Word to the black African on the road to Gaza. It was this Philip who knew the gospel by preaching in Samaria that was preaching from Azotos to Caesarea.


No doubt the Twelve could find much that needed to be done in Jerusalem. It seems however that the persecutors who drove out all the church members from Jerusalem, Acts 8:1, felt the Twelve were really not threatening to the status quo, so they let them stay. It seems it was easy for the circumcision party, who threatened to submerge the truth of the gospel, Galatians 2, to live under the teaching of the apostles in the Jerusalem church. Is this the reason Paul did not go to Jerusalem for fourteen years after he visited there and saw Peter for fifteen days?

Does this mean we should learn that there needs to be frequent contact between our leaders from the new and from the older churches if the truth of the gospel is to continue in our message? It seems as if the right hand of fellowship between Paul and the pillars, James, John, and Peter, was not sufficient to give Peter the experience necessary to overcome the fear of what those ethnic-oriented brethren could do to his reputation in Jerusalem, if they found him eating meals with Gentiles (in our day, black people?). He seemed to feel he could endure *their hearing* he was fraternizing with Gentiles, but he could not *face* those men who were strong segregationists, so he ate with Gentiles before the Jerusalem brethren arrived in Antioch. How weak can pillars be? Is it true that the "truth of the gospel" is involved in such segregation by church leaders? Paul felt it was serious enough to necessitate a public confrontation rather than a private conversation. Should we learn from this that the issue of discrimination among us should be dealt with publicly when a church leader is involved?

It is significant that the integration of Jews and Gentiles was no issue at Antioch, even if it was at Jerusalem. The tragedy seemed to be that Peter's experience with Christ, John 21:15-19, his vision on the housetop at Joppa, Acts 10:10-20, his experience at the house of Cornelius, Acts 10:25-48, and subsequent facing of the Jerusalem church leaders, Acts 11:1-18, his meeting with Paul and Barnabas after their first missionary journey, Galatians 2:7-9, his giving himself to prayer and to the ministry of the Word, Acts 6:2-4, from all this he did not receive what was needed to overcome the fear of church people. On the contrary he led a segregation movement that rocked the Antioch church to its foundations and threatened the truth of the gospel. Galatians 2:11-17. What does this teach us

about how to deal with our brethren today who fear integration? It seems to me, we, with love, must also confront our brethren who separate themselves for fear of other brethren.

This observation teaches me that the danger of apostasy, or of losing the truth of the gospel, is not only a present-day phenomena. We can take courage when we hold up the New Testament church as an example. It grew in spite of its problem of fault in leadership, as well as in its membership. Growth is possible for us also in spite of our problems. Peter was a great leader in his day, but not without fault and blunder. So let's not reject our leaders who may blunder.

This Book of Acts speaks to us. It's on our wavelength, thank God! I want to open my eyes and heart to its message and learn from it, to love and trust my brethren, and to believe that God is working in them as I like to believe He is working in me. I may need their rebuke and, if so, I want them to give it to me. 

Vote of Confidence

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

When trial comes my way, I am tempted to protest, "Lord, when so many other people are never confronted with difficulty, why does this have to happen to *me*?"

This verse first of all assures me that it is not really true that other people are exempt from trial. Adversity and disillusionment are the common experience of mankind. I probably am just not aware of what the other person's temptation or burden is.

And then this verse assures me that God can be trusted to see me through this experience. God knows that I am strong enough to overcome by His grace, or He would not have permitted this difficulty to come my way.

So when my pathway in life is smooth and unobstructed, it may be that God knows I am too weak spiritually to endure trial at this time. But when tempests rage, I can tell myself, "This is God's vote of confidence in you; He knows that you are able to come through victoriously. So submit to His wisdom and trust in His faithfulness, and before long you will be thanking God for this very experience." — Daniel Reinford, Pastor of Skippack Mennonite Church, Skippack, Pa.

This, Our Prayer

The following is a prayer of George Brunk, offered at Kitchener, Ontario, August 17, 1971, preceding the vote on acceptance of the new church organization.

Our kind and adorable heavenly Father,
we have come to a significant juncture in the life of our church.
As we reflect back across the years,
and recall the way in which Thou hast lived
through shadow and sunshine,
over mountains and through dark valleys,
in our varied pilgrimage as an organized body of believers,
and consider the heritage that inspires us,
and at other times shames us,
the world situation, which we face with an awareness
of our utter incapability and insufficiency
for such tasks, and with this tremendous challenge
in front of us,
we find ourselves in the spirit of brokenness
and great need of Thee.

Thou knowest, Lord, that we have worked long and hard
on revision of the organizational structure
of our denomination.
We do not believe we have a perfect instrument here.
We can only pray, dear God, that it is of sufficient perfection
that Thou mayest use it and help us to work with it
under the unction and anointing of the Holy Spirit.
We know that an instrument of this kind
does not insure a successful ministry in the world.
It remains for us at the grass roots
of the churches across the land,
where hearts are warmed by the Spirit
and inspired by Thy Word,
for this to become effective.

All that we feel we can do now, Lord,
is to present ourselves unto Thee,
to present unto Thee this document
with the hope and the prayer that it may redound
to Thy honor and glory,
that in this pilgrimage, of which we are participants,
we might advance as an army of the people of God.
Forbid, Lord, that the stresses and strains
that come upon us
should draw us apart, but rather
that we might be drawn together.
We are grateful for the Scripture which says
that the weapons of our warfare are not carnal
but mighty through God, to the pulling down of strongholds.
Help us, Lord, in our search for priorities
to give first place to those things which Thou
hast given first place.

Bless us with vision for evangelism and missions,
both at home and abroad,
even beyond anything we have yet known.

What more we need and have failed to ask for,
we pray that in Thy providence Thou grant unto us,
even though it mean suffering and persecutions.
Bless us now in this vote, we pray in Jesus' name. Amen.

The Grace of God

Grace is one of the biggest words of the gospel. It is a boundless, matchless, comprehensive word that defies definition. It reveals the very heart of the gospel, of God, and of His love. The idea in some form is found on almost every page of the Bible. Love and grace are free; how wonderful! God is the source of grace; Christ is the manifestation of it; the Holy Spirit is the operator of it; sinners like you and I are the recipients of it; salvation is the result of it; justification is the recognition of it; and glory is the consummation of it.

Three main aspects of grace are: first, initially it brings salvation; second, we need the same grace to live with each other even after we are saved; and third, we need grace to glorify God in the circumstances in which we find ourselves. Titus 2:11; 2 Corinthians 9:8. Grace is still necessary even after I am born anew, because I continually fall short of God's glory. It enables me to do anything that I ought to do. It is God's love in action; it is the message of the gospel.

When Christ acted in grace, He was expressing love that could not be understood in any other way. He was putting His provision within reach of all men. If grace is not for sinners it is not grace! If mercy is not for the undeserving, it is not mercy! Grace is God reaching down to man. Faith is man reaching up to God. The holiness of God makes His grace necessary. God who is absolutely holy must find a way for man to fellowship with Him. Grace is this way. The more one comes to understand the holiness of God, which is His basic attribute, the more one will be amazed at His grace. It is only by His grace that we see our own unworthiness. God deals with us in grace just as He pleases. Grace is the only ground to stand on for all eternity. — Christian E. Charles.

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Was It Worth It? What Will It Mean?

Was it worth it? When we think of the work of so many persons over five years, we might wonder if so much sweat spent on church organization was worth it. When there is reaction against the establishment of structure was time talking about structure really that important?

It seems to me that "Kitchener 71" was very important in the life of the church. This process of arriving at the decision on the new church organization was important. To grapple with the task of the church and how best organize to do the task was, without a doubt, more important than the end organizational product. This process is one of the best things which has happened in the church for a long time. It seems the spirit of "Kitchener 71" showed that a deep abiding brotherhood is at work in the church.

Those in attendance, I'm sure, can still sense the moving of God's Spirit when after long hours of working by consensus over many parts of the organization, the final vote was unanimous. The moment of absolute, awed silence which followed the vote, the tears spilling out from many, many eyes, and the spontaneous applause was demonstration to me of the divine-human working among us which I believe is to the upbuilding of the church. Such unanimity, which can come only by the Spirit of God, was great encouragement to all those who sensed what was happening.

Not only great unanimity but great fellowship characterized the meeting. Although the major task before the body was to discuss and adopt an organizational plan yet the feeling was not one of structure or organization but of deep fellowship together in Christ.

This was a fellowship characterized by such freedom that before the election the delegates took a few minutes to discuss with others around the meaning of the election and to share any concerns about persons nominated. It was a fellowship climaxed by a commissioning service for those elected in which every person in attendance shared.

How did they share? Each one elected took bread and moved through the audience. A small group gathered around each of these and placing hands upon them prayed. Then the bread was broken. Christ and His Holy Spirit blessed.

Yes, I along with all other elected persons, felt the hands of my brothers and sisters and I heard their prayers on my behalf. What could be greater?

But what for the days ahead? Is what happened at "Kitchener 71" relevant to the grass roots? The new structure will help us return to the primacy of the local congregation. This does not mean a congregationalism where each congregation goes its own way. It means rather that it places the congregation central, as Scripture does, in the life and witness of the church.

The new structure also provides for the congregation to relate to other congregations and clusters of congregations,

to regions, and to the denomination as a whole. It provides for a unity and coordination not possible before.

Mahlon Hess, editor of *Missionary Messenger* of Lancaster Conference, concludes his editorial with some pertinent observations. He says: "Together with the opportunities there are some problems.

1. We must guard against the blind assumption that the new is better. There is no less danger of putting our dependence on human agencies and efforts. But our watchword is, 'Not by might, nor by power, but by my spirit.'

2. Will the present institutions . . . be willing to change in whatever ways are required to make the congregation central in the life of the brotherhood? Some of us have been used to setting goals for our congregations — are we prepared for our congregations to guide the institutions?

3. The new pattern will not eliminate the temptations to self-seeking and to competition for power. Only as we follow the Suffering Servant are we safe.

4. Very few of us know how to function as congregations. It is easier for a few persons to make a decision and to announce a 'rule.' In fact, many of our people prefer to avoid the trauma of facing issues, working through differences of conscience, and coming to Spirit-led consensus. The new church organization will never develop to its potential unless we learn this. But our youth and cell groups have laid the foundations for this kind of fellowship." — D.

A Subtile Pride

Sometimes we, who speak so strong against worldliness, show a subtile form of pride which is contrary to the Spirit of Christ and makes us ineffective instruments for Him. It is the pride which shows itself in denouncing others or reflecting unfavorably on other persons or groups. This is a Satanic technique of trying to raise ourselves by shoving another down. And it is one of the worst forms of pride because it is depreciating personhood, so precious to God. It is saying, "I thank thee, that I am not as other men are."

Whenever we lower appreciation of another we lower also our own estimation and worth of ourselves. And the striking thing is that those most sure of where they stand and what they believe do not need to denunciate or diminish others while those who are on shaky ground spiritually seem most open to this form of pride which labels others rather than loving them.

We must beware of that subtile pride which seeks to prove our own godliness by pointing to the worldliness or godlessness of others. — D.

My Friend the Prisoner

By David Groh

Acquaintanceship

A little old man with a bald head and big eyes looked up at me from his hospital bed. "I was transferred here from the county jail," he told me. He probably noticed the surprise on my face as I gulped. I felt insecure enough in the role of a hospital chaplain. (The pastors in Albany take turns carrying out the chaplaincy duties in the local hospital.) In fact I had had to struggle with myself even to accept the week's assignment. *Now how am I going to minister to a prisoner? What kind of a criminal is this? Certainly a man his age who has led a criminal life is beyond help!* I prejudged.

He smiled and said, "A few months ago I met Jesus." He went on to tell me something of the overwhelming experience he had had the previous Christmas. He told me how his life as a sinner had been changed when the light of God shone in. We talked a little longer, had a brief Scripture reading and prayer together. I asked if there was anything I could do for him. "Would you please call my wife and tell her where I am?"

Each morning as I made my rounds I looked forward to visiting with my new acquaintance. I was genuinely disappointed later in the week when his name no longer appeared on the census sheet. He had recovered enough to return to the county jail and await the retrial he hoped would result from the appeal he had filed.

The phone rang one Saturday afternoon. "This is the county sheriff's office. Do you know a ———?" I answered affirmatively. "He would like to see you as soon as possible." *What is the trouble now? Has he gotten himself into a scrape and wants a minister to help him out? Is*

he one of those professionals who know all the tricks of preying on preachers?

It isn't easy to get into a county court house on a Saturday afternoon. You have to know which side door is open, since the main ones are locked. It's even harder to get to see a prisoner, but since I was a clergyman and the prisoner had called for me they made an exception. He wanted me to get a few things for him. He authorized the jailer to give me \$10.00 from his account. "I want you to put \$5.00 of that in the offering tomorrow," he told me. *What kind of a come-on is this? Where is his wife? Why can't she look after needs like this?*

Friendship

I visited my friend regularly while he was in the county jail. We had many times of Christian fellowship and prayer together. He was a self-made student of the Bible, who didn't accept the ideas of anybody else. Once he had dug something out for himself he was sure that the Holy Spirit had revealed it to him, no matter how far out his idea seemed. Surprisingly we got along well together. Even in our disagreements we had our Lord in common. That point of community transcended our differences.

During his months in the county jail he called on me from time to time to do some small favors. Occasionally he would give me some money, "for the church." Visiting him was an enjoyment. There was always a hearty handshake, a warm smile, and a deep appreciation.

Shortly before his trial my friend dropped his appeal and was returned to the State penitentiary. I visited him there less frequently. Still there was the warm smile and friendly handshake when we met in the visitors' lounge. We continued to discuss the Bible and God's work in the world. He enrolled in a Mission Board correspondence course, which he appreciated when he was able to work at it. His name was added to our congregation's *Gospel Herald* Every Home Plan. He enjoyed that too. The highlights of the week for him were the prison Bible study groups. He was a dynamic force in the ones he attended.

Learning

Visiting my friend was educational as well as enjoyable. I could observe how our penal system operates and learn what it does to the men it involves. One jailer showed outstanding concern for the men and women in his care. He reminded me one day to shut the cell door more quietly. "It disturbs the prisoners." I just then realized how noisy those heavy steel doors are if not handled carefully.

Others had become cynical in their years of caring for rebellious humanity. One day I stood with a guard overlook-

David Groh is pastor of the Bethany Mennonite Church, Albany, Oregon.

ing the exercise area. We watched the men returning to the building. "What a waste of humanity! I've worked here for a good number of years," he told me, "and there isn't one in a hundred of those fellows who is any good. Sometimes I spot a fellow I'm sure will make it, but it usually doesn't take long after he's been released until he lands back in again. The old fellows tell the young fellows all the tricks. The young fellows aren't smart enough to realize that if the tricks had worked the old fellows wouldn't be here."


There were the glimpses of apparently respectable parents whose children had gone wrong. There were scenes of genuine love as wives visited their husbands and fathers held their young children. These were indeed human beings, with genuine human feelings of affection and fear, hatred and love like the rest of us.

Growth

The last number of times I visited my friend he was in the penitentiary's hospital ward. His health was failing. At first he talked of parole and going to a drier climate, where his emphysema would bother him less. Later it was obvious to both of us that he didn't have much longer to live. Our

conversation centered on the immediacy of his situation, rather than some of his "far out" ideas. "Don't pray that I'll recover," he said, "just pray that God will give me enough strength to do the things He has for me to do yet." The last time I visited him he said, "I'm going to start doing something I never did in my life before. I'm going to start tithing." He received only a small pension but he made good his pledge by authorizing a check from his account amounting to a tithe on two month's income.

On Sunday afternoon a couple weeks later I was called out of a meeting of our congregation. "You are to call this number to help make funeral arrangements for _____. He passed away this morning."

The funeral is over. It was a simple graveside service with eight in attendance — four of his friends, the undertakers (man and wife), one of the cemetery caretakers, and myself. His wife had become completely estranged. Most of his friends had deserted him. Yet he had found the Friend who could be trusted. Even after a life of debauchery he found hope. In the almost a year that I knew him I saw spiritual growth. My friend was an instrument for my own growth. 

Contend for the Faith!

Somehow this phrase from Jude verse 3 always brought to mind a scene of strife, argumentation, and hostile feelings, until one day I saw it in the context of the entire book, especially the practical counsel Jude gives in verses 20 to 23.

1. "Build up your lives . . . upon the foundation of our holy faith." Here is a call that we make sure we are square and sure on the fundamentals of our faith. Primary here are the doctrines of Christ and salvation. We should also hold our faith in the perspective of keeping primary things primary, and secondary truths in subordination.

2. Learning to pray in the power and strength of the Holy Spirit." Prayer is one of the strongest bulwarks we have against the Enemy. Praying in the power and strength of the Spirit suggests a certain spirit, familiarity, and depth in prayer which grows out of communion in the Spirit.

3. "Stay always within the boundaries where God's love can reach and bless you." Where do we live spiritually — on the fringe of the permissible or in the mainstream of the Spirit? This counsel suggests there is a place outside the reach of God's blessing (though not of His love). Where do we live, spiritually?

4. "Wait patiently for the eternal life that our Lord Jesus Christ . . . is going to give you." We are not to be wearied or discouraged by the sometimes frustrating, hard-to-explain,

or seemingly unjust experiences which come to us in life. God's promise of eternal life is certain, sure, and worth waiting for.

5. "Try to help those who argue against you." Notice it does not say try to outargue them. Contending for the faith is not a vicious and cantankerous kind of argument. But the kind of discussion that is interested in the other person as well as the issue.

6. "Be merciful to those who doubt. Save some by snatching them as from the very flames of hell itself. And as for others, help them to find the Lord by being kind to them, but fear the possibility of being pulled along into their sins. Hate every trace of their sin while being merciful to them as sinners." There are those who doubt out of a bitter and vengeful spirit. Many others doubt in a sincere struggle to believe. To these Jude calls us to be compassionate, understanding, merciful, and helpful.

Contending for the faith, then, is a very positive concern which to a large extent relates to our own personal strength of faith and life — while being compassionately concerned for others. — David W. Mann, pastor of Albany Menonite Church, Albany, Ore.

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A Pastor Thinks Over "Kitchener 71"

By Wayne North

Brotherhood and the spirit of unity were strong. The delegates to the Mennonite Church Constitutional Assembly "Kitchener 71" tackled the task and rejoiced in the experience.

It was great to make decisions by working for consensus. As we worked through the bylaws of the new organization there were none of those cliff-hanging votes with half of us up-tight because our favorite idea might get the ax. Of course, it is helpful to have a committee on hand which takes all the opinions and comes up with the compromise that is exactly right.

Along the way I came up with a new appreciation for the technicians who could ferret out the tedious details and keep the bylaws from becoming a knotty tangle of inconsistency. They are truly God's gift to the rest of us who have difficulty finding the bottom of the page let alone *d.* under



James M. Lapp, pastor of Perkaspie Mennonite Church, Perkaspie, Pa., and Arnold Roth, pastor of Kern Road Chapel, South Bend, Ind., directed in depth devotional and worship experiences.

Section 2 of Article VI. There was a lot of intricate reasoning about the meaning of words that kept me neatly off-balance. I am still thinking about what it must mean to be *ex officio* — whether it requires congratulations or sympathy.

The document seemed to become a masterpiece, not because all its articles and sections are so technically perfect but because it represented the people of God being and becoming a close-knit body.

In it Lancastrians, Ontarians, and Californians were able to say, "This will be us, working together as brothers for the sake of our own Lord." But if, in a limited sense it was a masterpiece, we couldn't take ourselves too seriously when one thoughtful brother observed that if the constitution of the United States is only one third as long and has been amended only thirty times in 200 years, we may move ahead in the confidence that God will lead us in this as well.

There are not many conference moments as that one when the nearly 400 delegates voted unanimously to accept the Bylaws of the Mennonite Church. I had a compulsion to shake hands with someone, which I carefully subdued. No doubt that feeling came from the slight realization of what that moment must have meant to the members of the Study Commission on Church Organization who had worked for five years to bring it all together. Sometime they should publish a book entitled *Prayers, Groans, Stories, Jokes, and Other Useful Items in the Construction of a Constitution*.

But that unanimous vote was only symptomatic of a deeper fellowship that prevailed throughout the assembly. Far more than mere toleration of viewpoints on organiza-

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tion, it was the acceptance of other people with other forms of piety and other ways of expressing their walk with God.

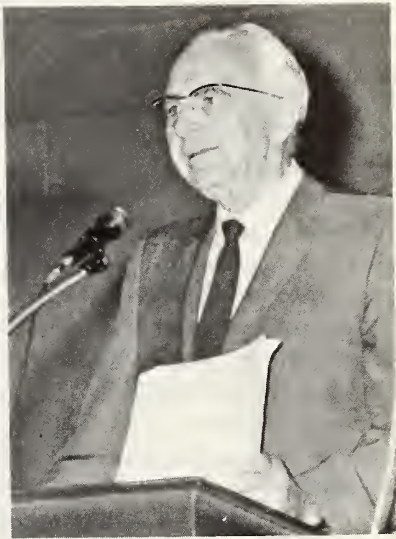
The whole experience was one in which we said to one another, "You may say it differently than I do and you may even experience it differently, but I still want to live with you because God is among us."

Sweeping organizational changes led to a nostalgic but challenging backward glance. Those were the men and those were the places: Joseph Funk, John F. Funk, and John S. Coffman; Zurich, Zollikon, Alsace, Germantown, Yellowcreek. But here we are now and the people with their testimonies of current experience proved it—among youth groups, in growing communities, in experiences of conflict and in city ghettos. History became updated in a thousand lives as God was seen working here and now.

That was typical of the experience of the first General Assembly. It was warm (spiritually) and intimate. My concept of church at that stratospheric level has been of ponderous movements of mighty machinery operated by lordly men who knew a very great deal about motions, amendments, and when to table resolutions and other mysteries of the gospel (or did I slip a cog somewhere?) None of that came through to me at Kitchener. Oh, there was a certain amount of glacial movement, as in the dinner line, but I felt involved, a part of the action. The leaders were not distant. They were there to share. And in sharing there is the opportunity for the Holy Spirit to speak and touch hearts.



In the final commissioning service each elected person was sent forth by a small group gathered in prayer and with the laying on of hands.



Paul Mininger, Goshen, Ind., chairman of the Study Commission on Church Organization, ably led in the process of a discerning brotherhood throughout the sessions.

And so, at General Assembly, of all places, there was new commitment and renewal.

Because of the new experience there was also a new mood. Gone was the fearfulness of lost causes and abandoned positions. Here was the joy of discovered love and confident assurance. It especially surged among us in the consecration and communion experiences.

I suspect that if we grapple with some thorny problem at a future assembly we will be quite capable of a gloomy mood but at least at this one we proved it is not a part of the furniture.

I don't know how I'll explain the new organization to my congregation. Charts and diagrams and bylaws have little interest for most people who have had little contact with organization that seems far away and obscure. I may suggest articles for reading as they appear. And perhaps I'll try to outline the most obvious changes so that a few basic ideas are available.

But, when it comes right down to it, it may have to be lived with for a while in order to be understood. As the regions evolve and their assemblies come into being the picture will come into clearer focus for all of us. Meanwhile, back here at the ranch, we will just go on being the church, rejoicing in the opportunity to be a part of a brotherhood in which God dwells and in which organization does not control us but is only a tool to get the job of mission done together.



Compassion Crumbs

By Lyn Hershey

I believe the church acted in sincerity when it established the Compassion Fund.

Minority persons who helped set up the fund did not ask for what was needed, nor what they felt the church could afford, but a realistic figure they felt the church had compassion to produce.

The total amount that was pledged, if given, would be \$1,000,000 by August 1971. The total amount received as of June 8, is \$138,091. The total amount requested by minority churches is over \$500,000.

Hope was given when the commitment was made. This is reflected in the amount of request for compassion fund money. This hope is fading and the question is being asked by minority people, "How dwelleth the love of God in them" (1 John 3:17)?

I can only say thanks to the minority brothers for having hope in the white established church. You are to be commended for your faith. Can we really ask for forgiveness again or should we simply admit that we are not capable of being God's compassionate people today? Can we even hope you will give us more time to prove our compassion? Or shall we simply go on our selfish way, knowing that God is our final Judge?

Did we really mean to be compassionate or were we simply following the white established practice of saying one thing and doing another? The Compassion Fund is described in the 1971 *Mennonite Yearbook* as, "A special above-budget asking to make possible additional ministries to people in poverty in our impoverished areas, city and rural. The Fund is to be administered by the MBMC through their Urban Racial Council." (Now the Minority Ministries Council.) How many churches are meeting their budget, that they will have "above budget to give"? Could the Compassion Fund be considered only the leftovers? No, we don't even have leftovers. Would not the Compassion Fund be more appropriately described as the crumbs that fall from the table that we can spare without hurting ourselves? This is reflected in the amount received compared to the amount pledged.

Why is there a problem in meeting the Compassion Fund? Was it not committed by the delegates in the 1970 General

Conference meeting at Turner, Oregon? I would like to look at a few points to consider why we are not meeting our goal.

We must realize that this was a delegation and not the entire constituency that voted for the Compassion Fund. This point raises some very serious questions. Can't we rely on the delegates to speak for us? Cannot the delegates, that we elect, expect us to trust their judgment and back up their decisions? Do delegates not, or are they not expected to report on the decisions they made at conference? We will need to study these questions in each separate location. But must we allow these questions to be a deterrent to being compassionate?

We need to understand at the time the need was presented to our church the black manifesto had just been presented to the world. Many people actually fear the Compassion Fund is a part of the black manifesto.

In this area, I feel we as whites desperately fail our responsibility. We put the minority person in the awkward position of begging for financial assistance. Whites must be concerned and take the responsibility of speaking to the white church in the area of sharing. It is more than a person can bear to be destitute of funds and then to have to beg. This is putting a person in a position that he can only speak out in anger or completely turn his back on the source of help.

A hindrance to being compassionate is that we are still victims of white racism. We still tend to believe the myth that if the minority person would simply work hard and obey God, everything would be OK. This is based on white racism. The facts are, even the most advanced blacks spiritually, economically, and academically can still be humiliated by being refused housing in certain areas, service in restaurants, motel accommodations in many areas, and even acceptance in many churches today. Many of us as whites still have trouble admitting that it is extremely difficult for persons of dark skin to enjoy the privileges whites do. We need to respond as Peter, in Acts 10:34, following a vision from God; Peter declared, "I perceive that God is no respecter of persons."

We must exercise trust in the minority person. We still seem to feel it is more commendable to use our money soundly (in line with middle-class thinking) than it is to

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exercise faith and trust in giving to minority administration. We need to realize that because we do something in a proper middle-class business way it is not necessarily Christian.

What Is the Answer?


[Many religions today are attempting to do their part in bringing racial harmony. Educational institutions are providing special courses, seminars, exchange programs, and all types of experiences and exposures. The Mennonite Church, through the encouragement of the Minority Ministries Council, has formed a race education program to attempt to bring understanding to the racial conflicts.

I would encourage taking part in the many good programs being administered to help in the area of racial understanding. There is no one way to work with the problem. Many ways must be used but we must become involved. As Christians we are to be peacemakers. We must be concerned about reconciliation.

I believe there is one qualification that we must meet before we will be capable of doing anything. Much of the problem today in racial misunderstanding is based on fear. Until 1 John 4:18 becomes a reality in our lives we are not capable of being what God would have us to be. "There is no fear in love."

If the Compassion Fund is to really be what we set out for it to be, instead of a few crumbs, we must love as Christ loved. We must hear God instead of the white society around us that would squeeze us into its mold.

In order to right the wrongs of the past we will need to become radical like Zacchaeus as recorded in Luke 19. No, this may not follow the "sound business practices of white America," but this is what we are called to do when we stop giving crumbs and truly demonstrate our compassion the world will conclude that we are His disciples by the love we have one to another.

In order to meet the \$500,000 per year pledge we may need to give up that new church building, give up that new classroom space, stick with black and white TV instead of color, allow our own church budget to go unmet, eat hamburger instead of steak, eat out at MacDonalds instead of the Holiday Inn, go another year without painting the church facilities, maybe we as whites will need to suffer a little to allow the minority people to enjoy a little of the abundant life. Our commitment of six dollars (\$6.00) per member will not be met unless we take seriously our integrity as Christians. 

Prayer ... On the Loss of a Friend

By Rachel Schmucker

O Holy Spirit:
Forgive those things in me which do not speak of Christ;
Those selfish thoughts and actions,
Those critical words,
The self-pity.
Fill me with Thy love,
Thy understanding,
Thy concern.
Comfort me with Thy wisdom.
And as I miss Thee in today's circumstances,
Give me patience to wait
And courage to go on.
For the friend I have lost
May he not be lost to Thee.
Pursue him with Thy love,
Thy wisdom,
Thy compassion.
Never forsake him.
Make him alert to Thy call
And obedient to Thy voice.
Deliver him from doubts,
Temptations,
Self-sufficiencies,
And show him
Christ.
Draw near to him.
Grant him sonship in Thy kingdom.
Where I have failed him,
O Holy Spirit,
Do Thou not fail him.
Give wings to my prayer, O Spirit,
Thine is the glory.
Amen.

. . .

Our Lord's first public act was prayer. "As he prayed the heavens were opened." The last act of the Crucified before giving up His life in atonement for the world's sin was prayer. — Oswald C. J. Hoffmann, *Life Crucified*, 1959.

Are Church Elections Scriptural?

By Elam Glick

The church is a brotherhood of believers in the Lord Jesus Christ. All are of equal importance in the body of Christ. All have become part of the body by exactly the same means — by grace, by blood, by faith. Even though gifts, abilities, and responsibilities vary, yet all stand equally before God.

In the body, then, should there be “winners” and “losers” in elections? In the world competitive system winners win at the loss of the losers. However, the Bible says that Christian winners do not win over another person but over the evil system; and, that one excels, not over another person, but over his own previous achievements.

In church (congregations, conferences, boards, etc.) elections there are those who “win” and those who “lose.” Sometimes this may cause feelings of pride, egotism, and superiority for the winners and rejection, frustration, and discouragement for the losers. Some always win; some never do. Winning may depend largely upon publicity and popularity.

But isn't the church a democracy? Shouldn't church government be “of, for, and by the people”? If there are no elections won't the church become a dictatorial system? If there are no elections aren't the members deprived of the right to choose leaders and workers?

The church is a brotherhood of believers. We are the people of God. We are under the lordship of Jesus Christ. We are under the executiveship of the Holy Spirit. We are brothers one of another. Are elections, then, God's way of choosing leaders for the body of Christ?

Old Testament leaders, prophets, priests, and kings were put in responsible places of leadership by divine call and appointment and recognized as such by the people. The New Testament does not give any accounts of elections.

Jesus *chose* His disciples. God, through Christ and the Spirit, gave gifts to individuals and the church. Romans 12; 1 Corinthians 12; Ephesians 4. The Apostolic church recognized these gifts, and persons were chosen and/or appointed to serve the body according to existing needs. Various methods were used to do this.

In Acts 1, Luke records that the brethren, in order to fill the vacancy left by Judas' death, put up two men and asked the Lord to show by lot which one He chose.

The church, in Acts 6, was told by the apostles to “*pick out* from among you seven men . . . and . . . the whole multitude . . . *chose*. . . .”

The Lord used one man, Ananias (Acts 9), to inform Saul that he was *chosen* by the Lord for kingdom service.

In Acts 13, the account says that the Holy Spirit said to the prophets and teachers, “*Set apart* for me Barnabas and Saul. . . .”

Acts 14:23, “And when they had *appointed* elders . . . in every church. . . .”

Acts 15:2, “Paul and Barnabas and some of the others were appointed to go up to Jerusalem. . . .”

Acts 15:22, “Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them. . . .”

Acts 15:39, 40, “Barnabas took Mark. . . .”, “Paul chose Silas. . . .”

Paul saw spiritual qualifications in the young man, Timothy, and *chose* him as a missionary helper. Acts 16:1-3. Timothy's leadership was later confirmed by commissioning by the elders when they laid hands on him. 1 Timothy 4:14. And Paul evidently *appointed* Titus, who, in turn, was instructed to *appoint* other elders. Titus 1:5.

In light of the New Testament teaching and practice, it seems to me, the responsibility of the church is to discover and recognize persons who have the gifts and qualifications outlined in the Word to meet various and present needs. (This is what we have been doing.) But isn't our method of choosing by popular elections unscriptural? The scriptural way seems to be choosing and/or appointing individuals after prayer, fasting, counseling, and consensus. (We have also done this on some occasions.) Then there are no “winners” or “losers.” The ones in office are there as *the* persons *appointed* by the body under the guidance of the Holy Spirit.

I believe the church should reexamine its methods of choosing personnel in all areas and on all levels. I have not made a study of church history concerning the methods of choosing leaders and workers, and so I do not know how or when elections began. But I do believe the methods and patterns given in the Bible are good, proven, and practical for the brotherhood today. We have the Word of God and, hopefully, the Spirit of God to teach and guide us.

What I have given is not “sour grapes.” For I have served on nominating committees. And I have been a “winner” (and a “loser,” too) and elected to various congregational, conference, and organizational offices and responsibilities. But by taking a fresh look at the Bible teachings and practices and our present methods and practices I have come to my present thinking and conviction.

Elam Glick, Reedsville, Pa., is pastor of the Barrville Mennonite Church and field worker for Allegheny Conference.

“To Get Wisdom Is Better Than Gold.”

A person doesn't gain wisdom (or gold) just by attending college. Nor is a college education for everybody.

Some students enroll to learn better the ways of their fathers. Others anticipate exposure to advanced thinkers and sophisticated facilities. Still others settle for a whirl on the social circuit, topped with a good job after graduation.

Shouldn't a college education mean more than this? A lot more?

Eastern Mennonite College is trying. It's a community capable of raising \$111,000 for a new library (in four days). Of loving disadvantaged kids on weekends. Of sending alumni into peace service in Vietnam (and other places). Of learning that wisdom is more than making the dean's list. And other things.

"You will know the truth, and the truth will make you free," said Jesus. Looking for more than gold?

The rainbow only begins at Eastern Mennonite College in Harrisonburg, Virginia.



EASTERN MENNONITE COLLEGE
THY WORD IS TRUTH

Musings of Simon

By Henry P. Yoder

"Large morning crowds gathering at the temple . . . good . . . my timing is right again . . . I'll be seen. . . .

"First I'll take a few minutes to swing around the block . . . the new Gamaliel wing of the Rabbinical School should be nearing completion. . . .

"Good solid construction . . . schools should be built to last a long time . . . looks nice too. . . .

"Too bad that the 'honor scroll' of large donors is not in place for this Passover . . . it would be there were it not for Rabbi Amos and his usual far-out ideas . . . how impractical of him to say that many small donations may represent greater sacrifices than the larger ones (thank God I hardly missed what I gave) and so man should not distinguish between donations because of size . . . it may be true . . . but without their giving public recognition of our 'generous' donations they never would have built this addition . . . our decision to withhold funds unless things go our way has been paying off. . . .

"Oh, there comes Rabbi Amos . . . I'll walk fast to avoid him . . . why do I think of him as an adversary? . . . his ideas are so impractical, so absurd, so unbusinesslike . . . but he has a way of almost making me feel guilty . . . the nerve of him to suggest that if I'd pay my workmen what they deserve then my men could contribute more for the Lord and the joy of giving would be shared by more people . . . noble sentiments . . . but so very impractical. . . .

"I understand that the Carpenter from Nazareth is going around talking just like Rabbi Amos . . . that could be bad . . . especially with the crowds that follow Him . . . by the way, will the Carpenter be at this Passover? . . . I heard that there might be trouble if He comes. . . .

"Ahh, the court is full of people . . . over there are the thirteen offering chests with upturned horns in which to cast the offerings . . . I must play this right . . . the second, fifth, sixth, and tenth horns give off the best sounds as silver passes through them . . . small coins do better and appear as larger offerings . . . Simon, you are clever to have planned this so well. . . .

"Oh, the Carpenter did come to the Passover . . . He's

standing by the rail . . . good . . . He's watching. . . .

"Here goes my offering . . . are people watching? . . .

"There . . . God should be pleased . . . and the people who saw me too . . . I happened to notice the normal number of nodding heads and smiles. . . .

"But . . . something seems to be wrong . . . the Carpenter doesn't look impressed . . . He surely noticed how much I dropped into the treasure chests today . . . but He didn't even smile. . . . I was hoping he would shake my hand and say 'God bless you *richly*' . . . but only downcast eyes . . . what a strange man. . . .

"I'll stand over here and watch Him. . . .

"There comes Reuben's widow . . . poor lady . . . what a struggle with those three small children . . . how hard to say No when she asked for the job I was advertising . . . but I have my business responsibilities . . . I can't take the risk of her missing a day now and then to care for her children . . . I hope she gives her tithe . . . otherwise God can't bless her. . . .

"Maybe Amos was almost right a year ago suggesting that I set up some pension or compensation fund to help my retired or injured employees . . . but I have these large public donations to take care of so that the Lord's work can go on . . . true, Reuben was killed plowing my fields with that ornery ox I had just purchased . . . but Moses specified that I am responsible if a man is gored, not kicked and trampled as Reuben was . . . and I must stick with the law. . . .

"There she is putting in only two coppers . . . is that all? . . . that's not even a fourth of her tithe. . . .

"Did I hear correctly? . . . what is that Carpenter saying to His followers? . . . 'I tell you that this poor widow has really put in more than all the others, for the others offered their gifts from what they had to spare of their riches; but she, poor as she is, gave all she had to live on. . . .'

"Is He out of His mind? . . . what ingratitude . . . I never heard such stupidity! . . . how could He ignore my large offering and honor that poor widow's small coppers? . . . all the bad I heard about this man must be true and more! . . .

"That settles it! . . . I'll help them get rid of Him! . . .

"This week!"

Henry P. Yoder, Lansdale, Pennsylvania, is a minister and secretary of the Franconia Mennonite Mission Board.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster. 17602

Listen to Me! by Gladys Hunt. Inter-Varsity Press. 1970. 165 pp. \$3.95, cloth; \$1.95, paper.

Gladys Hunt reports in a chapter for each what she thought she heard from eight university students. Briefly identified the eight are: a black militant who is fed up with the white establishment; an intellectual idealistic girl who wants the freedom of maturity but yet is afraid of it; a black Christian boy searching for both his personal and his people's identity; a young man who in rejecting his confining fundamentalist past has found new freedoms in relating to others; a Jewish girl who wants people to be individuals rather than labels; a Southern belle who after mistaking sex for love finds Christ and joy in her heart; a member of the New Left and an advocate of radical change; a committed Christian who is seeking to live out his commitment in authentic community.

In these eight profiles there is a universal search for authenticity, and a rejection of cultural religion and the impersonal success-oriented milieu of American society. There is a strong emphasis on the importance of feeling, of caring, and of personal commitment to a cause. They tend to score the older generation for their discrepancy between what they profess and how they live. This book is an experience in listening. Read it for a communications experience; it's worth it. — Harold D. Lehman

The Intimate Marriage, by Howard J. Clinebell and Charlotte N. Clinebell. Harper & Row. 1970. 231 pp. \$5.95.

A professor of pastoral counseling and a psychiatric social worker, who are also a husband-wife team, have produced an outstanding book on marriage. It is their purpose to help married people keep their marriage going and growing, thus realizing something more of the potential in this most intimate of human relationships. It is not intended primarily for the marriages which are in trouble — most of these need more than a book. It is intended for those who want more depth in their marriage, and who are willing to make an effort to secure marital growth. It assumes that there is no marriage which does not need to be cultivated. It will serve admirably as a basis of discussion for marital growth groups who are striving together to achieve "total marriage."

This reviewer considers this one of the best books on marriage he has read, and highly recommends it to the discerning couple and their counselors. — Paul Erb.

I Wish I Had Known, by 13 Christians. Zondervan Publishing House. 1970. 98 pp. Paper, 95c.

I Wish I Had Known may well be on the required reading list of every Christian and then to be reread every five years. All of us wish we had gained further insight into various Christian concepts at an earlier age. Consequently, this book is valuable for young Christians and students. However, many older people haven't matured spiritually at a great pace, and this brief paperback text will be of tremendous value to middle and older aged groups as well.

The author is discussing "normality" in Christian experience. Thirteen Christians in writing the different chapters look back and describe how they received or were given the wrong message and how they were led to discover the truth. These authors had to sort out biblical truth from tradition and to learn to follow the example of Christ.

This book could well be read as a devotional. It certainly should be found in the church library. — Clyde D. Fulmer.

A Way We Go, by Betty Garton Ulrich. Concordia Publishing House. 1970. 164 pp. \$3.95.

Here is an adventure in Christian Living. Mrs. Ulrich has a great enthusiasm for living the Way with God. She covers a variety of subjects such as: "Knowing God Better," "The Ungrateful Need Help Most," and "What Shall We Tell Our Teen-Agers?" Not only does she give inspiration for one's personal spiritual journey, but also many practical suggestions for family living and reaching out to others. Her insight on understanding difficult people is most helpful. She also includes an important chapter on knowing your own capabilities, and on not undertaking too much without feeling guilty.

This is a book which can be read several times. It is provocative and helpful in many ways. Excellent for church libraries. — Mrs. Helen Miller.

The Protest of a Troubled Protestant, by Harold O. J. Brown. Zondervan. 1969. 282 pp.; \$2.45 paper.

The author, having graduated from and having served at Harvard University is presently theological secretary in the International Fellowship of Evangelical Students in Lausanne, Switzerland. He is an ordained minister in the Congregational

Church, and so qualifies to speak as a Protestant.

But he is more, for he is an informed protestant for his Lord, and for the Book of his Lord. He is open, his views are not concealed by a subterfuge of words. And he speaks as a person well-informed in many fields. It is obvious that destructive critics of the Word and of the church will be hard put to refute him, factually, that is. For he protests positively — he protests for something.

Anyone who wishes sincerely to represent Christ in this complicated society — any Christian must meet the challenges presented in this book, for its publication after these years of research and writing is indeed a boon to all. — J. Paul Sauder

Deafness, by David Wright. Stein & Day. 1970. 213 pp. \$5.95.

"Few people know anything about deafness: why should they? Yet in spite or because of advances in medicine, deafness — like the population of the world — is on the increase." English poet David Wright begins his brief "Afterword" with these lines. This accomplished poet, deaf for forty years, has masterfully conveyed in these pages what the world of deafness is truly like. There are many surprises.

This book is a kind of pocket library on deafness and consists of three "volumes" — the first section is Wright's personal autobiography, the second a brief history of deafness and the education of the deaf, and finally, Dr. K. P. Murphy, noted British expert in audiology research, brings the reader up-to-date in a few pages on the latest medical and scientific knowledge.

This book is really for anyone who likes to read a good book, whether for its narrative or its information or its opening up a new area of experience. One could read only the autobiographical section with great profit. Certainly the deaf themselves, or those partially deaf, or those becoming deaf late in life, and the families of deaf should read it.

Wright is a gifted writer with an enormous vocabulary. You will by this means acquaint yourself with a segment of our American population more neglected than either the Indians or the blacks: I dare to say more because the deaf have been mingled among us all along but few of us have taken any effort to treat them as equals. Wright has substantially helped me evaluate the long-standing controversy over "oralism" and "manualism." Recommended for church libraries. — Gerald C. Studer.

Items and Comments

Protestant and ecumenical churchmen whose organizations have long advocated U.S. recognition of Communist China as a step toward peace welcomed President Nixon's surprise announcement that he will visit Peking.

In an address to the nation on July 15, the president said he would make the trip before May 1972 in an effort to normalize relations between the two countries.

Immediate responses of commendation came from officials of the National Council of Churches, the United Church of Christ, the United Presbyterian Church, the United Methodist Church, and the Christian Church (Disciples of Christ).

Most hailed the president's announcement, made jointly with Premier Chou En-lai of the People's Republic of China, as a significant step toward world peace.

The Vatican expressed "great satisfaction" with President Nixon's announcement that he will visit Red China.

Federico Alessandrini, the Vatican's press officer, told newsmen that the Holy See always has welcomed such initiatives "in the hope that they would help consolidate peace and collaboration among peoples."

"Exchanges of viewpoints that can be obtained during such a top level visit," he said, "are always considered with extreme favor by the Vatican as basic to the creation of peaceful conditions in the world."

A resolution which would have made the Christian Church (Disciples of Christ) a "Peace Church" opposed to all war failed to win the endorsement of the denomination's General Board.

The proposal, which would have placed the Disciples in the same category with Brethren, Quakers, and Mennonites on the war issue, was substantially revised in Committee before it came to a vote.

As sanctioned for forwarding to the Church's General Assembly next October, the resolution notes a long-standing Disciples' concern for peace and recognizes a large number of conscientious objectors.

But it places stress on congregations working with draft boards to ensure conscientious objector status for young male Disciples instead of making a blanket statement on the peace stand of the whole denomination.

The decision not to ask the General Assembly for action on the "Peace Church" designation came when it was pointed out that Disciples have historically believed in diversity of opinion.

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The Church of the Brethren, the Mennonite Central Committee, the National

Interreligious Service Board for Conscientious Objectors, and other agencies concerned with the rights of conscientious objectors recently joined forces in a "partially" successful attempt to amend the Selective Service Law.

The amendment they proposed to the Senate would have overturned the decision of the U.S. Supreme Court in *Ehlert v. U.S.*, which held that conscientious objectors claiming exemption from all military duty (I-O classification) did not have unconditional right to exemption from induction into the armed forces.

Sponsored by Sen. Alan Cranston (D-Calif.) and Sen. Richard S. Schweiker (R-Pa.), the amendment was passed in the Senate by unanimous voice vote, but was killed in the Senate-House conference on the measure when House conferees refused to accept it.

The amendment would have added three words to the first sentence of the section of the law dealing with conscientious objection. The law would then have read, "Nothing in this title shall be construed to require any person to be subject to induction or to combat training and service in the armed forces. . . ."

This change would have clarified Congress' intention to exempt I-O conscientious objectors from induction under any military authority.

• • •

Even with no further advances in agriculture the world will not have a population problem for "several centuries," according to the English demographer Dr. Colin Clark.

"The real problem with many countries like your own is not a shortage of food, but rather the embarrassing surplus," he said while on a lecture tour in the United States.

Rhea Felknor, a free-lance writer who formerly was managing editor of *U.S. Catholic Magazine*, has reported the views of Dr. Clark in an article in the August issue of *St. Anthony Messenger* magazine which is published in Cincinnati.

Taking direct issue with assertions that the world is overpopulated and that mass starvation is an imminent danger, Dr. Clark asserts that "Japan now has a surplus of seven million tons of rice it can't get rid of" and that even India is not overpopulated.

"India's economy is growing faster than its population," he says, and "the increase in population is a key to the improvement in her position."

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The number of foreign Christian missionaries working in India today is less than half of what it was in 1954.

A statement of the Indian central government issued here revealed that foreign missionaries numbered 2,469, on January 1, 1970.

In 1954, there were 5,783.

The totals do not include missionaries from countries of the British Commonwealth who numbered 2,434 at the start of 1970. Figures for Commonwealth missionaries are not available for 1954, but it is estimated that there were more than 5,000 at that time.

• • •

Street preachers who have been drawing large daily crowds in the Trade Street Mall in Winston-Salem, N.C., have strongly protested a proposed ordinance aimed at stopping their activities in the Mall.

Under the proposed measure, public gatherings would be banned within 15 feet of any street corner and within 45 feet of the front of any business establishment—a restriction which would outlaw preaching in the Mall.

The Public Safety Committee of the Winston-Salem City Board of Alderman has unanimously recommended that the board pass the ordinance. Merchants have protested that the crowds attracted by the preachers were blocking traffic and hurting business.

Denying the allegations of the merchants, the street preachers warned that the ordinance would be a clear abridgement of their civil rights and would interfere with their business of spreading God's Word.

"If I waited for the people to come to my church, it would be empty," noted the Rev. Oren R. Edwards of the Clemmons United Methodist Church. He and other street preachers declared that they must go where the people are—in the streets.

The preachers told the city Public Safety Committee that the decline in business downtown has not been caused by their presence but by shopping centers and inadequate parking facilities in the inner city.

• • •

Israeli archaeologists have uncovered a 2,000-year-old staircase leading to the second Jewish Temple enlarged by King Herod.

Prof. Binyamin Mazar of Hebrew University, Jerusalem, said the six-yard-wide staircase—discovered during excavations along the southern wall of the ancient Temple compound—may have served as the main entrance to the Temple.

CHURCH NEWS

New General Board Meets in the Spirit of Acts

Excitement and expectancy characterized the first session of the new General Board meeting held in Chicago Sept. 8 and 9. Some present would characterize it as having met in the spirit of the early church. There was evidence of the Spirit's work in the decision-making process and in the sharing among members of the Board. As one participant testified on his return trip from the meeting, "This was truly a meeting where high priority and concern was given to persons."

The Board has an exceptional spread of gifts and comes from Pennsylvania and California, Canada and Florida, and points in between.

Chairman Paul Minerger opened the session. Members of the Board shared their own pilgrimages and life goals, hopes and inspirations, their past experiences, personal testimonies, and deepest concerns for the brotherhood today, and for the work of the Board. One was impressed with the high quality of relationships demonstrated. A genuine sense of caring congregation was manifested throughout the two days.

Time was given to a discussion of the task facing the Board in order to get an understanding of its identity and purpose. In executive session effort was made to establish procedures for securing a person to serve the church as General Secretary. Chairman Minerger was charged with the responsibility to follow through on agreed Board procedures.

Ample time was given to further implement programs and concerns begun by the General Conference Executive Committee and General Council, and assigning responsibilities for specific implementation. Paul N. Kraybill, Study Commission on Church Organization executive secretary, met with the Board to give assistance in the implementation process. Howard J. Zehr serves as the Board's interim acting secretary.

Gerald Hughes, Cleveland Heights, Ohio, was appointed as a member of the General Board, completing the 14-member Board.

The Board reviewed a proposed letter to be sent to President Nixon, as authorized by the Kitchener Assembly, and this will be implemented by the moderator and secretary of the General Assembly. Arrangements were also made to convene the Board of Congregational Ministries in the near future and assist in its organization, as well as to convene the first session of the Council on Faith, Life, and Strategy.

Dependence and hope characterized the meeting — utter dependence upon God for a spiritual work to be accomplished and a Christian optimism that God will guide His church.

Study Commission members, who gave six years of intensive work preparing for these new structures, can have a deep sense of satisfaction in knowing that the Holy Spirit is working through these structures in renewal and manifestation of the Holy Spirit's work.

Preparing Content for Evangelism

Twenty men gathered at the Laurelville Church Center, September 1, 1971, to discuss ways and means of introducing the new instructional materials, prepared by the Congregational Literature Division of Mennonite Publishing House.



David Cressman showing materials at Kitchener.

J. J. Hostetler opened the meeting with a general introduction and turned the meeting over to Paul M. Lederach, who had directed the publication of these materials.

Four publications are included in the study course. The first, *Preparing for Church Membership: Leader's Guide*, is the key to the course. Written by Ernest D. Martin, this book attempts to provide help for leaders to interpret the Christian experience to new believers. It is biblical in approach.

"Theology is a reflection on experience, not the other way around," said Paul Lederach. "Rarely does theology produce experience."

The book is divided into four units and eighteen lessons: understanding Christian experience, the changed life, resources for growth in Christ, and participation in the Christian witness are the unit themes.

Then there is a resource book for the new Christian, also compiled by Martin. *The Story and Witness of the Christian Way* should not be considered a textbook; it is "a resource book for youth and adults preparing for church membership." It includes a resume of Anabaptist history by J. C. Wenger and some of the more important Mennonite documents.

John W. Miller wrote *The Christian Way*, a study of the Sermon on the Mount for new believers. And, finally, Martin wrote *Off to a Good Start*, a thirty-day devotional guide for the new Christian.

"This material is more extensive, more comprehensive, and more thorough than anything we have ever had," said J. J. Hostetler.

"It also meets the Anabaptist view of

MCC Workers Continue in Bolivia

"None of our forty-eight workers has been affected by the political changes in Bolivia," said Sandra Miller, who has returned to her home in York, Pa., to be with her family following the death of her father. "When I left Bolivia, August 28, I heard that leftist leaders had been killed and rightist leaders were in power."

Sandra said the workers are well aware of the uncertainties of their stay in Bolivia. When the Peace Corps was put out of the country, MCC-ers wondered if they would be next. As Dale Linsenmeyer, director in Bolivia said, "How close we are to the time to leave, I don't know, but we're not living out of a suitcase."

However, workers in Bolivia, and especially those in Santa Cruz where the

political pot boiled hottest, were close to their suitcases these past weeks. Paxmen who had come in to Santa Cruz from the countryside for supplies at the time of the troubles returned at once to the quiet countryside. Those in Santa Cruz worked there cautiously during the days, and went out to spend the nights with the Paxmen in the countryside. "I often wonder if we will be put to the test for our Christian faith," said Sandra.

Linsenmeyer wrote that this change in government was more violent than any they have witnessed so far. "Fortunately," he said, "no MCC workers were involved in the violence. It is entirely too soon to know what the new government means for our future here."

the believers' church more adequately. It is prepared for youth and adults," he continued. Other material exists for the younger people.

Early reports of the use of the materials are most encouraging, according to those who spoke at the Church Center workshop.

One couple, joining a Pennsylvania congregation, say they have found real meaning in their conversion experience through a study of this material.

A large church in Ohio has ordered a large quantity to use as a refresher course for the whole congregation.

The word most reoccurring with reference to the books was "flexibility." The material is adaptable to many situations and needs.

Those present at the Church Center workshop were: Arnold Cressman, secretary for Christian education, Mennonite Church; J. J. Hostetler, associate secretary for Christian education, MC; Paul M. Lederach, director of the Congregational Literature Division, Mennonite Publishing House; and David Cressman, marketing manager of the Congregational Literature Division, MPH.

Others in attendance as members of the Commission for Christian Education, Council, and Reference Committee for the new membership material, or as invited staff and guests were: John K. Brenneman, Gerald Studer, Eby Hershey, Noah Hershey, Mark Peachey, Don Nofziger, Vernon Leis, Charles Shenk, Bob Shreiner, Herman Glick, Ernest Martin, Harold Lehman, Art Smoker, Ed Stoltzfus, Wayne North, and David E. Hostetler.

Workshops were held at the following places: Sept. 10, Warden Woods Mennonite Church, Toronto, Ont.; Sept. 11, Poole Mennonite Church, Poole, Ont., and Kalona Mennonite Church, Kalona, Iowa; Sept. 18, Yoder Mennonite Church, Yoder, Kan., and Eastern Mennonite High School, Harrisonburg, Va.; Sept. 19, Warwick River Mennonite Church, Denbigh, Va.

Workshops are planned for the following places: Sept. 25, Franconia Conference (11:40 a.m. — 2:15 p.m.), J. J. Hostetler, David Cressman, Jim Lapp; and Central Mennonite Church, Archbold, Ohio, (2:00 p.m. — 7:00 p.m.), Ernest Martin, Mark Peachey; Oct. 2, Marion Mennonite Church, Chambersburg, Pa. (3:00 p.m. — 8:00 p.m.), Paul M. Lederach, Noah Hershey; and at Bellwood Mennonite Church, Milford, Neb., (10:00 a.m. — 3:30 p.m.), Ed Stoltzfus, Boyd Nelson; Oct. 2, 3, Oregon, Pacific Coast, (time and place to be arranged), Arnold Cressman, J. J. Hostetler; Oct. 8, 9, Rocky Mountain Conference, (time and place to be arranged), Arnold Cressman, J. J. Hostetler; Oct. 15, 16, Allegheny Ministers Meeting (part of program), Gerald Studer, Wayne North; Nov. 6, Illinois (time and place to be arranged), Ed Stoltzfus, J. J. Hostetler; Dec. 4, Neffsville Mennonite

Church, Neffsville, Pa. (time to be announced), David Cressman, J. J. Hostetler. September-October Lancaster Conference plans sessions in each bishop district. Other area workshops are pending.

Freedom in Russia

"Clearly, the Russians have a concept of freedom that is hard for Americans to understand," reported Grant M. Stoltzfus, professor of church history at Eastern Mennonite College after visiting the Soviet Union two weeks this past summer.

The Russians "steadfastly believe that they have a free and democratic society," wrote Stoltzfus in a summary report of his visit.

"They see their personal freedom as the constitutional right to work," continued Stoltzfus. "They are free to secure an education at no personal cost although, of course, they must qualify. They are free to have material security in old age. Women are free to receive the same wages as men in all occupations they enter."

The Soviets are more restrictive with freedoms not related to maintaining economic growth.

Stoltzfus noted that the Lenin Library in Moscow failed to include the New York *Times* among its world newspapers because the *Times'* publishers exercised censorship in deciding what news was "fit to print."

Yet the Soviets explained that their citizens have press freedom — the freedom to buy *Pravda* or *Izvestia* (both official papers) or none at all.

What about Alexander Solzhenitsyn, the Russian author whose writings have been banned by the Kremlin?

One Soviet critic said that Solzhenitsyn "paints everything in only one color — a dark one." The critic added, "He is a competent writer but he has raw and weak art." Solzhenitsyn won the Nobel Prize for literature in 1970.

In matters of religion, the Soviets have tolerance within rigid limits.

There are 5,000 Baptist churches (which embrace other evangelical Christians, including Mennonites and Pentecostals) with more than 500,000 members. The Baptists add approximately 6,000 members annually.

Stoltzfus said that he was not surprised to see "the banning of books, the restriction on art, and the control of news . . . in a state which insists that no sphere of personal life is allowed to stay outside the all-inclusive, totalitarian system."

He added that although the Soviet state has sometimes subdued religion, the flame of faith still burning in Russia reminded him of a statement by an early Russian revolutionary: "Religion is like a nail; the harder you hit it, the deeper it goes into the wood."

MEDA's New Colombia Projects Prosper

Reports from the local committee in charge of Mennonite Economic Development Association (MEDA) projects in Colombia, South America, indicate that the newest MEDA involvement is progressing well.

Of the eleven small projects ranging in value from \$200 to \$1,300, ten are doing very well. In these, a good percentage of the initial funds has been repaid and will be reinvested in other new projects.

A total of \$5,000 was sent to Colombia in May 1971. The Colombia projects are under the MEDA Area Latin America North (ALAN) committee. Peter A. Enns, Dinuba, Calif., heads the MEDA-ALAN subcommittee that takes financial and administrative responsibility for the Colombia projects.

Carlos Romero, chairman of the local MEDA committee in Cali, Colombia, and member of the Mennonite Brethren Church, reported that in several cases, people who have been financially successful in handling their loan from MEDA were also able to increase their giving to, participation in, and support of the ministry in their church.

Refugees Return to Centipede Hill

The meaning of "Tel Arbaeen" is hill of the centipede. "Arbaeen" is forty in Arabic, and refers to the forty legs of the poisonous centipede called *Arbaeeniyeh*. There are also many poisonous scorpions in this area, and these creatures pose some risk for the whole operation.

Tel Arbaeen, in the Ghor Valley of Jordan, is one of the villages bombed by Israeli forces in 1968. It, like many other villages, was abandoned after the bombing. Residents, of whom two thirds are Jordanian and one third Palestinian refugees, are now being encouraged by the Jordanian Ministry of Social Affairs and Labor to return and reconstruct their village.

Eight voluntary agencies, including MCC, are uniting efforts to rebuild this Arab village.

The work of rebuilding the village is arranged so that the voluntary agencies provide wood, steel, cement, and water for the construction. The villagers themselves provide the labor, the mud brick, and bamboo. The local government will also give financial assistance where needed.

Before 1968, there were 900 families in Tel Arbaeen, including 200 refugee families. Now eighty families have returned from Irbid, Amman, refugee camps, Husson, and surrounding areas. Their land had not been cultivated since they left. More than half is again being planted in wheat, fruit, and vegetables.

Graduate Students Face 'So What?'

Participants at the 1971 Mennonite Graduate Student Seminar, Aug. 21-30, considered alternate church models, rediscovered Sunday school songs, and learned how to prime a pump. Held at Brunk's Cabin and Youth Village, two adjacent camp facilities near White Pigeon, Mich., 17 graduate students, five professional, and eight full- and part-time resource persons met for intensive studies of the Bible, theology, Anabaptism, contemporary issues and "the church as counter-culture."



Rap session (far left) Sheldon Burkhalter, Pasadena; Peter Wiebe, Vancouver; John Hess, Toronto; David Newcomer, Buffalo; Allen Howe, Chicago; and Marcus Schmucker, Richmond.

Participants came from Vancouver, Pasadena, Chicago, Toronto, Philadelphia, and intermediate points. John E. Toews, Waterloo, Ont., served as director.

The hand-operated pump in Brunk's Cabin, the sleeping and meeting room facility, became a symbol of the seminar — refreshing, rustic, enriching. Old-new perspectives were evident as the group examined the meaning of history for the community of faith. No "urge to be relevant" characterized the seminar, yet the main-springs of authenticity, honesty, and commitment infused the activities.

An unstructured Sunday evening worship service lasted for four hours. Sharing the meaning of the seminar around a campfire, participants gave voice to a group process, illustrating "the beginning of a feeling of what house church is all about," said Virgil Brenneman, Elkhart, one of the seminar organizers. He also characterized some of the group Sunday school singing as "historic memory," expressing the concept growing out of the whole seminar experience more broadly as "a rediscovery of the essence of our Anabaptist heritage."

In the concentrated ten days new approaches to being the community of faith were explored and experienced. Some for the first time recognized the Mennonite and Brethren (among others) churches in the free church, apolitical tradition. Being the community of faith today demands honesty and care in facing the complex challenges in a world tortured by a crisis of the human spirit. Feeling concerned that an offering

for Pakistani refugee aid could appear to be just a proxy response, the group nevertheless wanted to "do something concrete" said Lucy Allebach, Bemidji State College, who suggested the idea. The \$564 contribution was channeled through Mennonite Central Committee.

John W. Miller, Waterloo, led four of the evening sessions on "The Church as a Counter-Culture." He identified Jesus as the Source of wisdom or "tremendous clarity" around which persons can mobilize. Through a cadre of specially trained Believers, he sees the church "incarnating itself in small groups of people who seek to live in the coming age."

Bible studies, led by Millard Lind (Goshen), and Toews, presented the theme, "The People of God," based on a study of Amos, and on the formation, internal operation, and function of the new community. "The kingdom reign stands for the government authority or the power of the king; it does not refer to spatial territory," Toews said. "The reign of God is always in the process of being achieved."

Anabaptist studies, around which most of the seminar jelled, led by Walter Klaassen, Waterloo, theological studies led by John H. Yoder, Elkhart, and contemporary world studies, led by John A. Lapp, Akron, Pa., constituted most of the remaining formal input of the seminar. Mrs. Mary Ellen Meyer, Goshen, led the group in a discussion of "Women's Role in the Church," and Marlin Jeschke, Goshen, led a discussion on "The Christian Faith and Other Religions."



John W. Miller, Waterloo, Ont., leads evening session.

The student service committees of the General Conference Mennonite and Mennonite churches sponsored the seminar. — John Bender.

"It's About Time"

This is the title of the lead off program for the 1971-72 season at the M. T. Brackbill Planetarium on the Eastern Mennonite College campus.

The 45-minute presentation will be presented Saturdays and Sundays at 2:30 p.m. in October in the Science Center.

The program's producer, Robert C. Lehman, professor of physical science, will demonstrate how time is measured or de-

termined and who does it. Various time-keeping methods and devices will be discussed and demonstrated.

"Constellations prominent in the sky during autumn will be pictured and pointed out as a special feature for those interested in learning to identify them," Lehman said.

The D. R. Hostetter Museum of Natural History, in the same building, will be open to the public from 2:00 — 4:00 p.m. each Saturday and Sunday.

Associated Seminaries Enrollment Increases

The combined enrollment of the Associated Mennonite Biblical Seminaries shows an increase of 15 percent over enrollment figures at this same time last year, it has been announced here by Weyburn W. Groff, Registrar.

Total enrollment for both seminaries, Goshen Biblical Seminary and Mennonite Biblical Seminary, is 92, with each seminary claiming exactly half of that figure. Of this total enrollment, 65 persons are enrolled full time.

Part of the increase is shown in the larger proportion of women students this year. There are eleven women enrolled, five of these full time.

This year two persons are enrolled in the seminaries' Congregationally Supervised Pastoral Education program and will be serving in the Valleyview Mennonite Church in London, Ont., for the entire year.

As has been the case for several years, close to one half of the student body comes from Canada. The majority of the remaining students come from Midwestern United States, with the states of Ohio, Indiana, Michigan, and Kansas represented prominently.

There are three international students, representing Indonesia, Japan, and Spain. Several students are missionaries returned from service in Japan, France, and Puerto Rico.

Freshmen Welcomed at GC Activities

First to welcome the freshmen at Goshen College's convocation for them and their fathers and mothers on Sept. 4 was Dr. J. Lawrence Burkholder, the college's new president.

Also on hand to greet them in three-minute speeches were Ralph Schenk, mayor of Goshen; John H. Mosemann, pastor of the College Mennonite Church; and Reuben Savanick, college junior and president of the college's Community Government.

Burkholder said, "College and university campuses during the past five years have been somber places. But I hope that education at Goshen will be an enjoyable experience."

"Students who enjoy their education are most likely to profit by it, and they will find it productive and fruitful."

Burkholder noted that a large part of any student's education may grow out of his efforts to help the college reach its objectives. He said, "Christian higher education is in a period of change and needs a new sense of direction. I invite you to take part in the search for new concepts and to share in the responsibility for building new programs."

Christmas Bundle Emphasis Shifting

The Mennonite Central Committee's emphasis on material goods sent overseas has been strong and continues to be important. However, there has been a leveling off, or deceleration in the total material aid program. This change is also evidenced in the Christmas Bundle program. This year John Hostetler, MCC Material Aid director, reported 50,000 bundles were received as compared with 57,000 last year.

Of the 50,000 received this year, 20,000 are already en route to India for distribution among the East Pakistani refugees. Others are on the way to Bolivia, Jordan, and Haiti.

"A greater emphasis is to be placed on cash giving," explained Hostetler, "to purchase material aid goods closer to the location of the need, and also to support longer-term development programs among the people." An example of the changing method of operation is MCC's present response to the Pakistani refugees' needs, including shelter. Cash gifts are being used to buy tarps in India where the refugees are. The tarps are bought quickly, and within a matter of several days are put to use to protect people from the rain. The expenditure of cash in India is also good for the local economy.

However, this does not mean that there is no more need for Christmas bundles.

Brook Lane Completes Summer Clinical Education

The first summer quarter of Brook Lane's Clinical Pastoral Education (CPE) closed on Aug. 20, with six seminary students and ministers enrolled. The program extends the clinical approach to the parish and it is hoped that the new model being developed here will make CPE more compatible and applicable to parish experience rather than to train institutional chaplains.

Three of the men were assigned to the nursing department at Brook Lane, Hagerstown, Md., where they worked with psychiatric aides and nurses in direct contact with patients. The three other men were each assigned to a nearby parish, where they experienced the full range of active parish life. They also spent four hours a week at

TAP Orientation

The tenth annual Mennonite Central Committee's Teachers Abroad Program orientation took place July 30—August 13, at Akron, Pa. The fifty-four TAP-ers in this group join 370 others now in service, or who have served in the program since 1961. Collectively, they have put in over 900 years of service in ten African countries.

Early in the program, most teachers were placed in East and Central Africa. Now, however, the East African countries are not requesting as many expatriate teachers, and more TAP-ers are going to southern African countries. This is the first year MCC has placed TAP-ers in Swaziland. Others went to Algeria, Botswana, Congo, Malawi, Nigeria, Sierra Leone, Somalia, and Zambia.

As we move into the '70s, the demand is increasing for English, science, and math, rather than social science teachers. It is clear that TAP-ers will be in demand for several years, assuming political situations remain such that expatriates are allowed to enter African countries.

Arab Attorney Receives Award

Fouad Atalla, an Arab attorney and longtime personal friend and legal adviser of Mennonite Central Committee's workers in Jordan, was recently given the World Lawyer Award by the World Peace Through Law Center at Belgrade, Yugoslavia.

Currently living in Amman, Atalla has been close to the work of the Mennonite Central Committee in Jordan, where he and his wife have provided warm and friendly Christian fellowship to MCC workers during the past 17 years.

In 1969, he visited MCC headquarters in Akron, Pa., where he spoke on the Middle East situation from a Christian Arab's point of view.

Western Maryland Hospital.

In the seminars the entire group had the benefit of contact with the Brook Lane staff. Topics included "Sociological Dimensions to Mental Illness," "Marriage and Family Therapy," "Meaning and Use of Transference in Treatment," and "Dynamics of Aggression." Some sessions were conducted by the psychiatrist as case seminars, and there were several psychodrama group experiences.

The CPE program (including the training sessions) was under the supervision of Jack Stearns, Acting Chaplain Supervisor. Brook Lane Psychiatric Center has been accredited by ACPE and will continue to offer other courses throughout the year.

Hernandez Visits Mennonite Broadcasts

Lester T. Hershey of Aibonito, Puerto Rico, coordinator of total Spanish broadcasting for Mennonite Broadcasts, and Armando Hernandez of Bogota, Colombia, chairman of the JAALAM Board (an advisory board for Latin-American broadcasting) will arrive in the States the week of Sept. 20 to take part in a meeting of Mennonite Broadcasts' Board of Trustees.

As chairman of JAALAM, Armando will be here to negotiate a new pattern of administration for Latin-American broadcasting that will tie into local churches. Lester will serve as interpreter for him.

The Commission on Overseas Mission of the General Conference Mennonite Church has invited Armando to remain in the United States for a period of three weeks, following the MBI Board meeting Sept. 24 and 25.

Armando, an outstanding Latin-American church leader and pastor of a General Conference Mennonite Church in Colombia, has accepted the invitation and will visit Mennonite churches and institutions throughout the States. He will climax his trip with a visit in the Newton area, and after consultation there, will return home on Oct. 24.

Paxmen Build French Houses: Canadian Wood

Paxmen Art Neuenschwander, Kidron, Ohio; Edward Rupp, Wauseon, Ohio; and James Toews, Fresno, Calif., were at work in July building five houses with imported Canadian wood for residences at Hautefeuille, a sheltered workshop for retarded boys, France.

Robert Witmer, Mennonite Board of Missions worker in France, had learned of a Canadian and French building company that had imported lumber to France for 150 residential houses to be built outside of Paris. When Witmer inquired, he was pleasantly surprised to learn that the company had just completed their project, and was seeking to liquidate their stock of wood. He immediately contracted to buy materials for five houses for the Hautefeuille boys' home.

When the Witmers left France on furlough, Paxman Neuenschwander assumed responsibility for the project. He is working with a French Mennonite who is on the Board of Directors of Hautefeuille.

Neuenschwander reported that they planned to be digging foundations for the first house in mid-September. They are assembling the trusses north of Paris, and will move all the materials to Hautefeuille when this is completed. The houses will be used for office space and residence for staff of the home.

At Hautefeuille, retarded boys, who would otherwise have little positive effect on society or satisfaction in accomplishment, earn to work at their own pace in piece-

meal jobs, such as the assembly of zippers or notebooks. They learn to know friends, they earn a paycheck, and become involved in the French social service system.

ties. About 31,000 people have been fed since March, when drought conditions caused severe food shortage there.

A cablegram received from H. S. Martin, Ludhiana, India, on Aug. 28 reported that Blanche Sell had surgery on Aug. 27 and that no malignancy was revealed. She was making satisfactory progress after surgery.

Arlin Yoder, Sao Carlos, Brazil, August 10: "Just this weekend a very significant baptism is planned in our church. Three teenage boys, the parents of six children, our own boy, and the son of the family that was baptized when we began. It is our second church anniversary date. . . . As September comes we are launching a new daily 5-minute format of Heart to Heart on *Radio Prograsso de Sao Carlos*. The Spirit of God moves men. We are securing time at a gift price on the best radio station in two, five minutes daily—Monday through Saturday—between 7:00 a.m. and 9:00 p.m. The exact five-minute span is to be determined in the next two weeks."

Ralph Buckwalter, Asahigawa, Japan, August 12: "The Hokkaido church is making preparation to send one delegate to the Asia Mennonite Conference in India. . . . Pastor Mori of Kushiro has been chosen as the delegate. He expects to leave Kushiro on October 7 and return the 30th. This will allow enough time to attend the conference sessions and to participate in visiting the brotherhoods in Indonesia and Taiwan as well as making stops in Bangkok and Singapore."

The secular and religious press are covering the tragic East Pakistan relief needs. Mennonite Central Committee has announced approval of a \$200,000 Pakistani relief effort. Less well-known perhaps are the means by which members of the Mennonite Church can contribute. All special contributions for Mennonite Central Committee Pakistan relief can be given through regular mission channels of the Mennonite Church—through congregational offerings for this purpose, through special contributions routed through congregational or district mission treasurers, or sent directly to Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, and designated for Pakistan Relief.

Mennonite Central Committee's Material Aid Department sent a shipment of 36 tons of bedding and used clothing to Egypt the last week of August. This is the first time in 26 years that MCC has sent material aid goods to Egypt. This shipment included 33 tons of used clothing and three tons of quilts and comforters. Goods for this shipment were supplied by the North Newton, Kitchener, and Ephrata Material Aid centers. The clothing and bedding was sent to Egypt as a result of a recommendation by Urbane Peachey, MCC director for Jordan,

FIELD NOTES

John T. N. Litwiller, 43, died Friday, Sept. 3, in Buenos Aires, Argentina, of complications arising during a leg operation. He had been serving as president of Union Theological Seminary and the Graduate Institute of Theological Studies in that city. The Litwillers' two sons, who are studying at Wooster College, Wooster, Ohio, flew to Buenos Aires the next day, accompanied by their grandfather, Nelson Litwiller, and Mrs. Paul Kauffman. A memorial service was planned and conducted by John H. Mosemann at Goshen College Mennonite Church, with Mario Bustos, Lawrence Burkholder, Jim Kratz, and John Howard Yoder speaking. A memorial service was also held at the Church Center, Riverside Drive, New York, where John had worked for a year.

Prairie View Mental Health Center, Newton, Kan., announces "open house" for its recreation center and other area activities for Sept. 26, 1971, 1:30 to 4:00 p.m.

Sculpture by Ralph Holdeman can be seen at the Art Gallery, Good Library, Goshen College Library through Sunday, Sept. 26. The School Health Conference, slated for Sept. 23 will zero in on "Human Relations and Mental Health: A National Problem." Chester Raber, director of education, Oaklawn Center, and Eldon Lundquist, Indiana State Senator, are among the speakers.

Ray Sala, associate director of college relations at Goshen College since 1961, has resigned his position to accept a post with a recreational vehicle manufacturer in Goshen. Under former president Paul Miner, Sala launched the counselors and pastors program and built it to a level of some 620 persons to interpret congregational and church suggestions and concerns to college, and college matters to church. Sala's resignation became effective Sept. 8.

Eastern Mennonite High School registered 233 students on the opening day of its 1971-72 term. With its twenty-five teachers this provides a better than one-to-ten teacher-pupil ratio. The eighty-seven member senior class is the largest graduating class in the school's history. This is an 11 percent increase as compared to the 1971 class.

Said and Lydia Samatar, who gave leadership to Eastern Board's program at Chisimaio, Somalia, for the past year have

now enrolled at Goshen College.

J. Merle Herr, pastor of Pleasant Valley congregation, Bath, N.Y., reports plans to establish a day care program in the church building. The congregation has a present membership of fifty-one, with five in the class for believers.

The Monterey Mennonite Church, Leola, Pa., is planning a twenty-fifth anniversary observance on Sunday, Oct. 3. Former Pastor Glenn Esh, Columbus, Ohio, and other former and present members will share in the morning and afternoon meetings. All friends and members through the years are urged to attend.

Special meetings: Duane Gingerich, Youngstown, Ohio, at Bethel, Wayland, Iowa, Oct. 6-10. John Drescher, Scottsdale, Pa., at Roselawn, Elkhart, Ind., Oct. 10-12. Chester Slagell, Weatherford, Okla., at Mt. Zion, Versailles, Mo., Oct. 11-17. Don Yoder, Phoenix, Ariz., at Emmanuel, La Junta, Colo., Oct. 27-31.

New members by baptism: four by baptism and one by confession of faith at Levittown, Pa.; one at Arthur, Ill.

Change of address: Walter Smeltzer from Lima, Ohio, to Box 101, Manson, Iowa 50563. Phone: 712 469-2535. Elmer Borntrager from Bloomfield, Mont., to 3415 East Willetta, Phoenix, Ariz. 85008. Mark Rohrer from Kennedyville, Md., to 207 E. Jackson St., Millersburg, Ohio 44654. Erma Grove, P.O. Box 6484, Accra, Ghana. George G. Weber from Philadelphia, Pa., to 143A Pine Street, Tamaqua, Pa. 18252.

Melvin Gingerich's new address is 6135 Germantown Ave., Philadelphia, Pa. 19144. He began a nine-month period of service, Sept. 8, to set up a Mennonite Information Center, Library, and Witness Center, at the Germantown Mennonite Church.

Mennonite Disaster Services crews from Lancaster County and Eastern Pennsylvania went to Bound Brook and Manville, N.J., Friday, Sept. 3, to clean up after the flash flood damages from Hurricane Doria. About 600 families suffered losses in these two towns with populations of 12,000 each.

There are still 4,800 people attending daily the six remaining soup kitchens in the Garissa District of north east Kenya, reported Hershey Leaman, Mennonite Central Committee representative, and mission worker in Kenya with Eastern Mennonite Board of Missions and Chari-

after a trip to Egypt. The goods will be distributed primarily to displaced persons of the June 1967 war.

Thirty-fifth Annual Indiana Mennonite Women's Missionary Rally will be held at Shore Mennonite Church, Shipshewana, Ind., on Oct. 14.

Harold Davenport, former assistant pastor at the Seventh Avenue Mennonite Church, New York City, has returned to that congregation as full-time pastor after a year of study at Eastern Mennonite Seminary, Harrisonburg, Va. Davenport will be working in a copastor relationship with Richard Pannell at the Seventh Avenue congregation, the two men dividing responsibilities. Davenport will contact homes involved in the Head Start program and concentrate on nurture of the congregation. Pannell will work with the school-age youth and give general leadership.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Charles, Floyd and Janice (Spencer), Lancaster, Pa., first child, Audrene Yvonne, July 10, 1971.

Cressman, Stanley and Vera (Snyder), Guernsey, Sask., fifth child, second daughter, Janice Lynelle, born June 30, 1971; received for adoption Aug. 25, 1971.

Detwiler, Lowell and Bonnie (Stanley), Pequea, Pa., third child, second daughter, Nancy Jean, born Sept. 6, 1970; received for adoption June 25, 1971.

Drudge, Ken and Carol (Schlegel), Red Bay, Labrador, first child, Keldon Wayne, August 11, 1971.

Gehman, James Kulp and Sandra (Rohrer), Goodells, Mich., a daughter, Jennifer Laurel, May 4, 1971.

Helmut, Jerry and Carolyn (Gingerich), Wakarusa, Ind., second daughter, Sheila Renee, Aug. 10, 1971.

High, Raymond N. and Anita (Kauffman), Lititz, Pa., first child, Bryan Ray, July 29, 1971.

Hilty, Lowell and Judy (Troyer), Marshallville, Ohio, first child, Kirk Lamar, June 30, 1971.

Hostetler, David and Betty (Lehman), Hollsopple, Pa., first child, Jeremy David, June 24, 1971.

Kauffman, Charles and Jennie (Morningstar), Millersburg, Ind., second child, first daughter, Tonya Lou, Aug. 16, 1971.

Kinkad, James and LaVern (Eash), Johnstown, Pa., first child, Beth Ann, June 20, 1971.

Martin, Clyde W. and Doris (Kreider), Lititz, Pa., third child, second son, Gregory Lee, August 16, 1971.

Martin, Wilmer and Janet (Ranck), Tavistock, Ont., second child, first son, Alan Scott, Aug. 11, 1971.

Nafziger, Roger and Karen (Roth), Pettitsville, Ohio, first child, Shawn Ryan, July 31, 1971.

Oberholtzer, Sam and Malinda (Zeiset), Ephrata, Pa., first child, Michael James, July 7, 1971.

Roth, Lowell and Betty (Schelling), Archbold, Ohio, fifth child, third son, Reed Troy, Aug. 15, 1971.

Solanki, Daniel and Kala, Hyattsville, Md., first child, Maneesha, Aug. 9, 1971.

Weaver, Alvin and Donna (Gerber), Millersburg, Ohio, third child, second daughter, Cindy Marie, Aug. 24, 1971.

Yoder, Carroll and Nancy (Myers), Harrisonburg, Va., a son, Eric David, Aug. 21, 1971.

Yoder, Paul R., Jr., and Carol (Detwiler), Salisbury, Md., a daughter, Liesel Tara, born Apr. 11, 1970; received for adoption Aug. 2, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bowman — Gingerich. — Bernard Dewitt Bowman, Harrisonburg, Va., Zion Hill cong., and Carol Sue Gingerich, Kalona, Iowa, Pleasant Valley cong., by Robert K. Yoder, Aug. 28, 1971.

Brandt — Domback. — Elvin Ray Brandt, Mannheim, Pa., Gantz cong., and Lorraine S. Domback, Lancaster, Pa., North End cong., by James M. Shank, Aug. 21, 1971.

Brenneman — Wyse. — James Brenneman, Kalona, Iowa, Lower Deer Creek cong., and Rebecca Wyse, Mt. Pleasant, Iowa, Pleasant View cong., by Glen A. Richard, Aug. 14, 1971.

Brunk — Thiessen. — Larry Brunk, Inman, Kan., West Liberty cong., and Dorothy Thiessen, Inman, Kan., Mennonite Brethren Church, by E. C. Ollenberger and Ed Birkey, Aug. 14, 1971.

Burkholder — Good. — Alvin Burkholder, Ephrata, Pa., and Charlotte Good, Blue Ball, Pa., Monterey cong., July 26, 1971.

Fielitz — Hofstetter. — Jon Fielitz, Stryker, Ohio, Lockport cong., and Carol Hofstetter, Dalton, Ohio, Kidron cong., by Bill Detweiler, Aug. 14, 1971.

Hofstetter — Pankratz. — Don Hofstetter, Kidron, Ohio, Kidron cong., and Carol Pankratz, Mountain Lake, Minn., Bethel cong., by Donald Kaufman, Aug. 7, 1971.

Hollinger — Landis. — Clyde M. Hollinger, York, Pa., Manchester cong., and Elaine D. Landis, Lancaster, Pa., East Petersburg cong., by H. Raymond Charles, Aug. 28, 1971.

Johnson — Gerig. — Dennis Johnson, Belvedere, S.C., and Byrdene Gerig, Wayland, Iowa, Sugar Creek cong., by Vernon S. Gerig, father of the bride, Aug. 17, 1971.

Kandel — Lambright. — Keith Kandel, Millersburg, Ohio, Martins Creek cong., and Frieda Lambright, Millersburg, Ohio, Salem cong., by Richard Ross assisted by Roman Stutzman, May 29, 1971.

King — Wiens. — Wendell Roy King and Esther Wiens, both of the Lebanon Mennonite Church, Lebanon, Ore., by Donald King, father of the groom, Aug. 14, 1971.

Meyer — Kaufman. — Robert Meyer, Wayland, Iowa, Sugar Creek cong., and Karen Kaufman, Wooster, Ohio, Wooster cong., by Bill Detweiler, Aug. 21, 1971.

Miller — Christner. — Dale Lamar Miller, Shipshewana, Ind., Marion cong., and Janet Ann Christner, Phoenix, Ariz., Sunnyslope cong., by Melvin L. Ruth, Aug. 24, 1971.

Miller — Miller. — James Miller and Betty Jean Miller, both of Cuba Conservative Mennonite cong., Fort Wayne, Ind., by John Yoder, Aug. 21, 1971.

Neuenschwander — Wengerd. — Arthur Neuenschwander, Dalton, Ohio, Kidron cong., and Debi Wengerd, Orrville, Ohio, Brethren in Christ Church, by Bill Detweiler, Aug. 28, 1971.

Sauder — Nofziger. — James Sauder, Wauseon, Ohio, Central cong., and Mona Nofziger, Kalamazoo, Mich., West Clinton cong., by Charles H. Gautsche, Aug. 22, 1971.

Schwartz — Hunsberger. — James Schwartz, Colon, Mich., Locust Grove cong., and Gloria Hunsberger, Goshen, Ind., Tri-Lakes Chapel, by Paul Hunsberger and Dean Brubaker, Aug. 28, 1971.

Smith — Bowman. — Edward Smith, Lancaster, Pa., Catholic Church, and Jarie Bowman, New

Holland, Pa., Monterey cong., by Ross L. Noffsinger, July 17, 1971.

Steiner — Kliewer. — Charles Steiner, Goshen, Ind., Waterford cong., and Cheryl Kliewer, Mountain Lake, Minn., Bethel cong., by Elno Steiner, father of the groom, Aug. 21, 1971.

Wenger — Schoch. — Samuel G. Wenger, Wayland, Iowa, and Elaine C. Schoch, Bath, N.Y., by J. Merle Herr, Aug. 14, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Adams, Homer J., son of Chester and Carrie (Moist) Adams, was born at Mattawana, Pa., Jan. 23, 1915; died of heart trouble at the Lewistown, Pa., Hospital, Sept. 1, 1971; aged 56 y. 7 m. 7 d. He was married to Ruth Park Palm, who survives. Also surviving are his mother, 2 sons (Donald and Terry), 2 stepsons (Dewayne and Harold Palm), 3 stepdaughters (Mrs. Elsie Ripple, Patricia Palm, and Mrs. Wanda Miller), 2 grandchildren, 4 brothers (John, Miles, Melvin, and Richard), and 6 sisters (Mrs. Mary Settle, Blanche Adams, Grace Adams, Mrs. Sue Heimbaugh, Mrs. Florence Weaver, and Mrs. Charlotte Fisher). He was a member of the Mattawana Mennonite Church. Funeral services were held at the Booth Funeral Home Sept. 3, in charge of Newton Yoder; interment in Hertzler Cemetery.

Bechtel, Jacob L., son of Elias N. and Annie T. Bechtel, was born in Montgomery Co., Pa., Dec. 25, 1912; died on Aug. 2, 1971; aged 58 y. 7 m. 8 d. On Sept. 26, 1936, he was married to Verna A. Kulp, who survives. Also surviving are 2 children (Richard and Evelyn — Mrs. Ivan Moyer), 4 grandchildren, and one brother (Titus L.). He was a member of the Towamencin Church, where funeral services were held, in charge of Ellis Mack and John Freed.

Cressman, Curtis C., son of Ezra and Louisa (Shantz) Cressman, was born near New Hamburg, Ont., May 31, 1894; died at Kitchener-Waterloo Hospital, after a brief illness, Aug. 25, 1971; aged 77 y. 2 m. 25 d. On Jan. 15, 1919, he was married to Amanda Ethel Byler, who preceded him in death Aug. 11, 1956. In Oct. 1957 he was married to Clarice Stager Cressman. She preceded him in death Nov. 13, 1969. Surviving are one son (Howard), 2 daughters (Lillian — Mrs. Gordon Bean and Elsie Cressman), 3 stepchildren (Lester and Irwin Cressman and Vera — Mrs. Michael Miller), 24 grandchildren, and 2 great-grandchildren. One daughter (Mrs. Ruth Strubhar in 1955), a son and daughter in infancy, and 2 brothers preceded him in death. He was ordained to the ministry to serve the Biehn Mennonite Church. On Oct. 26, 1947, he was ordained to the office of bishop. Since 1959 he had served the New Hamburg Conservative Mennonite Church. A memorial service was held at the New Hamburg Church Aug. 27, in charge of Earl Koch and Elmer Grove; interment in Biehn Mennonite Church Cemetery.

Deiter, W. Clair, son of Jacob and Barbara Deiter, died at his home at Lancaster, Pa., Aug. 25, 1971; aged 72 y. He is survived by his wife Anna E. (Herr) Deiter, 2 sons (Stanley H. and Glenn H.), 6 grandchildren, 2 great-grandchildren, one brother (Clyde), and one sister (Mary — Mrs. Claude Hart). He was a member of the Willow Street Mennonite Church, where funeral services were held Aug. 28, in charge of Clayton Keener, John Brenneman, and Emory Herr; interment in Willow Street Mennonite Cemetery.

Geiser, Leeman J., son of Peter F. and Lydia (Steiner) Geiser, was born near Kidron, Ohio, Oct. 18, 1913; died as a result of a heart condition while in preparation for surgery, at the

Wooster Community Hospital, May 3, 1971; aged 57 y. 6 m. 15 d. On Sept. 5, 1937, he was married to Dorothy Odenkirk, who survives. Also surviving are 5 children (Kenneth, Gerald, Marcella—Mrs. Harleigh G. Marsh, Wilbur, and Beverly), 7 grandchildren, 4 brothers (Allen P., Lester P., Tillman P., and Melvin P. Geiser), and one sister (Pearl—Mrs. Ezra Lehman). One sister died in infancy. He was a member of the Kidron Mennonite Church, where funeral services were held May 6, in charge of Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher; interment in the church cemetery.

Herr, Maude, daughter of William B. and Elizabeth (Lefever) Gontner, was born in Lancaster, Pa., in 1887; died in Pittsburgh, Pa., Aug. 30, 1971. She was married to Edwin Clark Herr, who preceded her in death. Surviving are 2 daughters (Mary Jane—Mrs. Robert C. Haines, and Marian—Mrs. Arvid Ek), 6 grandchildren, and one sister (Florence Gontner). She was a member of the Landis Valley Mennonite Church. Funeral services were held at the Snyder Funeral Home, Lancaster, Pa., in charge of Melvin H. Lauver; interment in Willow Street Mennonite Cemetery.

Martin, Abram H., son of John W. and Amanda (Horst) Martin, was born near Hagerstown, Md., Nov. 24, 1881; died at his home at Maugansville, Md., Aug. 19, 1971; aged 87 y. 9 m. 25 d. On Nov. 24, 1909, he was married to Susie B. Horst, who preceded him in death, Oct. 17, 1952. On June 28, 1955, he was married to Martha Strite, who survives. Also surviving are 7 sons and 2 daughters (Norman, Clyde, Raymond, Mable—Mrs. Irvin Horst, Edna—Mrs. Harvey Kuhns, Roy, John, Russell, and Lloyd), 47 grandchildren, 53 great-grandchildren, 3 sisters (Mrs. Mary H. Martin, Mrs. David Frey, and Mrs. Clarence Martin). He was a member

of Salem Ridge Mennonite Church, where funeral services were held Aug. 21, in charge of J. Irvin Lehman and Abram Baer; interment in the Reiffs Cemetery.

Martin, Florence, died at a nursing home in Mayerthorpe, Alta., June 7, 1971; aged 84 years. On Mar. 28, 1948, she was married to Irvin Martin, who survives. Also surviving are the following children and step children (Florence—Mrs. Jack Broadstock), Norman Barrett, Madge—Mrs. Alf Broadstock), Kate—Mrs. Gordon Muir, Mildred—Mrs. Tom Langs, Agnes—Mrs. Gail Phillips, Sanford, and Arthur). A daughter, Eva, preceded her in death. She was a member of the Edson Mennonite Church, where funeral services were held June 11, in charge of Paul Showalter, Linford Hackman, Stanley Shantz, and John Stauffer; interment in Glenwood Cemetery, Edson, Alta.

Martin, Tracy Marie, daughter of Richard and Rose (Koehler) Martin, was stillborn at Valparaiso, Ind., July 17, 1971. Surviving besides her parents is one brother (Douglas). Grave-side services were held at the Hopewell Mennonite Church Cemetery July 18, in charge of Samuel S. Miller and John F. Murray.

Miller, Stacey Renee, daughter of David A. and Doris (Geiser) Miller, was born at Massillon, Ohio, July 28, 1971; died suddenly at her home at Orrville, Ohio, of an enlarged heart condition, Aug. 27, 1971; aged 1 m. Surviving in addition to her parents are one brother (Rodney), maternal grandparents (Allen and Orpha Geiser), paternal grandmother (Mrs. Aden J. C. Miller), and great-grandparents (Mr. and Mrs. Enos Yoder). A memorial service was held in the Kidron Mennonite Church Aug. 29, in charge of Bill Detweiler; interment in the church cemetery.

Nafziger, Clarence, son of Simon and Katie (Short) Nafziger, was born in German Twp., Ohio,

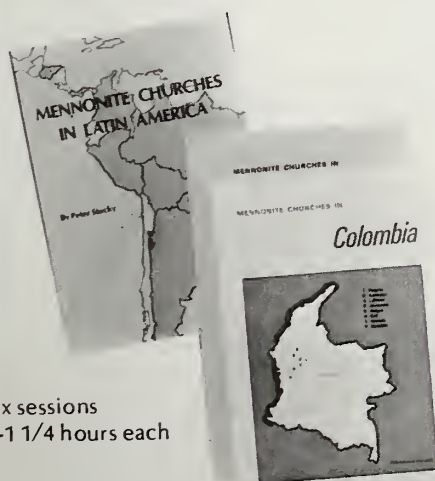
Oct. 16, 1892; died at Detwiler Hospital, Wauseon, Ohio, Sept. 1, 1971; aged 78 y. 10 m. 16 d. On Dec. 20, 1922, he was married to Sarah Neuhauser Thimlar, who died in 1954. On Dec. 25, 1959, he was married to Irene Grieser, who survives. Also surviving are one daughter (Violet Thimlar—Mrs. Glen Roth, 2 sons (Robert W. and Marvin L.), 10 grandchildren, 5 great-grandchildren, and one sister (Emma Nafziger). He was a member of the Lockport Mennonite Church. Funeral services were held at the Central Mennonite Church Sept. 4, in charge of Charles H. Gautsche and Walter Stuckey; interment in Lockport Cemetery.

Nafziger, Mary Catherine, daughter of Simon C. and Mary (Erb) Gerig, was born in Albany, Ore., May 15, 1910; died at the Mercy Hospital, Iowa City, Iowa, July 20, 1971; aged 61 y. 2 m. 5 d. On Mar. 29, 1948, she was married to Chris Nafziger, who survives. Also surviving are 2 sons (Gerald and Gary), 3 daughters (Mrs. Gilbert Cardinal, Nadine, and Carol), 3 grandchildren, 3 sisters (Mrs. Sam Eicher, Mrs. Elmer Boshart, and Mrs. Glenn Yoder). She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held July 23, in charge of Dean Swartzendruber and Robert K. Yoder; interment in Gingerich Cemetery, Kalona, Iowa.

Shetler, Jesse Ray, son of John J. and Eliza Jane (Kemp) Shetler, was born near Kalona, Iowa, Nov. 14, 1895; died at his home after a lengthy illness, Aug. 19, 1971; aged 75 y. 9 m. 5 d. On Oct. 7, 1923, he was married to Anna Hershberger, who survives. Also surviving are 11 children (Paul, John, Harley, Alta—Mrs. Raymond Yutzy, Dennis, Lena—Mrs. Vernon Miller, Albert, Mary Jane—Mrs. Edwin D. Miller, Clara, Ruth Ann, and Philip), 40 grandchildren, one brother (John F.), 2 sisters (El-

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Eastern Mennonite Board of Missions, Salunga, PA 17538
Faith and Life Library, Box 430, Rosthern, Saskatchewan
Mennonite Brethren Missions/Services, 315 South Lincoln, Hillsboro, KS 67063
Mennonite Central Committee, Akron, PA 17501
MCC (Canada), 201-1483 Pembina Highway, Winnipeg 19, Manitoba
Provident Bookstore, Box 334, Kitchener, Ontario

la — Mrs. A. J. Beachy and Mary — Mrs. Emory B. Miller). He was preceded in death by a son (Ellis Dale) and one sister (Lydia). He was a member of the Upper Deer Creek Conservative Mennonite Church.

Short, Brent Alan, son of Terry and Margaret (Jimenez) Short, was born at Wauseon, Ohio, Aug. 23, 1971; died of hyaline membrane disease at Detwiler Hospital, Wauseon, Ohio, Aug. 25, 1971; aged 2 d. Surviving besides his parents is one brother (Michael Lyn). Funeral services were held at the Short Funeral Home, Archbold, Ohio, Aug. 26, in charge of Ellis B. Croyle; interment in Pettisville Cemetery.

Snyder, Amos B., son of Henry G. and Anna (Bomberger) Snyder, was born in Lancaster Co., Pa., Feb. 21, 1883; died July 8, 1971; aged 88 y. 4 m. 17 d. He was married to Amy L. Hershey, who preceded him in death. Surviving are 2 children (Wanda — Mrs. Harold B. Hess and Melvin H.), 4 grandchildren, one brother (Christ B.), and one sister (Mrs. Anna B. Erb). He was a member of the Lititz Mennonite Church, where funeral services were held July 10, in charge of Raymond Bucher and Melvin Lauver; interment in East Petersburg Mennonite Cemetery.

Snyder, Roy, son of Jacob and Hettie Snyder, was born at Bloomingdale, Ont., Dec. 8, 1898; died after a lengthy illness at Milverton, Ont., Aug. 28, 1971; aged 72 y. 8 m. 20 d. He was married to Magdaline Weber, who preceded him in death. Later he was married to Leila Shantz, who also preceded him in death. On Oct. 9, 1943, he was married to Nettie Bechtel, who survives. Also surviving are one son (Lorne), 2 daughters (Adeline — Mrs. Ivan Schiedel, and Lurenda — Mrs. Robert Wyse), 9 grandchildren, 2 brothers (Austin and Oran). He was a member of the Riverdale Mennonite Church, where funeral services were held Aug. 31, in charge of David Jantzi and Menno Zehr; interment in Bloomingdale Cemetery.

Swope, Ira B., son of Emanuel and Maggie (Burkholder) Swope, was born at Harrisonburg, Va., June 23, 1892; died of a heart attack at Sarasota, Fla., Aug. 17, 1971; aged 79 y. 1 m. 25 d. On Dec. 9, 1911, he was married to Emma Pullen, who preceded him in death in 1931. On Dec. 13, 1933, he was married to Selina Jennings, who survives. Also surviving are one daughter (Esther — Mrs. Lester Martin), one son (Earl), 9 grandchildren, 9 great-grandchildren, 7 brothers (John, Emanuel, Herman, Oliver, Joe, Cleo, and Paul), 3 sisters (Mrs. Cleo Steiner, Mrs. Arden Lehman, and Mrs. John Lehman). One son (Ward) preceded him in death. He was a member of the Hopewell Church, Kouts, Ind., where funeral services were held Aug. 21, in charge of Samuel S. Miller and John F. Murray; interment in Graceland Cemetery, Valparaiso, Ind.

Calendar

Churchwide Youth Council, Chicago, Ill., Sept. 24-26.
Allegheny Conference Rally, Spring Cove Junior High School, Roaring Springs, Pa., Sept. 25, 26.
Franconia Conference Session, Franconia, Pa., Sept. 25.
Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.
Rocky Mountain Mennonite Conference, Limon, Colo., Oct. 8, 9.
Germantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Germantown, Pa., Oct. 9.
Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.
The Believers' Church Heritage, a Week of Festival, Goshen College, Goshen, Ind., Oct. 22-31.
Inauguration of J. Lawrence Burkholder, Goshen College, Goshen, Ind., Oct. 30.

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Cover picture by Jan Gleysteen. The Cathedral of Strasbourg with its single finished tower looms high over the old town's steep gables. More tolerant than any other city of its time, Strasbourg became a haven for Anabaptist exiles. Melchior Hoffman, Michael Sattler, Wilhelm Reublin, Pilgram Marpeck, and Hans Denk all spent some time here, and no less than six important Mennonite conferences were held here between 1554 and 1607.

JOHN M. DRESCHER, *Editor*

David E. Hostetler, *News Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, September 28, 1971

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Must Congregations Have Pastors?

By David W. Powell

Does a church without a pastor mean an empty pulpit? Not in Puerto Rico, where three of the fourteen Mennonite congregations do not have pastors. Let's examine these three congregations to see what happens when the pastor leaves.

Botijas — 13 Active Members

Botijas is a rural township isolated geographically from nearby towns. The people are loyal to the community and retain the warm and sincere country hospitality once typical of all Puerto Rico.

Carlos Lugo led the first small Botijas congregation which started after the Voluntary Service unit was established. When he left, VS personnel and leaders from other churches assisted the congregation. At the close of 1969 David Hel-muth, director of the Mennonite Bible Institute in Aibonito, was named counseling pastor. He visits twice each month to preach and to counsel. However, the congregation functions without a pastoral leader.

Because the members decided not to have a church council, most questions about church activities, worship leaders, aiding a needy member, etc., are resolved by the group during a worship service.

Particular persons emerge as lay leaders — such as Mrs. Priscila Rivera, and Mrs. Elba Colon, a high school English teacher. Randy and Sylvia Shelly, the VS personnel, play an important part in the shared leadership. Youth participate constantly by leading the worship, directing the singing, and providing special music.

The members help each other and also respond to community needs. The VS unit works in public health, education, and agricultural projects, and each member feels that he is a vital part of the total Botijas community.

Because the congregation lacks a pastor, church growth has slackened, and some who need strong leadership and pastoral encouragement now attend irregularly. Will the congregation continue if the VS unit leaves? In spite of the ab-



David Powell testing a new lesson prepared for Bible Institute students with Mrs. Ambrosia (Jenny) Encarnacion.

sence of a pastor, a family atmosphere with a strong sense of Christian brotherhood and belonging has emerged.

Palo Hincado — 33 Active Members

In proximity to the town of Barranquitas is the rural community of Palo Hincado. Many of the people work in the town; some have small coffee or tobacco farms.

Ever since the minister left the Palo Hincado congregation in July 1970 for another pastoral assignment, lay leaders have directed the congregation. As Jose Manuel Rosario stated: "... up to now we have succeeded in maintaining the congregation in the battle for the great cause of the Lord. ... We have had many good experiences."

Jose, a high school Spanish teacher working on his master's degree, is a capable lay leader in the Palo Hincado congregation. Israel Hernandez, who teaches at the Mennonite Betania School, helps by teaching the adults and by preaching. Other members are involved in important ways.

Occasionally outside persons come to help the congregation by preaching. As counseling pastor, I visit at least twice each month, sometimes to preach, but more often to

Serving with Mennonite Board of Missions, David W. Powell is a teacher in the Aibonito Bible Institute and secretary for Christian education of Puerto Rico Conference.

encourage and support the group in their activities and decisions.

Because there is no pastor, many members help by leading worship, by directing music, and even by preaching for the first time. Youth have especially responded to the needs. The church has a council, but many decisions are now discussed informally or during the worship service, resulting in a special depth of fellowship and acceptance of each other. However, the lack of a pastor contributes to the absence of aggressive witness and church growth.

Beatriz-Guavate — 11 Active Members

A congregation began in the rural community of Guavate, a short distance from a main road. Later they bought a house on the main road in the Beatriz community and worshiped there because several members had moved nearby. In 1969 the Guavate church started Sunday evening services again in the wake of a spiritual renewal among some of the members.

The group has not had a pastor since 1968. The church council is in charge of the services. Juan Barreto, president, directs in Guavate, and Porfilio Rosado leads in Beatriz. Leaders from the nearby Cayey church occasionally help preach. The worship services are very inspirational; they are not meticulously planned. But when I have worshiped with them, I was impressed by the hearty participation in antiphonal readings, singing (often with guitar accompaniment), and in other group worship — an effective combination of spontaneity and reverence.

The lack of guidance that a good pastor provides contributes to the fact that the church is not growing and that some members seldom attend. The congregation leaves most of the decisions to the council. The congregation's problems could be partly resolved by good pastoral leadership.

At the same time, some members have donated sacrificially of their abilities so that the church may continue. More persons are willing to participate and lead in worship than previously.


The Net Result

The three congregations described have experienced frequent pastoral changes before being left without a pastor. Perhaps this has prepared them for the present situation. Why are they without pastors? They are rural congregations, where the per capita income is below \$500 in the local community. Thus a pastor has difficulty supporting himself and ministering to a congregation; congregations do not have the financial resources to support the pastor; often those with pastoral gifts have abilities or training for jobs which exist only in urban areas.

In these congregations little church growth occurs; in some there are losses. A few members, needing encouragement and strong leadership, now attend irregularly. These situations are partly due to the lack of pastors.

To varying degrees these congregations depend on outside persons to offer encouragement, to be a resource, and to preach. But this does not substitute for a permanent pastor. However, the crisis has stimulated lay leaders to active responsibility. And often the entire membership is involved in making decisions, many times as part of the worship service.

Another benefit is that the fellowship and loyalty of members to a particular group of believers has increased. They are concerned about the problems of others, perhaps because they do not have a pastor to do the caring for them.

If given the choice, would these congregations prefer the leadership of a trained pastor or of capable lay persons from within their group? Certainly they would choose to have a pastor. But as Jose Rosario stated to the Puerto Rico Conference in his report of the Palo Hincado congregation: "It is possible that from our experience we will be spiritually strengthened and more conscious of our Christian responsibilities." 

Since Jesus Came

By Lorie Gooding

He did not end my trouble.
I still must face the day
when all my cares seem double
and rugged is the way.
But then, He makes me braver
than I could ever be.
I do not quail or waver
since Jesus walks with me.

Some days are still as dreary,
some problems just the same,
my heart sometimes as weary
as in days before He came.
But then, He stands beside me,
upholds me tenderly;
and I have Someone to guide me
since Jesus walks with me.

The journey yet before me
may be rough and hard and long,
but His power hovers o'er me,
and His Spirit makes me strong.
So I will keep pressing onward
till His glory I can see,
for my way is ever homeward
since Jesus walks with me.

Stumped on Loving God

By Philip R. Byler

Remember the time you were plowing the south forty when you hit a stump and the plow didn't trip? By the time you found the clutch and stopped the spinning wheels you were the not-so-happy owner of a semicircular mark on your rib cage which resembled the steering wheel. A rather jolting experience if you recall.

That's about the way I felt the other morning when the plow of my mind hung into a thought that jarred me out of my complacent driving seat. It was so unexpected. I had just returned from my wake-up jog and was having my quiet time before breakfast. A bit more refreshed in body, mind, and spirit than usual, I was just praising and loving God for Him and me and people to love and five-minute-after-alarm happiness and wham! that stump!

It suddenly seemed terrible absurd to sit there and tell Jesus that I loved Him, because if I were telling one of my family or friends, I would do more than just say it: I would express my love physically as well, by a great-to-see-ya handshake and a warm smile or an affectionate hug or just silent eyeball communication. You know what I mean? Words alone are just terribly limited sometimes.

There I sat "Hung-up" on that stump, wheels spinning. "But God," I thought, "it's Your fault. I mean, it's great to love You in spirit but if You'd be here physically so we could communicate by touch or sight, we could express our love more meaningfully. Seems like You'd have thought of that long ago.

"Hmmm," I pondered, "we must worship God in spirit. Yes, I enjoy loving God in the Spirit, but if I could just love His body . . . ahh . . . body! . . . Jesus' body! Sure Jesus has a body, the church. 'Now ye are the body of Christ, and members in particular.'" (1 Cor. 12:27). That clutched my spinning wheels and as soon as I got myself together, I backed off the stump and proceeded.

Throughout the morning this idea kept plowing through my mind and as fresh thoughts kept turning up, the field of my understanding got clearer. It was really refreshing to see Mary and Nora and Gilbert and Larry and to realize, "You are a part of Jesus' body. When I love you I am loving Jesus. Not in some far-out abstract way, but actually, physically, tangibly I am expressing love to Jesus' body thereby proving to Him that I love Him. Furthermore, if I refuse to take opportunity to express love to Jesus' body, I am telling Him that I care about as much for Him as the stranger I ignore on the street." That's what Jesus meant when He said, "Inasmuch as ye have

done it unto one of the least of these my brethren, ye have done it unto me."

You know, that frees me entirely from feeling that I have to be nice to people because being nice only when I think I have to for Jesus, is about as cold as hugging somebody I really don't care about. And if I really love God, I'll want to prove it, not have to.

Wow, God! Thanks for jarring me out of that dead furrow. As soon as I get the plowshare straightened, I'll be ready for some fresh dirt and maybe even another stump.

Come and See

(John 1:44-46)

Was Philip a good ambassador for Jesus Christ? Yes and no.

No, because he was a poor theologian. He referred to Jesus as "the son of Joseph." Was he ignorant of the virgin birth?

No, because he didn't have all the other facts straight either. He spoke of "Jesus of Nazareth" rather than of "Jesus of Bethlehem." Thereby he needlessly aroused the prejudice of Nathanael as evidenced by the response, "Can there any good thing come out of Nazareth?"

Yes, because he had had a personal encounter with Jesus and had made a positive response to Him. Personal conviction of truth will of necessity make a strong impact upon others.

Yes, because he didn't argue with Nathanael. He simply invited him to make a personal investigation. After all, few people have been argued into Christianity.

All of us Christians "have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7). Nevertheless, we should do all in our power to get the facts straight, whether in theology or in reference to science, etc. Otherwise we may be making it more difficult for our hearers to see the Savior we are trying to introduce. But at any rate let us be humble enough and wise enough to invite others to seek direct and personal knowledge of Jesus Christ.—Daniel Reinford, Pastor of Skippack Mennonite Church, Skippack, Pa.

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It Was a Good Sermon!

Frequently one hears people say, "It was a good sermon!" The question which naturally follows such a complimentary statement is, "What did the preacher say?" Typical answers to the question are: "Allow me to collect my thoughts," "My mind is quite blank," "I cannot remember anything," "These things have a way of slipping out of one's mind," "He referred to that chapter," or "I remember the theme, but I cannot recall the development." Such comments make one wonder if anybody listens to sermons.

Have you heard about the fellow who was convinced that people never really listen? To demonstrate this, he stood on a street corner, and, in half an hour he had collected fifteen dollars "to aid the widow of the Unknown Soldier."

Listening is very crucial in the process of communication. So much depends on the listener. Sometimes a person fails badly in telling a joke because of the listener. It has been said that the fate of a joke lies not on the tongue of him who tells it, but in the ear of him who hears it. When it is told to a man with a sense of humor, a joke will succeed; a joke will fail when it is told to a humorless person who is unprepared to smile or determined not to be amused.

Not enough attention has been given in the church to the listeners. We train speakers to speak well, but we have been unconcerned about how the listeners hear. The New Testament places considerable emphasis on hearing. For Jesus it was a tragedy when people did not use their faculties. There is pathos in His words, "Having eyes do you not see, and having ears do you not hear" (Mk. 8:18)? "He who has ears to hear, let him hear," is a very important refrain in the Gospels which emphasizes that our power to hear is a responsibility under God. The hearer has power to thwart the gospel, or to welcome it and translate it into action. George A. Buttrick says: "The gospel is partly in the power of the pew."

A few people of our number have sensitive ears, like those of the musician, to catch the undertones and overtones of the truth as it is presented. Many of us have grown deaf to the voice of God. In order to hear God we must close our ears to the raucous sounds of the contemporary voices. A new attentiveness, an attitude of prayer and expectancy will help our hearing. Note-taking and discussion are two of the available hearing aids. To hear well is essential and to accept the truth for ourselves is no small achievement. A certain man often went to hear a great preacher. One of his friends commented and said, "What a terrible responsibility."

It is frustrating to talk to someone who does not seem to be listening to you. No matter what you say he gives you the same response. A good sermon is an invitation to listen and to learn. Shakespeare said, "Friends, Romans, countrymen, lend me your ears." — Vernon Leis in *Ontario Mennonite Evangel*.

The Freedom Christ Gives

Freedom to look at another's possessions and not covet them.
Freedom to look at another man's wife and not lust.
Freedom to receive another's hatred and not want revenge.
Freedom to see another's color and not disparage him.
Freedom to look at another's car and not envy him.
Freedom to look at another's house and not desire it.
Freedom to look at another's position and wish him well.
Freedom to say "no" when the gang's pressure is on.
Freedom to love another in spite of what he does or says.
Freedom to follow the path of duty when the odds are adverse.
Freedom to pray for one who is my enemy.
Freedom to bless those who do me wrong.
Freedom to appreciate another's views without being threatened.
Freedom to trust God for each tomorrow.
Freedom to look at others, yet to accept myself.
Freedom to overcome the fears which prevent obedience to God.
Freedom to give up all for Jesus Christ.

Freedom is release from inner bondage of mind and spirit which allows me to be all God wants me to be. This is the freedom Christ brings, for "if the Son therefore shall make you free, ye shall be free indeed" (Jn. 8:36).

God will never own slaves. He wants to release us from ourselves and all other bondage so that we can live and serve Him in real freedom and love. — D.

Done Any Fishing Lately?

Jesus tells us, "Follow me, and I will make you fishers of men" (Mt. 4:19). Does that mean if we are not fishers of men we are not following? Years ago Henry Ward Beecher wrote that to fish well, it is necessary to study the peculiarities of fish. It is necessary not only to study the book but also to go to the brook and learn the fish's nature, prejudices, tendencies, and courses.

Beecher says, "You must go to the fish. They certainly will not come to you. You must note times and seasons. You must be informed as to their caprices. You must creep sometimes, lie down sometimes, sometimes hide, sit patiently in the leafy covert at other times, and work frequently without filling your basket, and await a better time. You must study the sky, and for their food you must search all manner of insects, and everything that relates to the work in which you are engaged. The one act of catching fish must determine your whole manner."

Fishing means we must take the initiative in evangelism. We can no more wait for people to come to church than a fisherman can wait for fish to jump into his boat. If Jesus promises that when we follow Him we shall be fishers of men, what is wrong when a whole congregation of fishermen have few if any fish to show all year? Done any following lately? — D.

A Seminary Apology By a Pilgrim at Large

By Nelson Litwiller

Ever since my wife and I officially said "Good-bye" to South America in 1967 we have traveled thousands of miles and ministered to many congregations, Christian day schools, and other institutions. This privilege has provided opportunities to become acquainted with the activities, mood, programs, and concerns of local congregations.

One matter that caused me considerable distress during our travels was the attitude toward and criticism of our Associated Mennonite Biblical Seminaries in Elkhart, Indiana. The basis of criticism largely focused on the performance of the seminary graduate, who in many cases was the pastor. The charges were theological and practical. Accusations were made that there is no clear doctrinal preaching; one hears no sermons on conversion; the evangelistic zeal and emphasis is gone; the preacher refers to Barth, Brunner, Bultmann, and Tillich more than the Bible. "No wonder people leave our church to join the Pentecostals, the Brethren, or the Baptists. They know what they believe there," is what I heard in places even a thousand miles apart.

Unexpected Revelation

With this criticism ringing in my ears, one can understand why I accepted with reservations an invitation to become minister-in-residence at the Associated Seminaries for three weeks in April and May 1971. The minister-in-residence, usually an older and experienced churchman, is invited to reside at the seminary, visit classes, participate in faculty meetings, speak at forums, and be open for interviews with students. My surprise could not have been greater. The seminary I had heard about in my travels and the school I became personally acquainted with were two different institutions.

In the seminary I found scholarly excellence among the faculty. There was open, honest investigation, a fearless facing of truth, a sincere effort to make biblical truth relevant to our modern chaotic situation — all within the context of a conservative theology.

Nor was I disappointed in the student body. I found maturity, sincerity, and openness. I listened to the reading of

solid papers which reflected keen insights. Rapport and dialogue between faculty and students were excellent.

Why the Discrepancy?

How can one account for the discrepancy between what certain sectors of our constituency say about Associated Seminaries and what I found by experience? At the risk of being misunderstood I venture a few explanations.

First, I suggest that a segment of our brotherhood places suspicion on anyone who leaves the home community for study. Some things I listened to made me suspect that much was hearsay and gossip. Another reason for this situation, it seems to me, is the performance of some seminary graduates. One cannot deny that there are isolated cases of graduates who have not learned to communicate with the congregation, have not learned to make biblical truth relevant, do not emphasize evangelism and religious experience adequately, and unfortunately find it necessary to call in Barth, Brunner, and Bultmann to confirm their biblical faith and preaching.

But why condemn an entire school because one or two graduates do not perform as expected? I suspect the same situation may apply to our church colleges or Christian day schools. Is it fair to judge an entire institution because a few students or graduates do not live up to expectations?

Too often I fear our seminaries or colleges get blamed for the bad testimony of an individual or two, when in reality it is the home congregation or even the parental home that has failed in the proper training and character formation of that person.

Holy Spirit Provides the Answer

In conclusion one may ask, "Do you have any positive suggestions for the seminary community?" Yes, I maintain that there needs to be a greater emphasis on the role of the Holy Spirit in Bible study, in personal experience, and in the ministry. Sam Shoemaker said, "If the Holy Spirit were withdrawn from the church, 95 percent of our activities would continue and we would brag about it." The time has come to recognize the place of the Spirit in our work. Only as we come to terms with the Holy Spirit and the gifts of the Spirit will the church and her institutions fully accomplish her mission in the world.

Nelson Litwiller, veteran missionary to Argentina and Uruguay, currently resides with his wife at Greencroft Villa, Goshen, Ind. He voluntarily submitted this article to *Gospel Herald* without the knowledge of the Associated Seminaries.

Seth's Korner

Had a chance to sit on the platform up in frunt of the church back there a kouple of weeks ago and I tell you it was luminatin. Fraid I didnt pay as much tention to the preechur as I shuld have kause I wuz to busy watchin them that wure sittin in the pews. Kinder wunder how the preechur himself kept his mind on his preechin bizness since there wuz bout as much performence in frunt of the pulpit as there wuz behind it. If I wuz preechin, what I wuznt, I wood have bin distracked to beat all git out. Mity fortunate that our preechur is dependin more on the Holy Spirit than he is on his notes and so he kept rite on plowin a pritty strait furrow in spite of all his compeetition frum them that wuz suppozed to be listenin and wurnt.

Noticed a kouple of things frum my vantage point in frunt facin the congergation and Im reportin the same in this kolumn. Them that seein there self kin just put the shoe on evin if it duz pinch.

I seen sum skool teechners neer the frunt that wuz makin up fer the sleep they lost the week befur. Their heads wure saggin down and jerkin up so much that they wure remindin me of them musik gagits called meternomes, only they wurnt keepin vary good time. Kinder winder if they left their skolars sleep in klass. Had a notion to bust rite into the preechurs surmon and say, "Alls you thats sleepin in here haft to kum in aftur church and make up a half an hour of time prakticin to hold yer head up." But I didn't.

Seemed like bout eviry othur Sunday skool teechnur wuz studyin his lessun durin the surmon. Them study help pages wuz flippin back and furth like sixty. Korse thats better then sleepin, but it still aint rite. Figgur if they turned off their television earlier on Saturday nite they mite have a bettur lesson on Sunday mornin and they mite evin get sumthin out of the surmon, surmons bein fur teechners to and not jest fer them that aint.

Seen a lot of young folks watchin and listenin reel good, but sartinly not all of them. Kouple of them wuz runnin a furst klass post office back there. Seen two or three special deliveries made and amost kood hear the snickers kleen up here. Kinder made me shiver. Noticed that younguns that sit with their parents seem more keerful the way they behaved. Wish them that read this and wuz passin their notes back and furth kood sit with their mammy and pappy fur a spell. Aint nothin rong with young folks gettin sum chances to prove they kin fly, but when alls they do is sit there flippin and floppin their wings, Old Seth is thinkin they orter klumb back inter the nest until theys hatched out propur.

Koodnt figure sum folks out when I wuz sittin on the platform. They wuz starin inter space fer most of the surmon. Kinder wunder if they wuz countin fly specks on the

winders er plastur cracks on the walls. Either way I spect they wuz strainin their eyes but they sure wurnt strainin their brains. I kinder feel that I gotter wurk to git sumthin out of the surmon kause our preecher aint the kind to hand out chopped up baby food fer our spiritual digestion. Yer suppozed to chew up what hes distributin.

Seen a peck of kouples sittin there with their jaws pritty well set. They must have brought their troubles frum home to church. Evin up in frunt I kood jest about hear them grindin their teeth and I wuz sartin they wurnt hearin a singel wurd of what the preechur said. Reckon they wuz hearin ovir and ovir again what the othur said at home that made them mad. Wish we had a rule at our church that married kouples haft to kiss and make up ivery Sunday mornin befor theys allowed to kum to church. Aint much use fer the preechur to waste his air when peepul got so much unhappiness botteled up inside them.

Sittin on the platform sure made me recognize that our preechur aint gittin paid to much and lots of peepul in our church are gyppin themselves kause they aint takin in what hes handin out.

Truly Yours,

Brother Seth

Brother Seth

Meditation and Nature

Only those who stop long enough to meditate will see God in nature, and will fully appreciate nature. As the words of a book express the mind of the author, so do the wonders of nature express the mind of God; sunrise and sunset, field and forest, snowflake and dewdrop, mountain and valley, seashore and ocean, rivers, lakes, sun, moon, stars, birds, flowers, animals, insects, and others.

Meditation upon the glories of nature will bring heaven near to earth. It will make the spiritual things seem more real. The everyday things of life will take on new interest. All nature is a revelation of God. Psalm 19.

Meditation upon nature when coupled with the grace of God in the heart will bring peace and confidence to the soul. The peacefulness of nature pass into the soul.

Meditation on nature gives us new confidence in the faithfulness of God. The promise made to Noah will have new meaning. Genesis 8:22. All nature will remind us that we have a covenant-keeping God; that He will surely take care of us for whom He made all these things.

Meditation on nature will give us a new conception of the power of God. A study of the great forces of gravitation, electricity, etc., makes us conscious of His presence. — Christian E. Charles.

The Case Against Obscenity

By Katie Funk Wiebe

One does not need to be a prude these days to feel the effects of the loosening of both legal and social restrictions regarding the use of obscenity in reading material, television, movies, the stage, as well as in everyday contacts. Nudism, detailed descriptions of intimate body functions, vivid accounts of violent acts against the body, sex perversion are all defended in the interests of aesthetics. Virginity, the sacredness of marriage and family has come to appear like something Peter Pan dreamed up.

Part of this pornographic explosion no doubt related to the subcultural movement which is aimed at a return to a freer and more natural mode of living. Such individuals demand the right to talk and to live as they please. To suggest a few curbs or a little self-discipline to make life more meaningful is to be labeled a moralist, a dirty word in their vocabulary.

Equally disturbing is the way the tendency to "strengthen" one's language with profanity is creeping into the church among professionals, young evangelical intellectuals, and even ministers.

Elton Trueblood points out in *The New Man for Our Time* that this blatant use of profanity is a reaction to and refusal to be identified with the simplistic devotional language which has characterized the normal pietist in past decades. Such people do not seem to realize how transparent their actions are and how similar to adolescent revolt, he states. "Ostentatious anti-piety is no better than ostentatious piety."

Some members of the Women's Liberation movement blister the air with coarse language also as a reaction — to show that they are not "ladies" for ladies use "nice" language, and to be liberated means to be able to use language like a man — foul, if need be. Trueblood's statement about ostentation applies here as well.

Though some people use profanity to shock, I believe the largest group use it because they have no other words to express their emotions. Their vocabulary is extremely limited, their mental processes undeveloped and lazy, so when they are excited, they grab for the word most familiar to them. Because they are word poor, they are reduced to verbal rags to express themselves.

I believe the increasing use of obscenity and pornography should concern Christians, but as we do, we should keep in mind a number of considerations:

1. We need to understand that much of what we consider

vulgar and bawdy today in matters of language may well become respectable tomorrow. Language is very much a class matter, and as social concepts change, our language slides around to match.

For example, several centuries ago, no gentleman referred to a lady's lower extremities as "legs," for this was too intimate a word to be voiced in public. Instead he used the euphemistic "limb." Now we would consider this differentiation absurd.

2. Sex and obscenity are not synonymous. Obscenity occurs whenever a person's humanity is desecrated in any way. To call a black man a "nigger" or "colored folk," to denounce a person by calling him an idiot or a moron is equally obscene. To watch human beings being beaten, tortured, or violated for the sake of pleasure is pornography in a raw form.

3. Christians need to thoroughly study the current definitions of obscenity to find out how they apply to what they see and read. Magazine editors and radio and television programmers listen more carefully to the voice of the public than what we realize. Recently I read of a TV show which was removed because of strong negative reaction.

4. Rigid censorship is not always the best answer, although it seems the most workable. Censorship has been much abused in the past and accounts in part for the violent reaction to standards at present.

5. The true disciple of Christ is charged with verbal maturing all his life. He is responsible before God for every word he speaks. Matthew 12:36. To slavishly adopt the religious fad-words will not ensure his salvation. Christ Himself cautioned that not everyone who says "Lord, Lord," is certain of a place in the kingdom of God. Even though most Christians in this land speak English, far too many have fallen into the trap of using religious language they are expected to use and which is not their own experience or testimony.

6. The loss of reverence for the sacred is the tragedy of our time and reveals itself not only in language but in our life-style. The spirit of reverence for God and for man, his body and spirit, keeps life at a higher level. Without it society stoops to pornography, and as Ernest van den Haag writes in *Esquire* magazine, unless something is done, society becomes "ever more coarse, brutal, anxious, indifferent, deindividualized, hedonistic; at worst its ethos will disintegrate altogether."

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Jesus Christ Reconciles

By J. A. Toews

The theme chosen for the Ninth Mennonite World Conference expresses the very heart of the gospel. It is the only good news for modern man. Against the dark background of our broken and divided contemporary world, this truth acquires a new significance and relevance. Reconciliation to his God and to his fellowman has always been man's basic spiritual need.

Human history is replete with illustrations that enmity among men finds expression in the creation of barriers. Man's hostility to his fellowman, whether on an interpersonal, inter-group, or international level, has always resulted in the building of walls.

In ancient times, nobles feared their rivals or their subjects, and hence they built walls around their castles; people who settled in urban areas built walls around their towns and cities—for the same reason. One nation (China) even attempted to protect itself against foreign invasion by building a great wall on its borders.

In the 20th century this enmity has found expression in the building of such barriers as the Siegfried Line and the Maginot Line. The most recent expression of such mentality is found in "the wall of shame" that separates East and West Berlin.

Far more formidable, and far more serious than these physical and visible barriers, however, are the invisible curtains and walls that man's hostility has produced. We speak of an "iron curtain," a "bamboo curtain," and other ideological and spiritual "curtains." What is the deeper significance of these visible and invisible barriers?

These "walls" and "curtains" are but shadows, reflecting the deeper malady of man—his alienation and separation from God through sin. This is how the prophet puts it, "Your iniquities have made a separation between you and your God" (Is. 59:1). Man's separation from God inevitably leads to his alienation from his fellowmen, and thus he

stands in need of reconciliation to both—God and man.

This purpose is central in Christ's ministry and mission: "For he is our peace, who has made us both one, and has broken down the dividing wall of hostility" (Eph. 2:14). Reconciliation, the breaking down of barriers, is now the primary mission of the church. This mission, according to the Apostle Paul, consists of a *ministry* and a *message*. "All this is from God, who through Christ reconciled us to himself, and gave us the ministry of reconciliation . . . and entrusting to us the message of reconciliation" (2 Cor. 5: 18, 19).

Reconciliation cannot be effected merely by proclamation—it requires action. There is a *work*, as well as a *word* of reconciliation. Christ reconciled man to God by his self-giving, self-sacrificing act on the cross (Eph. 2:16). The cross of discipleship gives meaning and power also to our message of reconciliation in the present day.

In the "Anabaptist vision" of our forefathers there was a unique blending of these two aspects of the church's mission. Our failure in evangelism in recent decades has been more a failure in the demonstration than in the proclamation of reconciliation. We are grateful to God that in His gracious providence He has raised up such agencies as MCC and various Christian service programs to complement our proclamation.

The Ninth Mennonite World Conference in Brazil next year should be an occasion for the rediscovery of this vision in our worldwide Anabaptist fellowship. It should also be the occasion where the ministry and message of reconciliation find practical expression in the inter-conference and inter-continent relationships of our wider Mennonite brotherhood.

Let us pray that the Holy Spirit may break down all barriers of pride and prejudice as we worship and witness together in Curitiba "in the name of Christ." Such an experience could make the Ninth Mennonite World Conference an important milestone in our ongoing ministry of reconciliation in a broken world.



J. A. Toews represents the Mennonite Brethren Church as a member of the Presidium of the Mennonite World Conference. He is a church historian by training, but has also served as college president, pastor, and lecturer in Europe and South Africa. He is currently located at the Mennonite Brethren Seminary, Fresno, Calif.

Items and Comments

"Cigarette smoking is now as important a cause of death as were the great epidemic diseases such as typhoid, cholera, and tuberculosis." — Royal College of Physicians

"Cigarette smoking is the greatest preventable cause of illness, disability, and premature death in this country." — Surgeon General of U.S. Public Health Service

Four Israelis have sent their draft notices back to Defense Minister Moshe Dayan with a letter saying they would not serve in an "occupying army."

Israeli law—which provides for universal conscription of men and women—allows the Defense Minister to defer military service for economic, educational, family, or religious reasons.

However, the reason given by the three men and one woman was seen to have political implications. It is rare for a political motive to be cited in Israel as grounds for seeking to avoid military service.

A Defense Ministry spokesman said that the letter from the four had not yet reached the ministry. The case may raise issues similar to those encountered by young Americans who are not total pacifists, but object to a particular war or military operation.

. . .

The Pearl S. Buck Foundation, which has been helping children fathered out of wedlock by American servicemen in Korea, Okinawa, the Philippines, Taiwan, and Thailand has announced plans to begin a similar program in Vietnam.

"In Asia," she said, "the child belongs to the father, so these children are fatherless and have no legal status. They are children without a country, and are going to be a menace. They're angry, very angry," she said.

Vietnamese place all responsibility for children on the fathers. The American government, on the other hand, takes the position that the "very idea" of American servicemen fathering babies overseas is "unthinkable," Miss Buck said. Therefore these children—and one estimate puts the total at 200,000—do not exist, as far as the U.S. government is concerned.

A group of workers from the Detroit Diesel factory meet every Tuesday after work at the Union Hall of Local 163, United Auto Workers.

They sing old Protestant hymns and give

testimonies about the working of the Lord in their lives.

A 23-year-old boring cylinder liner said he once was a hippie who used drugs and "drank beer in the morning to get over my headaches." But he heard the Word through a relative, he said, and was saved.

Jerry Watkins, a 30-year-old man who works in the plant's shipping department, is leader of the Christian Fellowship, which has been meeting about a year.

Mr. Watkins says he "claimed the promises" after a man in the plant spoke with him about his faith.

Forest Wright, a plant inspector who is a member of the group, says he was once burned with a cigarette by a fellow worker "just to see if I would curse."

Speaking to the group about the life of the Apostle Paul, Mr. Wright said they could expect persecution too.

"And you don't cuss, or stamp out teeth," he said. "though most of us could," he added. "We're built with pretty good bodies around here."

A truck driver has challenged the group's right to meet in the union hall. Members of the local voted against the truck driver's complaint, and the question is now going before the UAW Public Review Board.

The group contends it has as much right to use the hall as the "hell-bent" members who hold beer-busts and go-go girl dancing parties.

. . .

"Popular acceptance of the institution of marriage and conventional sexual guidelines is at an all-time low," a United Methodist bishop said in Estes Park, Colo.

But Bishop Early G. Hunt, Jr., of Charlotte, N.C., also said he found some positive elements in "Marriage American-Style." He spoke to the second World Methodist Family Life Conference.

Even on the level of popular concepts, he said, marriage has "achieved monogamous stability and an historically and legally meaningful facade of fidelity."

Yet Bishop Hunt was not sure the current situation of marriage is hopeful. As threats he mentioned increase in hard-core pornography as well as the "sophisticated" approach of *Playboy* magazine, premarital and extramarital sexual activities, group-sex, and "even more bizarre practices, like marriage ceremonies for homosexuals."

He did not approve of an "ethical philosophy which adapts to the culture instead of quarreling with it." Bishop Hunt feels that an "interim ethical position"

presented in "religious utterances" is part of an ethical bewilderment causing social malaise.

On the other hand, he advocated clearer articulation of biblical standards on sexual and marital relations. "The church," Bishop Hunt said, "must not be afraid to take a stand counter to the trends of contemporary culture . . . the church must sharpen its skills in teaching youth and young adults its insights about sex, marriage, and family." . . .

One of the theologians who startled the religious world in 1965 by proclaiming the "God is dead" theory has now warned that the Western way of life is seriously imperiled by the rise of the "counterculture."

Professor William H. Hamilton, dean of arts and letters at Portland State University, said the "youth culture" or "counterculture," with its belief that the learning of the past is worthless, is beginning to emerge as a serious alternative to Western religions.

"It is on a collision course with Judaism and Christianity," he declared.

Noting that the "churches cannot take over this movement as they took over the peace movement and the civil rights movement," he said "the counterculture religion of the 1970s will be polytheistic."

The theologian also warned that the counterculture "attacks the belief that work is beneficial to the world." It claims that work is "corrupting" and there are ways of getting along without it.

Declaring that the counterculture's concept of time is opposed to Judeo-Christian understanding, Dr. Hamilton said that for young people in this counterculture "the past is a lie" and "the future goes, too." Students are not organizing their lives in terms of setting goals, he added.

With their polytheism and attacks on work and time, he said, the counterculture adherents are building a "structured and radical attack . . . not only on Judaism and Christianity but also on the whole humane tradition . . . of the last 400 years."

Nor do these "revolutionaries" have any need of their elders, Dr. Hamilton noted, "not as fathers and mothers, not as gurus, not as teachers." He warned that the beliefs or lack of beliefs of the counterculture are a "powerful alternative for almost every young man and woman moving . . . into manhood and womanhood."

It is more than a new phase in the timeless rebellion of youth, the theologian affirmed, it is combined with the belief that "nothing which is holding us together is worth believing in."

CHURCH NEWS

Kraybill Appointed General Secretary



Paul N.
Kraybill

Kraybill carries responsibility in a number of Mennonite organizations, including the Council of Mission Board Secretaries (COMBS), which represents ten Mennonite and Brethren in Christ mission boards, of which he is secretary.

He is also a member of the Mennonite World Conference Presidium, the American Leprosy Missions Board of Trustees, and the New York Theological Seminary Board of Trustees.

Under the reorganized Mennonite Church structure, approved by the Constitutional Assembly meeting in Kitchener, Ont., Aug. 17, 1971, Kraybill will serve as executive officer of the newly formed General Board. It will be his job to provide leadership in the transition from present patterns of organization to the new, prescribed by a carefully worked-out and unanimously approved set of bylaws.

In addition, Kraybill will work as a coordinator, especially with regard to program boards — Missions, Education, Publications, and Mutual Aid — and their executive officers.

Kraybill is a graduate of Eastern Mennonite College, class of '55, with a BA in English. He is a layman. He edited the book *Called to Be Sent* and wrote *Change and the Church*.

Jean and Paul Kraybill, married in 1951, are the parents of five children.

First Asia Mennonite Conference Planned

How can Mennonites find their identity in the Asian situation?

This is one of the questions with which Asian Mennonites will be dealing at the First Asia Mennonite Conference Oct. 12-18 in Dhamtari, India.

Expected to attend are some three hundred delegates from Mennonite and Brethren in Christ conferences and fellowships in Hong Kong, India, Indonesia, Japan, Korea, the Philippines, Taiwan, and Vietnam. Asian Mennonites total more than 75,000.

Observers from Australia, the Middle East, Nepal, and Pakistan have also been invited.

Verney Unruh, secretary for Asia in the General Conference Mennonite Church's Commission on Overseas Mission, said one of the principal issues at this conference will be whether Asian Mennonites want to continue to be Mennonite or to cooperate with other existing churches.

Also to be discussed is intra-Asian Mennonite cooperation. An Asia conference, Unruh said, was the dream of Melvin Gingerich, who served with the Mennonite Central Committee in Japan in 1955-57.

Gingerich began encouraging intra-Asia Mennonite contacts. The upcoming conference is the culmination of several years of planning that grew out of these contacts.

Unruh noted that the Asia assembly will, in a sense, be a regional conference before the Mennonite World Conference in Curitiba, Brazil, in 1972, since the world conference Presidium will be meeting in Dhamtari on Oct. 12.

"The Good News for Asia Today" is the theme of the conference, which will include devotions, Bible study, group discussion, reports on Asian churches, and business sessions.

Keynote address will be given by Hadi Djojodihardjo of Indonesia, conference chairman.

Presentations will include "Biblical Understanding of the Good News" by Takashi Yamada, Japan; "The Anabaptist Understanding of the Good News" by C. J. Dyck, Elkhart, Ind., executive secretary of the Ninth Mennonite World Conference; "Contemporary Asia and Mennonite Presence" by Paul Longacre, Mennonite Central Committee director for Asia; and "Serving Christ in Asia in the Seventies" by P. J. Malagar, director of Mennonite Christian Service in India.

The final day of the conference will include a workshop communion service with ministers from Africa, Europe, Asia, and the Americas.

GC's Presidential Inauguration Marked

The inauguration of J. Lawrence Burkholder as president of Goshen College is scheduled for Saturday, Oct. 30.

The morning inaugural ceremonies call for a pre-service hymn sing and a choral reading, plus the commission and investiture of the president and Mrs. Burkholder, and their responses. The closing song will be "in celebration of the commitment."

Except for the hymn sing, all parts of the inaugural program are being specially written. God's leading through the Old Testament, the New Testament, the Reformers, and former Goshen College presidents is central to the program.

Tree-planting by guests, unusual to presidential inaugurations, will mark in a symbolic way a new beginning for the college, an investment in the future, and the

importance of a big team to keep Christian higher education alive. Plans call for 137 trees to be planted.

After the tree planting, the Burkholders will receive guests. A gathering, to promote warmth, joy, and the spirit of informality that describe the rest of the day, will feature student musicians, impromptu speakers, and colorful exhibits by international students.

For alumni, the last event of the day will be a buffet dinner. Annual homecoming weekend is scheduled for the inauguration weekend.

Carl Kreider, provost, on behalf of the inauguration committee, emphasizes that all church members, alumni, and friends are welcome to the inauguration day program and activities.

Community Study of the Church in Latin America



C. J. Dyck, Ernst Harder, J. H. Yoder.

The task of the church in Latin America was the major focus of interest in chapels and forum discussions at the Associated Mennonite Biblical Seminaries during the month of September.

Primary resource person for the three-week emphasis was Ernst Harder, President of the Mennonite Seminary in Montevideo, Uruguay. He led the seminary community in gaining a new awareness of the church's relationship to Latin-American social and cultural structure with its realities of poverty, widely divergent political systems, and its different religious atmosphere.

Harder will continue in Elkhart for this school year studying the "Radical Reformation." He is also engaged in a study of the structure and purpose of the Associated Seminaries for possible adaptation to the seminary in Montevideo.

Others sharing in the three-week emphasis on Latin America were John H. Yoder, President of Goshen Biblical Seminary, who brought insights from his teaching experiences of the past year in the Montevideo Seminary and the Interdenominational Graduate School of Theology in Buenos Aires; Martin Friesen, the representative of the Paraguay Mennonites to the General Conference Mennonite Church; and Gerhard Goertzen, pastor of the Mennonite Church in Asuncion, Paraguay.

EMS Initiates Seventh Year

Eastern Mennonite Seminary began its seventh year of operation Thursday morning with a convocation address in which George R. Brunk outlined theological trends he is observing within the Mennonite Church.

The seminary dean prefaced his message by noting that seminarians enrolled in the fall term represent 12 denominations in addition to Mennonite, and that EMS welcomes the healthy exchange of viewpoints that accompanies such a diverse group. This group includes eight international students from six countries.

In tracing the gradual development of formal theological training in the Mennonite Church, Brunk said: "In light of the many

untrained Christian servants who largely met the needs of our church in the past, it is no wonder that some Mennonites today still view the seminary graduate with suspicion.

"All we are saying in response is, 'Let God give us a chance,'" Brunk continued. "We're not ashamed of our graduates. Almost all have entered some form of pastoral ministry and are serving honorably," he said.

The dean added that those seminaries are growing which have a high regard for the importance and authority of Scripture. EMS enrollment is expected to level off at fifty by Saturday, when final registrants arrive.

Freshman Week Ends, School Begins at EMC

A Sept. 7 student work day was an innovative feature of this year's Freshman Week program held Sept. 3-8 at Eastern Mennonite College prior to the start of the fall term. Around two thirds of the 277 freshmen students performed volunteer labor in Harrisonburg or in Rockingham County Schools, while the remainder took part in campus beautification projects.

President Myron Augsburger spoke to 1,400 people, at the all-school convocation Wednesday evening, Sept. 8, on the theme, "No Easy Answers." In the audience were 120 faculty and administrative staff, approximately 900 college and 40 seminary students, and 235 students from EMHS.



Associated Seminaries Initiate School Year

The fall term of the Associated Mennonite Biblical Seminaries opened here on Sept. 1 with a service of worship and praise. Speaker for the occasion was Lloyd L. Ramseyer, who was president of Bluffton College for 27 years and is a member of the Mennonite Biblical Seminary Board of Trustees. He is Acting President of Mennonite Biblical Seminary this year while Erland Waltner is on sabbatical leave.

Ramseyer will serve as vice-chairman on the Administrative Committee of the Associated Seminaries. Other members of

this committee are C. J. Dyck, Ross T. Bender, Weyburn W. Groff, and John H. Yoder, who is chairman.

Several faculty members have returned from leave during the past year. John H. Yoder, President of Goshen Biblical Seminary, has returned from a year of teaching at the Mennonite Seminary in Montevideo, Uruguay, and relating to the Interdenominational Graduate School of Theology in Buenos Aires, Argentina. Dean Ross T. Bender is back from a year of studies at the University of Pennsylvania in marriage counseling and family life education.

Anabaptist Slide Series Featured

Mennonite artist-historian Jan Gleysteen will launch the membership drive of the Mennonite Historical Associates with four serial slide lectures featuring the Anabaptist heritage. The public is invited to attend the weekend sessions October 1 and 2 at Locust Grove Mennonite School on Route 340 west of Smoketown, Pa.

The new associates will meet at regular times throughout the year for illustrated lectures and field trips to points significant in the development of Mennonite and Amish life and Swiss-German culture. The group will become involved in developing the long-awaited museum. Several major collections such as the Peter R. Nissley Indian relics and the Graybill G. Landis antiques remain in storage until adequate space and financing can be arranged. Documents will soon be needed at the Hans Herr House as well as volunteers for all types of projects at the library and archives. From time to time special publications will appear.

MHA welcomes as members any individuals who are interested in preserving denominational and local history.

Worthington at Ohio MYF

Approximately 70 youth and adults made public commitment to Christ at the annual Ohio MYF Convention held at Bluffton College, Aug. 13-15. Four hundred and fifty persons registered for the Friday night through Sunday noon sessions. Al Worthington, retired major league pitcher, was the principal speaker. A group of MYF-ers from the Neffsville (Pa.) MYF shared in a powerful way what God had done in their lives during the past year. Tom Page, a "Jesus People" person and former Ohio State student, spoke in one session.

The program included a drama about the renewal of the church entitled: "Dangerfield Moves Uptown." The Lockport MYF from the northwest Ohio area presented a moving dramatic presentation of Christ's second coming. The "Salt of the Earth" from Lancaster led the music for convention. — Marion G. Bontrager.

Educating for Growth



Paul M. Lederach (left) and David Cressman (right) planning strategy to introduce new Mennonite Publishing House materials.

Church leaders in 14 conferences had opportunities to learn about the newly revised graded Sunday school curriculum and the new instructional material for adults preparing for church membership. Brief presentations were made at eight conference meetings this summer, while six additional conferences completed 22 workshops of 1 1/2 hours each. These meetings provided excellent opportunities for Mennonite Publishing House staff persons and other church leaders to interact with congregational leaders and interested people concerning educational materials.

Some of the concerns that emerged from these summer contacts are: *Revised Graded (Gr. 1-8)*: Strong appreciation was expressed for the two-year grading plan which replaced the three-year plan. But adapting to the new two-year grading requires some adjustments and inconveniences — especially for the smaller congregations. The fact that the revised graded teachers' manuals no longer contain a section of worship ideas for departmental assemblies caused some concern. Some felt that worship assemblies are significant and some type of material is needed. Others were excited about the possibilities of having 45 minutes to a full hour in class, where worship would emerge as the Bible lesson is developed. Whether departmental assemblies continue or not, children need leadership to learn songs of the church. Each congregation will need to examine and plan its music program. It cannot be assumed that the music program of the public school is adequate.

Adult Education: There is a growing concern for a greater variety of courses in adult education. Mennonite Publishing House is planning to provide some elective courses in the future. For example, *The Family in Today's Society*, a 13-lesson discussion guide, will be available for use in the March-May (1972) quarter. *Program Guide*, dealing with current issues, can be used in various educational settings. Leadership articles, such as provided by *Builder*, could have longer value if they were compiled and grouped periodically in a separate

edition or designed to be more easily filed. Writers must work at communicating to all persons regardless of education. Warm appreciation was expressed for the new instruction materials, *Preparing for*

Church Membership. A major concern related to the age at which these materials can be used. Recommended age is older youth (16-18) and adults who are committed to the Christian way. — David Cressman.

FIELD NOTES

Howard Slaubaugh of the Lakeview congregation near Wolford, N.D., was licensed to the ministry at the Red Top Mennonite Church, Bloomfield, Mont., on Sept. 5. The officiating bishop was Floyd Kauffman.

The Neffsville Church has approximately 125 used *Church Hymnals* available to any church or group that could use them. Please contact the Neffsville Mennonite Church, 2371 Lititz Pike, Lancaster, Pa. 17601.

Lawrence Burkholder announces 1,105 full-time students enrolled at Goshen College for the fall trimester. Freshmen number 297 and part-time students, 131.

The fall meeting of the Rocky Mountain Mennonite Conference will be held in Limon, Colo., Oct. 8, 9. The theme is "Christian Faith's Relevance to the Now Generation." Eugene Schultz and H. James Martin are the moderators, and the speakers are Paul H. Martin, Aspen; J. J. Hostetler and Arnold Cressman of Scottsdale, Pa.

There is urgent need for an English schoolteacher in Mexico. The responsibility of this teacher would be to schedule the already secured correspondence courses for six missionary children and help three of these children in their elementary lessons. This would be under a voluntary service plan. Anyone interested contact Claud Hostetler, chairman of the Mennonite Mexico Mission Board, 1854 S.E. 112th Ave., Portland, Ore. 97216. Phone: 503 254-1345. This Board is under the sponsorship of independent Mennonite churches in the Pacific Northwest and the Pacific Coast District Mission Board.

Prisoner rehabilitation was emphasized at the General Conference Fresno meetings in August. A seminar on "The Church and the Offender" is planned for Sept. 27-29 in Washington, D.C. The ten or more congregations involved in this work were encouraged to continue their efforts.

One hundred and ninety-one children from ten cities visited Lancaster Conference Mennonite families this summer through the 1971 Mission Children's Visitation Program. This program is sponsored by the Home Ministries and Evangelism Office of Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

Jose Santiago, R. 1, Narvon, Pa., was commissioned as the new pastor of the Good Shepherd Mennonite Church, 645 Harrison St., Lancaster, Pa., in an evening service at the church on Sept. 12. Bishop

Paul G. Landis was in charge of the installation service with James M. Shank, a local bishop, also participating.

The 120th semiannual meeting of the Associated Sewing Circles of the Lancaster Mennonite Conference will be held on Saturday, Oct. 2, at Mellinger Mennonite Church. The first session will begin at 9:30 a.m.

Gerald L. and Ruth Shenk are now at home at R. 1, Palm City, Lot 116, Annville, Pa. 17003. On Aug. 20 Gerald completed his term with EMBMC, Salunga, Pa., and is now serving with Lutheran Social Services, Lebanon, Pa. As a social worker, he will be available to church and community leaders.

Richard and Lois Landis plan to launch an evangelistic campaign in the section of Guatemala City, Guatemala, where they live. Working with some Christians-in-Action missionaries, the Landises will do door-to-door witnessing personally to members of all 425 homes in the area.

James and Rachel Metzler report from Manila, Philippines: "Interest in the Bible studies picked up a bit this month with 39 lessons returned. There were six new enrollees, all of them contacted through Brother Labaddan's ministry."

A new department of Personnel has been formed by Eastern Mennonite Board of Missions and Charities, Salunga, Pa., as of Sept. 1. In the past, each of Eastern Board's program departments was responsible for finding its own personnel. In 1967 Larry W. Newswanger joined the staff as Secretary of Personnel and gave the program departments some assistance in this area.

New members by baptism: one at South Christian Street, Lancaster, Pa.

The Eureka Mennonite Church, Washington, Iowa, has changed its name to Washington Mennonite Church. The pastor is Dennis M. Good, 805 S. 8th St., Washington, Iowa 52353. Vernon E. Roth, former pastor, has retired.

A group of families living in the Syracuse, N.Y., area have organized the Syracuse Mennonite Fellowship, "where people are welcome to join in the search for spiritual refreshment and for God's will." The fellowship meets every two weeks. Menno Heinrichs is serving as contact person at 5850 Acton St., E. Syracuse, N.Y. 13057; phone: 315 656-3449.

Mennonite Secondary Teachers Conven-

tion is scheduled for Sept. 30, Oct. 1-3, at Laurelville Mennonite Church Center. Registration begins at 7:00 p.m., Thursday, Sept. 30.

Change of address: Marion Bontrager from Apple Creek, Ohio, to 723 McGill Street, Orrville, Ohio 44667. Phone: 216 682-1311. The Ohio MYF Office however, remains at Kidron, Ohio 44636. Business mail should continue to go to the MYF Office address. Stanley D. Shantz from Edmonton, Alta., to Box 100, Baden, Ont. (mailing address); church phone: 634-8511. Residence address: 130 Brewery Street; res. phone: 634-8383.

Ida Gross, assistant professor of nursing at Goshen College, will begin a three-month assignment at Hospital Marie Madeline, at Kinshasa, Republic of Congo, on Oct. 1, under the Mennonite Brethren Board of Missions. Her short-term post will include assisting the medical missionaries on the staff and organizing the obstetrics-gynecology department of the 1,400-bed hospital.

Full-time students enrolled at Hesston College this fall total 434 through Friday, Sept. 10, according to Registrar Leonard Lichti. There are 200 sophomores and 234 freshmen.

Glenn Martzall, was ordained deacon on Aug. 8 to serve the Meadville congregation in the Lancaster Conference. Clair B. Eby officiated, assisted by Melvin Kauffman.

J. Allen Brubaker became director of News Services for Mennonite Broadcasts, Inc., Harrisonburg, Va., on Sept. 1. He will be responsible for MBI *News*, general news releases and publicity, and will share with other staff members in program planning and writing. In August Brubaker completed the course requirements for his MA in religious journalism from Syracuse (New York) University. Before his year at Syracuse, Brubaker served four years as a teacher-evangelist in Somalia under the Eastern Mennonite Board of Missions, Salunga, Pa.

Thanks to a donor who wishes to remain anonymous, 20 high school guidance counselors will fly to Haiti in early October to observe Goshen College's unique Study-Service Trimester overseas in operation.

The counselors, chosen from schools in Iowa, Illinois, Indiana, Ohio, and Pennsylvania, will fly to Haiti on Oct. 6, visit its capital, outlying towns, and travel over its countryside the next three days, and return home on Oct. 10. Their travel costs and per diem expenses are covered by the grant.

"The Marriage Wrecker," a 60-second full-color Family Life TV Spot, recently

was honored in Austin, Texas. The spot won the First Award in the Reconciliation Contest sponsored by St. Stephen's Episcopal School. The writer of the script was Louis Paul Lehman, a Bakersfield, Calif., Mennonite Brethren pastor, until recently director of radio and TV for the Mennonite Brethren Church.

David Miller, 23, of Holmesville, Ohio, joined the staff of Mennonite Board of Missions, Elkhart, Ind., on Sept. 2, as district director for Voluntary Service. He is responsible for VS units in central United States, in addition to those in Puerto Rico.

Paul M. Schrock, writer, editor, and photographer, has recently become a full-time staff member of Mennonite Broadcasts, Inc., Harrisonburg, Va., for a special one-year assignment. His assignment, in addition to editing *Alive*, will be to do research and development in the increased use of literature as part of Mennonite Broadcasts' outreach. He also will serve as staff photographer and producer of "Mennonite Hour" and "Way to Life" broadcasts. This will include writing and editing radio scripts, while David Augsburger, "Mennonite Hour" speaker and counselor, is in graduate study in California.

Wayne Lee Hochstedler recently joined Mennonite Broadcasts, Inc., Harrisonburg, Va., as office manager. He replaces Wayne Kurtz who, with his wife, Kathy, is now in Botswana, Africa, on a three-year assignment under Mennonite Central Committee, the relief and service agency of North America Mennonites.

Gene Yoder, formerly district director for Voluntary Service at Mennonite Board of Missions, Elkhart, Ind., has replaced Clare Schumm in the Personnel Office as Placement Counselor for VS. Schumm is attending Associated Mennonite Biblical Seminaries, Elkhart.

Mennonite Board of Missions, Elkhart, Ind., continues to have need for additional Mission Investment Loan funds. Interest is paid on loans at the rate of 6 percent for three years or longer and 5 percent on demand. Loans are needed for construction of new home missions and overseas church buildings and for health and welfare facilities.

Interviews with My Lai Veterans (1971) is the subject of a 22-minute color documentary film available for rental from Mennonite Board of Missions, Elkhart, Ind. Five men who participated in the My Lai action speak so nonchalantly that the viewer is made to "do painful thinking," said one reviewer. "The matter-of-factness about brutalized behavior evokes far more concern than assigning individual guilt," he said.



Paul M. Schrock



J. Allen Brubaker

Readers Say

Submissions to Readers Say column should comment on printed articles.

I would like to say a hearty amen to "As I See It" by Wilmer Martin in the Sept. 7 issue of the *Gospel Herald*.

There is often fear of the personal sharing involved in small groups. Prayer and self-searching must be kept at a safe distance or people shy away from it. Prayers must be general.

However, it is here in this openness where soul healing can take place and a new awareness of the presence of God is felt and a deeper fellowship experienced. When a prayer is limited to only general things, covering up a person's real needs, it does not touch the heart of the problem so healing can take place. — Mrs. Lowell Birkey, Amboy, Ind.

• • •

Regarding the editorial in the Aug. 24 *Gospel Herald*, "Spiritual Gifts and Spiritual Fruit," I agree with thoughts and Scriptures as given. But would suggest to complete and make relevant: Ephesians 5:9, "The fruit of the Spirit is in all goodness and righteousness and truth." Goodness — good people are not obsolete; right doing is still effective; and truth is convincing and reliable. Please expand in some future opportunity. — Omar G. Miller, Hubbard, Ore.

In the *Gospel Herald* (August 24 issue) in the article by Katie Funk Wiebe is the statement, "Always be suspicious of one who knows God too well, who calls Him by His first name." What is His first name? What is His last name? I never heard of such a thing and certainly would like to know. — Ervin C. Weber, Preston, Ont.

I was less than edified by Don Augsburger's article on "The Christian and the Spirit's Gift of Tongues," in the Sept. 7 *Gospel Herald*. I am grieved when we refer to tongues as a gift of the Spirit then proceed to depreciate the same. Do we edify when we pit the gifts against each other? For myself the 1 Corinthians 12 — 14 passage is made more clear if the distinction is made between personal, private use of tongues in contrast to the public use. Paul knew and appreciated the private use and hence could say, "I would that ye all spake with tongues. . . . I speak with tongues more than ye all." His desire for prophecy then is not in contrast to tongues but in addition to and each in their proper place. His speaking in tongues more than they all is not inconsistent with the oft quoted defense, "five versus ten thousand words." Evidently the one is in private, the other in public.

What is wrong with speaking unto God? with speaking mysteries? with edifying oneself? Can one ever edify the church corporately if by one manner or another he is not edified himself (tongues are not to be the only means of edification)? Some people are either leaving or are dissatisfied with our churches for this very reason — they are not being edified when they get together. The prophecy that is upheld by both the Apostle Paul and Bro. A. is one that when rightly used causes people to fall down on their faces and report that God is in you of a truth. How to promote this Spirit-gifted prophecy should indeed be one of our major concerns.

Is the reasoning, last therefore least, consistent with Paul in 1 Corinthians 13 where he lists love last then declares it to be the greatest? When the private and corporate use of this gift is seen in proper perspective I wonder if there is any justification for saying it is the least of the gifts and that it is for weak, carnal Christians. Some critics of Christianity also use the term "crutch" to apply to faith, prayer, and Bible study. The desire to pray to God in "understandable communication" is commendable but needs

to be seen alongside of Paul's statement, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought" (Rom. 8:26).

Bro. A's concern for a deep manifestation of the movement of God among us in heart-searching, heaven sent revival, and renewal of life and experience is commendable. The fact that he sees tongues, the gift of the Spirit, as unrelated to this worthy objective is unfortunate. My personal testimony from experience and observation is that God does indeed use the manifestation of the gift of tongues as a means to the revival, renewal, and restoration the church so desperately needs in these days.

I believe the concern that prompted the article was the control of tongues in the public assembly and with this I am in full accord. I do feel, however, that the article failed to give due respect to one of the gifts of the Spirit. It seems somewhat ironic that this article comes in the wake of recent published statements in the *Gospel Herald* by two of our college presidents, one expressing hope that the Mennonite Church will be large enough to accept the charismatic movement, and the other expressing himself that the charismatic movement is a genuine experience of the Christian life. "Tongues" is one of the manifestations of the charismatic movements of today and holds spiritual meaning for many thousands of Christians. I had hoped for a broader view from our brother. — Howard S. Bauman, Akron, N.Y.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Brandenburg — Veen. — Chester Brandenburg and Dina Van Veen, both from Elkhart, Ind., Prairie Street cong., by Russell Krabill, Aug. 28, 1971.

Cupler — Bender. — John Abbott Cupler, Jr., LaVale, Md., Maple Glen cong., and Virginia Rose Bender, Greenwood, Del., Greenwood cong., by John F. Mishler, Aug. 28, 1971.

Delp — Erb. — Arlin Delp, Souderton, Pa., Rockhill cong., and Darlene Faye Erb, Marilla, N.Y., Clarence Center cong., by Howard S. Bauman and Henry Ruth, Aug. 14, 1971.

Deyarmond — Weber. — John Deyarmond, Waterloo, Ont., Presbyterian Church, and Ruth Weber, Waterloo, Ont., Erb Street cong., by Galen Johns, Aug. 28, 1971.

Eick — Miller. — Sidney Norman Eick, Corfu, N.Y., Clarence Center cong., and Linda Sue Miller, Williamsville, N.Y., Baptist Church, by William Christensen, Aug. 7, 1971.

Gilliland — Butz. — Bill Gilliland, Church of Christ, Phoenix, Ariz., and Nancy Butz, Pleasant Valley cong., Harper, Kan., by Johnny Comer, Aug. 20, 1971.

Good — Mast. — Walter Richard Good, Jr., East Earl, Pa., Bowmansville cong., and Sandra E. Mast, Elverson, Pa., Conestoga cong., by Nathan Stoltzfus, Aug. 21, 1971.

Hartzler — Van Tilburg. — David Dale Hartzler, Clarence, N.Y., Clarence Center cong., and Linda Mae Van Tilburg, Elkhart, Ind., St. Thomas Church by Jacob Gall, Sept. 4, 1971.

Kropf — Alderfer. — Eugene Kropf, Albany, Ore., Albany cong., and Diane Alderfer, Harleysville, Pa., Salford cong., by Robert Detweiler and Willis Miller, Aug. 14, 1971.

Moyer — Alderfer. — J. Phillip Moyer, Chapel Hill, N.C., Doylestown cong., and Betsy Alderfer, Harleysville, Pa., Salford cong., by Willis Miller, Aug. 7, 1971.

Nase — Derstine. — Clyde Nase, Telford, Pa., Lutheran Church and Kathy Derstine, Franconia, Pa., Salford cong., by Willis Miller and Eric Wogen, Aug. 28, 1971.

Roland — Hess. — William Lee Roland, Church of the Brethren, Salunga, Pa., and Rosalie Mary Hess, Mechanicsburg, Pa., Slate Hill cong., by Lloyd R. Horst, July 24, 1971.

Roth — Kipfer. — Donald Roth, Tavistock, Ontario, East Zorra cong., and Doreen Kipfer, Brunner, Ont., Poole cong., by Amsey Martin and Newton Gingrich, July 10, 1971.

Schrock — Knepp. — Richard D. Schrock and Barbara Sue Knepp, both of Sarasota, Fla., Bay Shore cong., by Merle G. Stoltzfus, Sept. 4, 1971.

Schwartz — Erb. — Wayne Schwartz, Wellesley, Ont., Crosshill cong., and Mary Jane Erb, Wellesley, Ont., Erb Street cong., by Galen Johns and Steve Gerber, Aug. 7, 1971.

Schweitzer — Nofziger. — Leland R. Schweitzer, East Lansing, Mich., and Carol E. Nofziger, Deer Lake, Ont., by Royden Schweitzer and Wilbert Nofziger, Aug. 7, 1971.

Shifflett — Wood. — Floyd Wayne Shifflett and Mary Frances Wood, both of Elkton, Va., Beldar cong., by Harold H. Lahman, Sept. 4, 1971.

Steckle — Erb. — Gerald Asa Steckle, Zurich, Ont., Zurich cong., and Marjorie Elaine Erb, Zurich, Ont., Blake cong., by Cyril K. Gingerich, Aug. 21, 1971.

Troyer — Yoder. — Philip Edward Troyer, Hesston, Kan., and Bonnie Sue Yoder, Clarence Center, N.Y., Clarence Center cong., by Roger Crassi and Howard S. Bauman, Aug. 28, 1971.

Wieand — Lehman. — John Wieand, Lombard, Ill., Church of the Brethren, and Mary Ann Lehman, Elkhart, Ind., Prairie Street cong., by father of the groom and Russell Krabill, July 10, 1971.

Yoder — Davidhizar. — Craig Yoder, and Nancy Davidhizar, both of North Goshen cong., Goshen, Ind., by Russell Krabill and Dean Slagel, Aug. 14, 1971.

Yousey — Seevers. — Thomas Eldon Yousey, Basom, N.Y., Clarence Center cong., and Lorraine Frances Seevers, East Liverpool, Ohio, Free Methodist Church by Harold Mitchell, Aug. 21, 1971.

Zehr — Dean. — Larry Clayton Zehr, Lancaster, N.Y., and Verna Francis Dean, Orlando, Fla., Seventh Day Adventist Church, July 16, 1971.

Zook — Gehman. — David O. Zook, Elizabethtown, Pa., Elizabethtown cong., and Marilyn Gehman, Hagerstown, Md., Salford cong., by Willis Miller, June 5, 1971.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alderfer, Earl and Ruth (Derstein), Harleysville, Pa., fifth child, third son, Christopher Earl, July 23, 1971.

Douglas, Tom and Mary Lou (Nussbaum), Anderson, Ind., first child, Sara Ane, Aug. 18, 1971.

Gerber, David E. and Leora (—), Dalton, Ohio, second daughter, Marla Kay, Aug. 23, 1971.

Groff, Larry M. and M. Kathleen (Gahman), Franconia, Pa., second child, first son, Loren Scott, July 29, 1971.

Hostetler, Robert P. and Eloise (Beyeler), Erie, Pa., third and fourth children, second and third sons, Chad Scott and Greg Alan, Aug. 9, 1971.

Maust, Lynn Dale and Brenda (Kuhns), Pigeon, Mich., first child, Andrea Renee, June 17, 1971.

Reinford, Vernon and Kathryn (Hostetler), Louisville, Ohio, first child, Nevin Scott, Aug. 27, 1971.

Stauffer, Bryan and Judi (Miller), Alberta, Canada, first child, Todd Christopher, Aug. 20, 1971.

Strawbridge, Ronald and Norma (Newcomer), Brogue, Pa., first child, Brian Ray, May 12, 1971.

Troyer, Verlin W. and Karen (Garber), Goshen, Ind., third child, second son, Kendon Blair, Aug. 31, 1971.

Weaver, Robert G. and Nancy (Troyer), Pittsfield, Pa., second child, first daughter, Kara Ruth, Apr. 26, 1971.

Wenger, Richard and Ruth (Landis), Wayland, Iowa, third child, Andrew Melvin, Sept. 3, 1971.

Zehr, Daniel and Joyce (Schumm), Woodstock, Ont., fifth child, second daughter, Anita Joy, July 28, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Headings, Emma, daughter of Christian and Catherine (Rich) Roth, was born in Hickory Co., Mo., Mar. 22, 1878; died at Molalla, Ore., Sept. 1, 1971; aged 93 y. 5 m. 10 d. On Sept. 24, 1896, she was married to Samuel J. Kauffman, who preceded her in death May 24, 1932. On Oct. 1, 1940, she was married to Andy Headings who died in 1959. Surviving are one son (Lester), 2 daughters (Vinnie — Mrs. Loney Yoder and Agnes — Mrs. Lyman Nightingale), one step-daughter (Mrs. Percy Conrad), 12 grandchildren, 41 great-grandchildren, and 11 great-great-grandchildren. One son (Raymond) preceded her in death. She was a member of the Zion Mennonite Church, where funeral services were held Sept. 4, in charge of Paul Brunner; interment in Zion Church Cemetery.

Irwin, James Frank, son of Ben and Annie (Irwin) Gallentine, was born in Indiana, Pa., Aug. 10, 1884; died at the Charles Cole Memorial Hospital, Coudersport, Pa., Aug. 30, 1971; aged 87 y. 20 d. He was married to Ella Stuck, who died in 1934. Surviving are one son (Elwin Irwin), 2 stepsons (Thomas James and Orville James), and one half brother (Ben Gallentine). He was a member of the Birch Grove Mennonite Church. Funeral services were held at the Frame Funeral Home, Eldred, Pa., Sept. 2, in charge of Alvin E. Miller; interment in the Oak Hill Cemetery.

Kimmell, Dillia Amanda, daughter of Amos and Emma (Ferguson) Stahl, was born at Jones Mills, Pa., Apr. 27, 1883; died at the Goodwill Mennonite Home, Grantsville, Md., Sept. 6, 1971; aged 88 y. 4 m. 9 d. On July 2, 1903, she was married to C. H. Brilhart, who preceded her in death May 4, 1926. In 1928 she was married to G. W. Kimmel, who died in 1949. Surviving are one daughter (Sarah — Mrs. Arthur Leasure), one son (Aaron), 8 grandchildren, 15 great-grandchildren, and 3 brothers (Orie, Harry, and Marquis Stahl). She was a member of the Scottdale Mennonite Church. Funeral services were held at the Murphy Funeral Home, Scottdale, Pa., Sept. 9, in charge of Gerald C. Studer; interment in the Scottdale Cemetery.

Root, Jacob W., son of Abram and Sarah (Witmer) Root, was born near Mannheim, Pa., Jan. 18, 1875; died at the Lancashire Nursing Home, Lancaster, Pa., after a brief illness, July 30, 1971; aged 96 y. 6 m. 12 d. He was married to Bertha R. Kreider, who preceded him in death Aug. 10, 1955. Surviving are one son (Clyde), 5 daughters (Mrs. Sarah K. Landis, Mrs. Fanny K. Forry, Esther K. — Mrs. John E. Forry, Bertha K. — Mrs. Clarence N. Herr, and Martha — Mrs. Earl Kreider), 20 grandchildren, 59 great-grandchildren, and 3 great-great-grandchildren. One grandchild preceded him in death. He was a member of the East Petersburg Mennonite Church, where funeral services were held Aug. 2, in charge of Irvin Kreider and John Shenk; interment in East Petersburg Mennonite Cemetery.

Ruth, Frank M., son of Charles G. and Rosa (Moyer) Ruth, was born in Bucks Co., Pa., Oct. 1, 1902; died at Souderton, Pa., Aug. 16, 1971; aged 68 y. 10 m. 15 d. Surviving are 4 brothers (Noah, Linford, Harvey, and Winfield), and 3 sisters (Edna — Mrs. Paul Hunsberger, Sally, and Cora — Mrs. Levi Hange). He was a member of the Line Lexington Mennonite Church,

where funeral services were held Aug. 19, in charge of Claude B. Meyers; interment in Line Lexington Mennonite Cemetery.

Troyer, Abraham Lincoln, son of Daniel J. and Mary (Roth) Troyer, was born near Milford, Neb., Nov. 21, 1890; died at the Fillmore County Hospital, Aug. 27, 1971; aged 80 y. 9 m. 6 d. On Dec. 16, 1915, he was married to Emma Eichelberger, who survives. Also surviving are 12 children (Dorothy — Mrs. Lee Schlegel, Loretta, Glen, Lester, James, Mary — Mrs. Robert Erb, Betty — Mrs. Dale Miller, Violet — Mrs. Merrill Stutzman, Eunice — Mrs. Leroy Stutzman, Ivan, Harold, and Leonard), 35 grandchildren, and 3 sisters (Martha Kennell, Katie — Mrs. Lewis Swartzendruber, and Barbara — Mrs. Roy Kempf). He was preceded in death by 3 brothers (Arthur, John, Ira and an infant brother), and one grandchild. He was a member of the Salem Mennonite Church, where funeral services were held Aug. 30, in charge of P. R. Kennel and Fred Reeb.

Waidelich, Otis, son of Jackson and Mary (Hoffman) Waidelich, was born at Ogden, Ill., June 11, 1897; died at Archbold, Ohio, Aug. 29, 1971; aged 74 y. 2 m. 18 d. On Jan. 19, 1922, he was married to Caroline Roth, who preceded him in death, Aug. 9, 1961. Surviving are 3 sons (Dale, Leon, and Donald), 3 daughters (Louella — Mrs. Paul Kanagy, Doris Waidelich, and Rosa — Mrs. Eldon Zehr), 18 grandchildren, and 3 brothers (Earl, Arthur, and John). One brother Myrl preceded him in death. He was a member of the Central Mennonite Church, where funeral services were held Sept. 1, in charge of Charles H. Gautsche, Henry Wyse, and Dale Wyse; interment in the Pettisville Cemetery.

Wenger, Robert Jay, son of James and Anna Mary (Pfaumiller) Wenger, was born at Lancaster, Pa., July 15, 1964; died at Lancaster, Pa., as a result of being struck by a truck, Aug. 18, 1971; aged 7 y. 1 m. 3 d. Surviving besides his parents are one brother (Jeffrey), one sister (Glenda), maternal grandparents, and paternal grandmother. Funeral services were held at the Monterey Mennonite Church Aug. 21, in charge of Gordon Zook and Malcolm Bicker; interment in Eby Cemetery, Leola, Pa.

Zuercher, Dorothy, daughter of Franklin and Katie (Baumgartner) Shoup, was born in Wayne Co., Ohio, Feb. 12, 1917; died at the home of a sister in Paint Twp., July 27, 1971; aged 54 y. 5 m. 15 d. She was married to Enos Zuercher, who survives. Also surviving are 4 brothers (Lloyd, Clayton, Orin, and Melvin), 2 sisters (Ada and Erma — Mrs. Carl Tinsler), and 6 stepgrandchildren. She was a member of the Longenecker Mennonite Church. Funeral services were held at the Kidron Mennonite Church in charge of Albert Slabach, Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher.

Calendar

Mennonite Secondary Teachers Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30 to Oct. 3.

Rocky Mountain Mennonite Conference, Limon, Colo., Oct. 8, 9.

Germantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Germantown, Pa., Oct. 9.

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.

First Asian Mennonite Conference, Dharmtari, India, Oct. 12-18.

The Believers' Church Heritage, a Week of Festival, Goshen College, Goshen, Ind., Oct. 22-31.

Inauguration of J. Lawrence Burkholder, Goshen College, Goshen, Ind., Oct. 30.

Virginia Conference Mission Conference, Harrisonburg, Va., Nov. 5, 6.

Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.

Probe 72, Apr. 13-16, 1972.

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Cover picture by Chris Mackey.

JOHN M. DRESCHER, Editor

David E. Hostetler, News Editor

Boyd Nelson, Contributing Editor

J. C. Wenger, Ellrose D. Zook, Consulting Editors

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1771 Christopher Dock 1971
BICENTENNIAL COMMEMORATION

International Guest House— An Oasis

By Freida M. Myers

My first encounter with the Guest House was in March 1967 when I started a year of voluntary service there. I had been a secretary for several years and was supposed to be secretary for the director, Mr. Kamlaker Dandeker from India. However, those first few weeks involved much more.

Upon arrival I met Pastor and Mrs. Good from the First Mennonite Church of Hyattsville which is one of the Allegheny Conference churches sponsoring the Guest House; Mr. and Mrs. Dandeker and their four children who lived several miles away; and Mrs. Maude Swartzendruber, a short-term VS-er, who was to be the first hostess.

Several days later Maude and I moved into our home. The second day in our abode saw us and many other helpful volunteers again diligently cleaning and setting up house-keeping. That night we were summoned by the doorbell to meet the first guest.

The ministry of the Guest House began as we served our guests breakfasts, helped them find their way downtown, listened to and shared culture with them, and more important, were their friends. Mr. Dandeker was sometimes able to find friends and contacts for Internationals traveling to Wisconsin, Colorado, Illinois, etc., for their further study. These friends could then meet and help them get settled and adjusted in a community where there were no other acquaintances to assist them.

Another phase of the ministry involving more than book-keeping on my part were the Bible Fellowship meetings. We

invited Internationals living in the D.C. area to come and bring friends and a dish of food for dinner and share in an evening of fellowship. The programs were varied: speakers, films, or Bible study.

On many weekends we were able to take Internationals living in the D.C. area to country communities as guests of one or more churches. In this way they could meet and live with an American family and also see and feel our way of life apart from the impersonal and unfriendly rat race of city life.

Another big job was planning and arranging for churches to host and sponsor weekend conferences for Christians and other interested Internationals. This gave Christian Internationals opportunity to share and grow in faith. Mrs. Dandeker also worked hard to have the International ladies meet once a month for fellowship; they made pies, braided rugs, decorated cakes, and so forth.

My most pleasant memories include going with International friends on weekend trips, to conferences, visiting their homes, sharing their food and culture, sharing meals with four to fourteen guests at the Guest House, Bible fellowship meetings and the International buffet dinner, playing games with guests in the evening, and learning to know the staff members whose VS terms overlapped mine.

Some hard times include a shortage of staff with too much cleaning and making of beds to do before preparing meals and receiving new guests; answering the door or phone late at night or early in the morning; sometimes staying there day after day because it was unsafe to go out alone; reluctantly informing people there was no room for them as our seven guest rooms were filled; and that there was no other Guest House in New York City or elsewhere yet.

During my spring vacation from my freshman year at EMC in 1971, I had the privilege of returning for a visit. This time I did not stay at the Guest House but went there during the day to take dictation, type letters, etc. It was fun to meet some International friends again who lived in the area but this time it was so different. It was no longer easy to relate to International Guest House guests because I was there only during the day, and could not get acquainted with them as do the staff who live there and share meals with them.


The most valuable thing I received in my three years at the Guest House is the friends I now have all over the world. I no longer think of India, Thailand, or Japan simply

is unknown countries in Asia from which the U.S. imports goods or which receive foreign aid, but as the homes of many of my friends. My viewpoint has broadened, and I feel that "it's a small, small world."

To me the International Guest House is a sort of oasis where waters from many lands enriched my life and whetted my appetite for international experiences. To others, it was a place where they found friends and received "a cup of water in His name."

The International Guest House in Washington, D.C., is really only a beginning. There are other cities which need a house where Internationals can find a friendly, understanding, homelike atmosphere. There is also a great need for more of us to open our homes, hearts, and lives to these persons from other countries who have no family or friends

here. If you were a foreign student or visitor in Venezuela or Iran or the Philippines, for instance, would you not value a family or friend who would welcome you to his home, as a part of the family; introduce you to his food, habits, and customs; explain and interpret what you see, hear, and find confusing; or share your joy in new and exciting discoveries and experiences?

If VS is a possibility for you and your interests include people from other lands, why not write now to the Menno-nite Board of Missions in Elkhart about openings in the future? In less than a year they will need another host and hostess. Other assistants will be needed in the meantime. If God should lead you to the International Guest House, I know it will be a humbling, warming, and fulfilling experience. And "He will supply your every need." 

Death Is Not Kind

By Elaine Rosenberger

Death is not a humble beggar seeking a crust of bread.
He walks right up to the front door,
Demands the whole loaf and devouring this,
Empties the larder.
Hate him!
The louder he knocks,
The swifter bolt your door
For death is not humble.

Death is not gracious.
He enters happy gatherings uninvited,
Elbows past naive, curtsying maidens
And stupid, bowing men
Until at last his searching eyes
Clutch fast their prize.
He does not sweep her off her feet,
Romantically elope with her into the night,
Not he!
At gunpoint he separates his host,
Marches her ghostlike and pale, away.
What does he care for pleading eyes
And terrifying, strangled cries?
Death is not gracious.

Death is not silent.
He does not sneak into the master's chamber noiselessly.
He shrieks! He gurgles, beats the air!
Declares to all, "Notice me!

I am master here, Fear not!"
No, death is not silent.

Death is not patient,
He runs, he checks his watch,
"It's late, it's late," he mutters.
He paces like a hungry cat about to flee the cage.
He wrings his hands, his eyes dart here and there,
Watching — listening —
The carriage rumbles in,
He leaps aboard, his coattails slapping at my face
(I've lost this race).
Death — is not patient.

Death is not kind.
Believe me.
I have looked him in the eye,
Have taken bitter tea with him,
Spied on him.
He is treacherous — an enemy to reckon with,
In all the host of heaven
None can stare him down
Save ONE.
Then come, oh, come, Immanuel,
God With Us,
Bring life to soul and mind
For death —
Death is not kind.

Saved or "Really Saved"?

By Faith Peachey

Recently I caught myself using the term "really saved" to emphasize the fact that the person had definitely experienced the new birth. Then I wondered: Have we begun to use the term "saved" loosely? Do we now accept anyone as saved who confesses sin, makes a decision, or has an emotional experience? If any of these made us born-again we could say that salvation is of ourselves, or partly so.

These things may be what it takes to break our wills and cause us to let go so God can give us the new birth. But the new birth, itself, is something God does to us. It is the healing touch of God that transforms our lives. The scales fall from our spiritually blind eyes and we awake to the things of God. Our souls cry, "Abba! Father!" Fear turns to love. Doubt to certainty. We know the presence of Christ and know that our judgment has been passed upon Him. We are free!

For years I thought I was saved because of beliefs I held and experiences I had. But the day I met Christ and was given the new birth I felt His presence so keenly that when I saw my own image reflected in the mirror, I was surprised. I guess I expected to see Christ's!

Many people do not have such a sudden, dramatic transformation. But still they know the presence of Christ and know that God has touched them and completely changed the direction of their lives.

Do you think you are saved because of what you believe or perhaps because of some experience you've had? May I challenge you with the words of that little chorus, "Be very sure your anchor holds and grips the Solid Rock!"

When Are We Committed?

There are no quick and easy rules of thumb by which we can measure Christian commitment. The difference between a committed and an uncommitted person is something like the difference between a bit of ordinary steel and a bit of magnetized steel. They look alike. There is no apparent difference in their appearance. But what gives the one piece of steel the power to attract while the other has no innate power of any kind is this: In a magnetic piece of steel the molecules, by physical or electrical energy, have been rearranged, lined up like a column of soldiers all facing one way.

When this takes place, though the piece of steel is in all respects unchanged outwardly, it nevertheless becomes a conductor of the magnetic attraction all about it. Thus it appropriates power; it does not create it. In like fashion, when our whole lives are completely realigned or committed so that every aspect of our being and all that we possess points toward Christ, we become channels for God and know what abundant living and giving is. — attributed to William E. Clark.

Willful Ignorance

In 1 Corinthians 14:38 Paul says, "But if any man be ignorant, let him be ignorant." There is nothing further that I can do after trying to inform, correct, set them straight. If you still don't understand, then you are just hopeless for correction. People perish for a lack of knowledge. Hosea 4:6.

A certain woman called a store and wanted certain goods to be delivered at once, for she needed them badly. When the clerk delivered it, he knocked on the door but no one responded. He knocked again, but still no response. He knocked a third time really hard, then the woman came with anger on her face. But when she found out who it was her attitude changed. She said, "I heard you the first time but thought it was only a peddler." Do you treat Christ that way because of ignorance? Revelation 3:20.

Many errors, and extreme inconsistencies are the result of ignorance. It's ignorance of the price of pearls that makes the idiot slight them. It's ignorance of the worth of diamonds that makes the fool choose a pebble before them. It's ignorance of the satisfaction learning affords that makes the peasant despise and laugh at it. There is such a thing as educated ignorance. — Christian E. Charles.

The Holy Hill

By Lorie Gooding

The lowliest of souls and the most exalted God
may meet upon the holy hill of prayer.
I have but just to labor up that mount,
and He is there.

And when He knows I'm coming up that way,
laden with need, to seek His glorious face,
He graciously remains and waits for me
there in that place.

And if He sees the path is rough and steep,
my heart is heavy, and my eyes are dim,
He reaches out a loving hand and lifts
me close to Him.

Often I seek Him in this meeting-place,
praising Him for it; though I cannot see,
since I am what I am, and He is God,
why He loves me.

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Loving the Hippie Next Door

This editor receives, from time to time, literature put out by professing Christian groups and persons, in regard to those in our society who wear long hair, beards, and old clothes.

Without at all sanctioning the unshaved or the shaggedly dressed, a few things must be kept in mind if we would be Christian at all.

Before coming to my main concern two things strike me as rather interesting. First, I'm struck by the way these tracts, releases, and pamphlets turn to 1 Corinthians 11 as scriptural proof that men and boys should not wear hair long. In view of the fact that many of these same persons have over the years denied that 1 Corinthians 11 had anything to say about the length of a woman's hair they make a turnabout here to prove this point.

Second, many who write against youth conforming to long hair and the rest were stone silent, and still are, about the fashion parade and almost total world conformity which invades the church every Sunday, with particular force on Easter Sunday.

But now to my main concern. Much of the literature about persons conformed to the subculture is totally contrary to Christ's spirit of redemption and love. It actually breathes hate and builds hostility and walls in those who read. Such literature at times points out that even communist countries outlaw long hair and that the church should

throw out those who have long locks, and as true Bible-believing Christians we can have nothing to do with hippies of any kind. This literature says that if there are those who do not conform to our likes or what the Bible says we should hate them rather than reach out and lead such to the liberating truth in Christ as we know it.

There is some old, sound spiritual advice which says that no one should preach on hell unless he can preach it with tears of sorrow and arms outstretched in love to pull all persons possible from its fire. What does it say about us, as those who claim to be Christ's followers, if we build hate into hearts of persons for those for whom Christ died? Even Christ came not to condemn the world but to save. And our commission is, "As He was so are we to be in the world."

Let us not kid ourselves. We do not love God anymore than the person we love the least. We do not love any person lost in sin in some other community or country if we do not love the hippie next door. In fact, one of the best tests as to whether we really have the Spirit of Christ is whether we love those who are right next to us who do differently than we desire.

Some say, "But many of these know better and still do wrong." But did Christ refuse to die or love because we knew better yet refused? Is there anything which another does or says that releases us from our responsibility to love? — D.

Victory Over the Evil One

Strong's Exhaustive Concordance lists about sixty references to the *devil* in the New Testament, and about thirty-five references to *Satan*. Perhaps not so well known are the eleven references to *the evil one* in the Gospels and Epistles.

Our Lord told us that unbecoming speech comes of the evil one. Matthew 5:37. He also instructed us to pray for deliverance from the evil one. Matt. 6:13. Christ warned that when a person fails to understand the divine Word, the "evil one" snatches it out of his heart. Matt. 13:19. The "tares" He identified as the sons "of the wicked one." Matt. 13:38. And in His High Priestly Prayer the Lord Jesus prayed for our deliverance "from the evil one" (Jn. 17:15).

The Apostle Paul assured believers that the Lord would guard you from the evil one" (2 Thess. 3:3). And Paul also told us to protect ourselves with the shield of faith from all the fiery "darts of the evil one" (Eph. 6:16).

Likewise John twice testified to believers having obtained the victory over "the evil one" (1 Jn. 2:13). But Cain the murderer "was of the evil one" (1 Jn. 3:12). It is those who

are regenerated who can claim sufficient grace from God that the "evil one" does not touch them. 1 John 5:18.

In each of these eleven passages the same Greek words are used, sometimes in the nominative case, but usually in the genitive, and often after prepositions meaning "of" or "from." Unfortunately the King James Version often obscures the personal reference to the devil by rendering the Greek as if it referred to that which is evil. But the Greek construction seems to point to a *person* in these references — just as it points to an evil *man* in Matthew 5:39, Luke 6:45, and 1 Corinthians 5:13. It is the context which determines whether the reference is to a *man* who is evil, or to the vastly more formidable "evil one," the opponent of our Lord and of His disciples, albeit a defeated one! Hebrews 2:14, 15. Let us claim our victory by faith, that we too may overcome the "evil one"! It is surely a glorious redemption which enables the saints to put the devil to flight! James 4:7. This victory comes only through Christ's shed blood. Revelation 12:11. — J. C. Wenger.

The New Feminism: Another Perspective

By Anna M. Frey

"There is nothing new under the sun. Is there anything of which one can say 'Look, this is new'?"

Surely these words from Ecclesiastes are a strange opener for a discussion of women's liberation. Surely a new thing is upon us if "the new feminism is . . . destined to eclipse the black civil rights demands in the force of its resentment and the consequence of its demands."

The idea of woman as an oppressed element in society has surfaced in all revolutionary eras since the eighteenth century, a corollary to the idea that freedom and equality are for the masses as well as for the privileged classes.

If one considers that some eighteenth-century writers were still trying to prove that only men had souls, clearly women have made progress. The question of woman's equal right to a soul is not a current issue. One even suspects the term soul in its theological context is not a major concern to many lib activists.

In America more than in Europe women have since the late eighteenth century worked to end discrimination and achieve equality. What is new today is not women's *effort* to gain rights and freedoms but the *scope* of their discontent and demands. Not only are more women involved, but their discontent runs deeper and covers a wider area.

Caroline Bird, a moderate lib activist, calls women's liberation less a movement than a revolutionary state of mind.

Central to the new feminist critique is the conviction that women have been forced to accept an inferior role in society until they come to believe in their own inferiority.

As evidence they point out that passivity, dependence, and submission are labeled feminine traits; self-assertiveness, independence, and cool rationality are masculine.

Telling a woman "you think like a man" is usually meant as a compliment to her intelligence. Telling a woman physicist "but you don't look like a scientist!" is intended as a tribute to her femininity. Both suggest it is still

not wise for a woman to be too efficient or superior intellectually. Someone once said it is easier for a woman to become a celebrated genius than to be forgiven for it. Today's "liberated" woman would find such "forgiveness" the ultimate insult.

More important than the historical or contemporary perspective is one's personal perspective. Examining the reasons forces every thoughtful woman to reexamine her own inner liberation and her relationship to the current mood. What follows then, is a personal credo.

The cornerstone of this credo is this paraphrase of Galatians 3:28: "In Christ there is no such thing as Jew and Greek, slave and freeman, male and female. All such distinctions are secondary to that relationship." This implies that equality is the Christian norm, the genuinely human norm for all relationships.

Such equality both recognizes and transcends biological and social differences. Differences clearly exist. Some are purely biological and social, some cultural, some an inextricable mixture of both. But why should difference be frightening unless one views such difference as evidence of inferiority?

As Erik Erickson said it, "Equality means oneness, not sameness." Unity does not exclude diversity. "For freedom in Christ has set us free" (Gal. 5:1).

True freedom is impossible without self-acceptance. Self-acceptance is hardly complete unless it includes healthy acceptance of one's sexuality and sex role, whether male or female.

To feel superior or inferior to the opposite sex or other members of one's own sex is to diminish one's inner freedom. To be free means granting others freedom. Differences in interests and roles exist within as well as between the sexes. Why, then, need they threaten anyone?

Life involves relationship. All relationships involve assigning and accepting roles and responsibilities. Freedom in Christ means freedom within these roles and responsibilities, not freedom from them.


Being a woman in twentieth-century America can still connote inferior status. Legal, educational, vocational, and social inequities do exist. To deny that some women have been blatantly exploited would be dishonest. But it is equally dishonest to charge that all women are objects of

Anna M. Frey, assistant professor of English at Eastern Mennonite College, adapted this article from a lecture and used it by permission of Eastern Mennonite College *Bulletin*.

exploitation, that the modern family and homemaker role leaves all women unfulfilled, and that marriage traps women into giving up their identity. Some women must be granted freedom for both marriage and career; none should be regarded as inferior or unfulfilled because they have chosen one above the other.

Much of the new search for liberation among women is a search for identity and meaning in a

changing society — a search shared with many men.

Freedom in Christ should liberate people to work together for human equality — knowing that Christ, in becoming human, was concerned not with men's liberation or women's liberation, but with human liberation. Such a liberation transcends individual self-centeredness and works at eliminating society's inequities and injustices without violating another's right to be himself — or herself. 

Even So, Come, Lord Jesus!

By Lorie Gooding

"He who testifies to these things says, 'Surely I am coming soon.' Amen. Come, Lord Jesus" (Rev. 22:20)!

This is the last revelation in the Bible, the final promise. If you have a red-letter edition you will see the words of the promise in red type, indicating they are the words of Jesus. This last message which came to John the Revelator in the Isle of Patmos is still coming to us, in our time, wherever we may be in our world.

Think about it. Contemplate it. Meditate upon it! Jesus is coming soon! Get it down deep into your heart and consciousness. It will restructure your system of priorities. The things which are seen will matter less and less, while the invisible, eternal things will come into prominence. The world will pass away, with all the things pertaining to it; but whoever does God's will shall live with Him forever.

John knew all this, and he knew it for certain. There was once a man born blind, and the Lord healed his sight. When questioned about it, he admitted he didn't know very much about how it was done. But he said, "One thing I know." Now it doesn't take very much intelligence to know one thing. It doesn't take very much education. It doesn't even take a good memory. Anyone can know one thing; and this man knew that now he could see — one thing.

That's the way John was when Jesus spoke to him. Jesus said, "I'm coming!" John knew one thing — it filled his whole heart. It took away the sting and torment of all he had suffered for Christ's sake. It made all his efforts and his sacrifices worthwhile. One thing — Jesus is coming! And all John could say to that was, "Amen! Come!"

"Amen. Come, Lord Jesus!" A four-word prayer. What kind of a prayer is that? One might say it is instant prayer. In these days, surrounded by instant everything from coffee to climate control, this is one *instant* sadly lacking. John was way ahead of us here. He was in communion with his Lord, and this prayer is the immediate response of his heart. It is not a product of thought and consideration. It is the instant, sincere desire of his heart.


It is a trusting prayer. John knew his Lord, he just didn't

know about Him. He knew His love and His mercy, so he was not afraid. He trusted the promise of Jesus concerning eternal life. He knew that he had met God's conditions, and God had forgiven and cleansed him by the blood of Jesus. John simply trusted that Jesus never made a promise He wouldn't keep.

Now it is a submissive prayer. John says, "Come," but is willing to abide the time of His choosing. After all, He is Sovereign. So John didn't say, in the words of a certain (so-called) gospel song, "Wait a little longer, please, Jesus." He didn't say, "Please don't come until we get Uncle George and Aunt Hettie saved, till all the children are converted, and all the heathen brought in." John knew there were many unsaved. He had preached and prayed and proclaimed and pleaded for a long time. But now his thoughts were not for those who were not ready. Filled with longing for his One Beloved, his heart cries submissively, "Come, Lord Jesus!"

It is a confident prayer. Jesus says, I am coming! John answers with, "Amen. So be it." If Jesus says it, John believes it. He didn't have to have time to evaluate the promise and formulate a policy. He just confidently expects Jesus to do as He says. And so his heart leaps up and replies, "So be it."

It is such a rejoicing prayer. John had known much of suffering and of sorrow (the world was a troubled place, even then); and he knew that the Lord's coming would bring an end to it, would wipe all tears from the eyes, would bring love and joy and peace and the righteous kingdom. Oh, his heart was full of longing. He could hardly wait. All else is excluded, and the answer of a loving heart toward the Beloved at this moment of deepest devotion is, "Come, Lord Jesus!"

A four-word prayer. What kind of prayer is that? A prayer whose meaning is deep and exhaustless. Let it be in our hearts daily; let it rule our thoughts and our lives. It will keep us from sin and selfishness as we let it sink deep into our innermost being. Jesus is coming! Amen! Come, Lord Jesus! 

Jesus and Subversives

By John Oliver

If Jesus were to appear in New York, or Berkeley, what would He do about people engaged in destructive dissent, whether tearing at our institutions from within or actively collaborating with a foreign enemy? Would He strike at them through a direct confrontation, cowing them with a clever rebuke or piercing look? Would He expose them by alerting the police, national guard, or coveys of like-minded believers? Or might Jesus respond in a way that would catch us off guard, even surprise us? Interestingly, the New Testament suggests an answer.

The story of two diverse responses appears in the Gospels. One, that of society, was normative for people threatened by destructive forces, the other, that of Christ, strangely unique.

The first response to subversives, that of society, came from a people who, though outwardly committed to biblical morality, undercut its spirit through legalism, racism, and insensitivity to the poor. Yet, when threatened by pagan forces from without and subverted by corrupting and damaging influences from within, that society attracted fierce loyalties.

The external danger, Hellenism or the sensate culture of Greece and Rome, had once been vigorously resisted, as patriots burned the homes of Greeks who settled in Palestine, selling their children into slavery. But, following the arrival of Roman troops, the Jewish leadership despaired of armed resistance. Alarming, it seemed, foreign influence grew as, under Herod the Great, the government subsidized foreign writers and artists-in-residence, while at the same time sponsoring Greco-Roman festivals and public games.

Yet, offensive as external pressure might be, it was more distasteful to witness the nation being subverted from within. One could see women subverting morals, their promiscuity cutting at the family structure, while men flaunted their alienation by aping Hellenistic styles of dress, or, as with tax collectors, openly collaborating with the enemy. At this critical moment, with the nation reeling before pressures from without, this crippling from within seemed, to many, intolerable.

Society then, severely threatened, responded to subversives with undisguised contempt. Those who

aided the enemy or injured morals were denounced in the synagogues, avoided on the streets, and commonly treated with disdain. But what about Jesus? How would He react to people who, from the inside, corrupted and betrayed the nation?

What Jesus did may be seen from two encounters, one of which occurred at the home of Simon the Pharisee. Jesus was eating with some Pharisees when a woman entered, one of the "sinners" whom a Pharisee would instinctively disdain. Terribly out of place, yet drawn by something (an expression on His face, a look in His eyes, something she had heard about Him, or something she had heard Him say?), she walked to Jesus and began to wipe His feet with her hair.

Instantly Jesus and the Pharisees polarized. The latter, as expected, rejected her with gasps, murmurs, and outraged silences. Yet the woman waited, at once vulnerable and invulnerable, her being attuned to Jesus.

His response? At first it may have been only an expression, or a movement to indicate acceptance. Then speaking to the Pharisee, Jesus told a story (Luke 7), and suddenly roles were reversed as this woman, no longer alone, was shown as a model for emulation, her graciousness silently convicting the callousness of the host.

Or again. Jesus was passing through Jericho on His way to Jerusalem. A crowd turned out, some hoping for a Messiah who would bring revolution. Then something happened, as transfixing as an assassination. Jesus stopped, looked up into a tree, and, called: "Zacchaeus, I'm coming to your home for dinner."

Zacchaeus! A tax collector, a man guilty of gross collaboration with the enemy, a man so despised that neither he nor any member of his family were admissible as witnesses in a Jewish court. It was as if a chill swept the crowd as this "prophet," this "holy man," reached out in reconciliation to a contemptible subversive. It was too much, and that day Jesus lost the support, if indeed He ever had it, of Jericho's silent majority. Yet again an estranged person, a subversive, was reconciled.

Why, we might ask, such a radical difference in the manner in which society, on the one hand, and Jesus on the other responded to subversives? Why, when society rejected and isolated those they found to be offensive and threatening, should Jesus project to subversives a sense of

The "Acceptance" Generation

By Nevin J. Bender

approachability, even of empathy? Clearly it was not that He condoned promiscuity or collaboration with Hellenism. Rather, His genius lay in an ability to reach beyond what people were doing to establish contact with them as persons, a contact that proved not coercive, but liberating and restoring: a woman free to cry and love, even in front of the hostile and self-righteous, a traitor free to accept his own people, returning money where once he had stolen.

Or, to say it a different way, the polarity between Jesus and society lay in the area of ultimate concerns: society cared for self-preservation, and so would rend those who threatened or did not conform. But Jesus cared for "sinners," even subversives, and the alienated were caught off-guard by one who reached to them in friendship, warmth, and reconciliation.

To return to our original question: could it be that subversives in New York, or Berkeley, are today meeting from society, the same responses they encountered from the society of Jesus' day: exposure, disdain, and alienation? One wonders what might happen if, in our day, subversives were to encounter Christ alive in His followers, reaching out, not with hostility, but in sensitivity and reconciliation? What might happen?



Long Ago and Far Away

*It was all right
for Christ to
cleanse the Temple.
But
if He
ever tries to stop
the Annual Church Fair and Bazaar
He's gonna be in a heap of trouble.*

— Robert Hale

Am I for real? Do I count? Am I acceptable? These questions are asked by each of us at one time or another. They reflect our need to find acceptance as persons. We seem to find it easy as individuals to become so deeply involved in finding our own place in life that we forget that our fellow brother is also searching for his place. How do we show our care?

Each person is important. Each person is an individual, a gift of God to life. Each person is involved in building relationships. As God's people, we are called to build relationships, for is that not the core of the gospel?

The gospel is the story of God's acceptance of man through forgiveness. Jesus Christ became man and got involved in man's struggles, in fact, too involved! He found Himself hung on a cross. However, His kind of life and death opened the path of forgiveness to us!

Having experienced this forgiveness, we are here to share the story of God's peace. Many ideas are vibrating today concerning how we should share that story: going door-to-door, two-by-two, using creative studies, and other forms of witness. These are methods used in sharing and must be seen as such.

A far deeper question concerns me, that being, "What is my attitude in sharing?" Do I go about in life reflecting the attitude that I have found *the* answer? Do I then emphasize my own relationship with God as having its peak outside of relationships with other persons or within such relationships? Do I play it cool and wait for the opportunity to come to pounce on another person and convince him of the facts of Jesus Christ? What is my attitude?

Could it be possible that the greatest responsibility of God's people is to discover the attitude of acceptance as Christ lived it? We would then meet each person as a person. He also is a child of God. We accept him. We open ourselves to this relationship, considering it a sacred happening. We listen, we share, giving and receiving. We share, knowing our trust in God's forgiveness, yet refusing to deny acceptance to anyone who may not agree with our experience. The danger is that this acceptance can merely turn into another *method* of evangelism. Then it becomes trickery and false pretense for it is an acceptance whose only goal is to convince. It must remain instead a heart-gut *attitude* of sharing. The goal of this acceptance must be to discover life together! We must honestly accept, with an acceptance governed by forgiveness and caring. Our generation is tuned in for this kind of acceptance.



You Owe It to Yourself

By Gladys Kennell

There it was again. The phrase that keeps insisting in its right to be heard; you owe it to yourself. This time here it is in this leading news magazine, last week in a women's publication.

Is it my imagination? The things that I owe to myself seem to be getting more and more elaborate as the months pass. This ad declares that we owe to ourselves a huge boat to go with that shore cabin we owed to ourselves last year.

For weeks I mulled over this, just what do we owe to ourselves? The boat ad didn't puzzle me one bit, for I don't own the shoreland. But here is another suggestion of what I owe, more protection for our children. Now what parent isn't interested in doing the best for his child?

I was hanging out the laundry when it came to me. What do we owe ourselves? Quite simple. It was (is) in the Bible all this time. We need food and clothing and contentment to go along with living. Ah, the simple life. Why go further?

I studied our home purchases for several weeks. Now where was the simple life? Certainly the food and clothing were there, complete with inflation prices. But here I spent a sizable amount on greeting cards which needed stamps to mail them. There I bought a scrapbook and two books for the children.

True, the books were attractive, reasonable in price, and we did give one as a baby gift, but did I really owe the family new books?

Was Christ's teaching a huge oversimplification? I boiled the pot some more and found some things left in the bottom. Surely I can owe these things to myself.

I have at least five lists of the basic food needs for good nutrition. Here's a good start. But where are the soft drinks, potato chips, and candy that our children think we owe to them?

We do need adequate clothing to cover us. Although it is some people's opinion that they owe it to themselves to cover very little.

Where we live, we need a car. Even if I were a good jogger, the distance to the store and the size of the bags of groceries wouldn't make the trip feasible. So I do owe myself transportation. Not the car that I heard recently on the radio that I owed to myself so that I could be proud of

its ownership, but one that will get me to where I need to go — and back again.

Oh, yes. A roof over my head. I have one. I consider it comfortable and fairly attractive. I thought it large enough, even for the thirteen of us, until recently. A woman visiting us for the first time remarked on our small house. Well, I do not think my husband owes me a new one to keep up with the Joneses.

Since planned time for vacations and with-pay holidays aren't in our books, I can not speak with authority on how much I do or do not owe to myself.

But surely I do owe to myself much more than just these things? A nurse of many years, Wanda Egoft doesn't think so. She said quite concisely, "We don't owe ourselves one thing. The pitch of the ads is to make us selfish." Later she added, "We don't deserve one single thing that we have. All that we have are gifts from God."

It just isn't as our teen likes to quip, "I should have it; because I am so nice." We really aren't so nice that God owes us anything.

This makes me think of a local doctor's wife who does volunteer work in connection with the local hospital. She said, "I have no great wealth. I do not envy others of their wealth. I have all that God gave to me to use." I know that this woman does use her abilities and things that God has given to her for others.

I have come to the conclusion that there is something I do owe to myself.

I owe to myself the love for others.

Some time ago I was bragging a bit that we owed no man anything. All bills were paid up to date. The very next week I read that verse in Romans about owing no man anything. I almost broke my arm trying to pat my back when the second part of the verse caught me right-on.

Here is the debt I owe to myself and others. I owe love. That is the answer. Now those cards and books and other purchases weren't for my selfish gain but a part of the love-debt that I owe to myself. They were bought for others.

So let the ads run cheerily on of the many things they are certain that I owe to myself.

I have my own star, love. Tell me. Didn't Christ say that first?

Suppose you wanted to reach your community in a new way for Christ?

Try one of these public-witness
tools others have successfully put to
work in their communities.



"When I first heard *The Mennonite Hour* 19 years ago, I was impressed. Another businessman suggested several of us should sponsor this kind of a witness in our nation's capital. Many people in Washington have heard the message of Christ on WGMS, a prominent physician, a worker with the Voice of America. *The Mennonite Hour* speaks our way of discipleship. It could be used by more local congregations."

Mahlon Souder, spokesman for businessmen's group, Franconia area, Pennsylvania



"A non-Christian friend of mine told me she thinks everyone should be listening to *Heart to Heart*. Our WMSA has sponsored the program here for over 12 years because we feel it expresses what every family needs to hear about relating and communicating with each other. More stations could be carrying the program, all across the country."

Mrs. Orie Kropf, district WMSA president, Halsey, Oregon



"I've worked with *Home Bible Studies*, encouraging individuals I meet to take them at home or in a Bible study group. It's one of the most simple yet effective ways to get into discussions on new life in Christ. And it opens up the Bible for a person in a clearly understandable way."

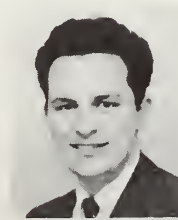
Simon Schrock, carpenter, Washington, D.C.



"First of all, a man must be confronted with the right and wrong of everyday living. *Choice* does that. Then, as he stops and thinks about it, he's open for the spiritual truth in each program."

"I am proud just to have my church's name associated with *Choice*. Because of the extremely high quality all the way through, content, approach, everything. Stations like it too. So it leaves a good taste in the community as far as the church is concerned."

J. Merle Herr, pastor, Bath, New York



"We are moving over 50 Christian paperbacks a month in a smoke-shop/poolroom in Goderich. And that is just how *Bookrack Evangelism* can take the Gospel where people are, in a very acceptable way. The selection of paperbacks appeals to a broad age and interest group. It gives positive support to the verbal and visible witness of any local congregation."

Darrell Jantzi, pastor, Ayr, Ontario



"In our busy lives we have no time to get to know each other personally. Our *Heart to Heart Fellowship* gives us the opportunity to share ourselves deeply. It has great potential for mission when you involve non-Christians in the community."

Mrs. Charlotte Burkholder, homemaker, Harrisonburg, Virginia



Christopher Dock

BICENTENNIAL COMMEMORATION

It was in the autumn of 1771, two hundred years ago, that Christopher Dock, a Colonial Mennonite schoolmaster of the Skippack area in southeastern Pennsylvania, died on his knees while praying for his pupils. His body was laid to rest in the Skippack Cemetery within sight of the schoolhouse where he taught.

But the quality of his character and educational methods continue to inspire modern-day educators, historians, and others. The Bicentennial Commemoration of Dock's death at Lansdale, Pa., October 9-17, 1971, will serve as an occasion for a fresh interpretation of Colonial life and times, and have the added purpose of teaching and inspiring youth and adults with a new vision for our age.

The Bicentennial aims to be more than currently fashionable nostalgia — a true rediscovery of our spiritual origins coupled with a willingness to be guided and judged by what we discover in this backward look, and a chance to communicate our sense of historical identity, which continues into the present.

To this end the historical background, the movements, the influences, and the values of Dock's era will be por-

trayed in music, word, and image. This multi-media recreation of the past will involve an interpretative analysis of European Mennonite history during the seventeenth and eighteenth centuries, as well as the eighteenth-century Colonial Mennonite life as portrayed by Dock and his neighbors. The dramatic and musical presentations will accentuate the basic principles of the Anabaptist-Mennonite expression of Christian faith for the benefit of today's youth in particular, and all others interested.

The Christopher Dock Bicentennial focuses attention on the geographic region of southeastern Pennsylvania. Since the Franconia area is the oldest-continuing Mennonite community in North America, many other Mennonite groups are descended from it. However, the entire program is directed in such a way that the Mennonite brotherhood as a whole may benefit from this interpretative effort, and components of the celebration will remain available for church-wide teaching on Mennonite history and principles. During the Bicentennial Week many church Boards and agencies are scheduled to meet at Lansdale also. Features which are of public interest are the following (see also the schedule).



In the schoolyard of Dock's School (a scene from the movie).



A Fraktur written by Christopher Dock.

The Quiet in the Land, a 16mm color film, shown Saturday, Oct. 9, and nightly Monday through Saturday, Oct. 11-16. The film depicts a twentieth century Mennonite (one generation from the farm) reflecting on the directions he will choose, spiritually and culturally. He interrogates his past; his curiosity drives him to "visit" his ancestors, the Mennonites of Skippack in the days of Christopher Dock.

He discovers what their concerns were, what they did about them, and what relation their actions have to his twentieth-century way of life. There are the issues of war, education, materialism, and the need to pass on the faith of our fathers to the next generation. Local talent has been used throughout and scenes of authentic Mennonite scenes filmed in Europe. These appear as the "memory" of the then recent immigrants to Penn's woods.

The Fraktur Exhibit. The art of Fraktur-writing and decorating flourished among the Pennsylvania Dutch from the day of their arrival till the 1840s. This exhibit is an attempt to gather specifically Mennonite-made Fraktur art out of the Franconia area, and features *Vorschriften* (writing samples), awards, birth certificates, singing school-books, and other decorative items, including a Fraktur made by Christopher Dock himself.

The Cantata and the Oratorio. The shorter cantata based on the life of Christopher Dock was first sung in 1966. The *Martyrs Mirror Oratorio* was written specifically for a premiere at this bicentennial. John L. Ruth wrote the lyrics for both works; Alice Parker composed the music. Each piece in its own way attempts to express traditional Anabaptist-Mennonite concerns in a new idiom, involving soloists, a large chorus, and a children's choir.

A Historical Pilgrimage to local sites of historical interest including: the sites of Dock's schools at Salford and Skippack; Dock's grave nearby; Dock's farm and the famous oak tree; a nearby school still equipped with eighteenth-century desks; an eighteenth-century meetinghouse, and a small museum of local history.



John L. Ruth (as Christopher Dock) at the Dock Oak.

The Christopher Dock Bicentennial

to be held on the campus of
CHRISTOPHER DOCK MENNONITE HIGH SCHOOL
Lansdale, Pennsylvania 19446
October 9-17, 1971

Saturday, October 9

- 1:00 p.m. Historical Pilgrimage
(departure from Christopher Dock School)
- 5:00 p.m. Planting of Dock Oak seedling
- 7:00 p.m. Address — J. Winfield Fretz,
President, Conrad Grebel College
Waterloo, Ontario
- Film: *The Quiet in the Land*

Sunday, October 10

- 2:30 p.m. *Christopher Dock Cantata* Ruth, Parker
Hiram Hershey, conductor
- Address — Donald Yoder,
University of Pennsylvania
- 4:00 p.m. Opening Art Exhibit
- 7:30 p.m. *Martyrs Mirror Oratorio* Ruth, Parker
Alice Parker, conductor

Monday-Friday, October 11-15

- 2:00-4:00 p.m.
- 6:00-10:00 p.m.
- Art Exhibit open daily
- 7:30 p.m. daily, Film: *The Quiet in the Land*

Saturday, October 16

- 1:00 p.m. Historical Pilgrimage
(departure from Christopher Dock School)
- 1:00-7:30 p.m. Art Exhibit open
- 3:00 p.m. Film: *The Quiet in the Land*
- 7:00 p.m. *Martyrs Mirror Oratorio* Ruth, Parker
Alice Parker, conductor
- 8:40 p.m. Film: *The Quiet in the Land*

Sunday, October 17

- 2:30 p.m. *Christopher Dock Cantata* Ruth, Parker
Hiram Hershey, conductor
- 3:30-6:30 p.m. Art Exhibit open
- 7:00 Address — John A. Lapp, Akron, Pa.
- 7:50 *Martyrs Mirror Oratorio* Ruth, Parker
Alice Parker, conductor

The Authority of the Word in Today's Faith and Practice

By Elmer D. Hershberger

In the midst of change many Christians become uncertain as to what they believe or do not believe. This means that many are becoming less sure that the Bible is the final word of authority for our faith and practice.

This condition is caused by various factors. We know that Satan and the forces of evil and deception are present in the world, and that they will continue to fight against the Word of God, and will, if possible, deceive the very elect.

It is good that many are much concerned about this situation, and as a result several very good books have been written on scriptural authority in recent years, such as *God's Word Written* by J. C. Wenger and *Principles of Bible Interpretation* by Myron Augsburger.

In the past several decades some brilliant scholars from among the religious circles have been sowing seeds of doubt and outright rejection of many Bible truths. Many Christians have fallen for many of their ideas. As a result this is bearing fruit all around us, and whether we are ready to admit it or not it is having its influence in our churches.

It is my sincere desire not to condemn anyone, but to express my deep concern that we might each take a real honest look at our own thinking and attitudes and try and find our way through the doubts and fears, the dissatisfactions, rebellions, and criticisms of our day, and keep our feet firmly planted on the true foundation of faith and the straight and narrow way as given unto us in the Word of God.

Our hearts should be filled with gratitude to God that we do have what Peter writes of as "a more sure word of prophecy." We need to examine ourselves lest we be like Israel in the days of Eli. "The word of the Lord was precious in those days; there was no open vision." No wonder it says in the closing verse of the Book of Judges that "every man did that which was right in his own eyes."

Man has always been aware of his need for help and direction from a higher power than his own. Early in his life John Wesley wrote, "I want to know one thing, the way to heaven, how to land on that happy shore." After he found the way he cries out and says, "God has condescended to teach us the way, He has written it down in

a book, at any price give me that book." Let us take a brief look at the Book.

This Book has no preface nor introduction but begins with the statement "In the beginning God." Ten times in the first chapter of Genesis we have the words, "And God said." We have these same words again and again in the Old Testament along with other statements, such as: "And the Word of the Lord came," and "God spake unto."

As we come into the New Testament we find perhaps the most significant use of the Word as applied to Jesus Christ, such as: "In the beginning was the Word, and the Word was made flesh." This comes to a climax in Hebrews 1:1, 2, where we read, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." In Revelation 19:13 John sees Christ riding forth on a white horse to make war against the beast and the false prophet, and here His "name is called The Word of God."

We must take into account the place of the Holy Spirit in giving to us the Bible. The Apostle Peter in his Second Epistle (1:21) writes, "Holy men of God spake as they were moved by the Holy Ghost." Paul speaks in his epistles of being directed to write by the Spirit, and John says that he was in the Spirit on the Lord's day as he wrote The Revelation.

So we must conclude that the Bible as we have it today is the inspired Word of God, and that it is His message of truth and life to us. Since it has been given to us by the eternal God its message is not time bound, but is the eternal Word of God, and wicked men have not been able to destroy it.

Our attitude and conception of the Bible largely depends on our thinking and conception of our great God. God, Christ, the Holy Spirit, along with the Bible are all so closely tied together that we cannot accept one without accepting all. That is, since the Bible is the instrument of God's revelation in history, we cannot know Christ nor experience salvation apart from the witness of the Bible.

God has given to us, in His Word, all we need to know to obtain salvation, and to know what His will is for us as we follow our Lord. God never contradicts Himself, and

Elmer D. Hershberger, Detroit Lake, Minn., delivered this message at the North Central Ministers' Conference. It is printed here at the request of that conference body.

He is not in our day giving to man any new revelations which do not harmonize with His Word.

Almost all Christians who believe and study the Bible agree that we no doubt are living in the end time. The Bible plainly tells that in this period of time there will arise many false prophets deceiving and being deceived. Surely they are all around us today. The result is that many, especially among the younger generation, are much confused, some already having lost their directions, and are sincerely seeking and asking, "Where can I find the truth? Where can I find the answer of authority to the many questions that are being raised?"

Thank God there is a place of authority where we can go. God has said, "I change not." The writer to the Hebrews says, "Jesus Christ the same yesterday and to day, and for ever." Christ said, "Heaven and earth shall pass away: but my words shall not pass away."

In the light of what we have just said, we can rightly conclude that we do have in the Bible the answer to the question, "What is truth?" We do have the *final Authority* either in direct Word or in principle how to obtain eternal life, and what God expects of us who follow our Lord Jesus.

There are many voices in our world who are telling which way to go and what to do. I fear that many things being said today in the name of Christianity may be turning many away from the true faith. Note some of the most prominent ones. This I propose to do, not so much to expose error (although this needs to be done at times), but to try to help us become more conscious of what is taking place around us, and to encourage us to search more diligently the Scriptures to find what God has to say, and to cling more closely to the Word as the basis of our faith and practice.

First, many today are doubting the supreme sovereignty and power of God and are giving expression to the same. Closely tied to this is the rejection of miracles, especially those which are of most importance to our Christian faith, namely, the Creation account of Genesis 1, the virgin birth of Christ, the resurrection of Christ, and the miracle of God's written Word.

There are those who are saying that man by nature is good but that all his problems are the result of his environment, and not because of his rebellion against God.

Some are saying that Christ's life here on earth was of greater importance than was His death.

There are those who are saying that what we believe is not so vital, just so we are sincere in what we believe.

Some say we are all going to the same place, so it makes little difference which road we take to get there.

Some would say that a God of love such as we preach would never condemn a soul to hell.

Then perhaps worst of all we have what is called situation ethics which says that it depends entirely on the situation under which a thing is done, as to whether a thing is right or wrong. Under this canopy we find many trying to justify themselves in all kinds of wrongdoing such

as in adultery, divorce and remarriage, war, abortion, dishonesty, untruth, riots, demonstrations, and rebellions against parents, the home, the church, the schools, and the government.

Now note a few things said that come a little closer home to our own brotherhood which should be giving us much concern. Most of these seem to carry a double meaning, depending under what conditions they are said, and by whom.

Some are saying each Christian should have an equal right to his own interpretations of the Scripture and be free to do his own thing. This may mean ignoring brotherhood decisions and result in each one doing that which seems right in his own eyes.

Some say that we should accept people as they are. Along with this one there is often a great deal said about love and forgiveness while entirely ignoring what the Bible says about repentance and obedience.

Others say that woman should be on an equal basis with man in the church. This of course is largely true, but let us not overlook God's order as given to us in 1 Corinthians 11 and 14.

Still others point out that we are living in a changing world, and we must change our standards to fit our culture, even though it violates the teaching of the Bible; that water baptism need not mean church membership, and that church membership is of no great importance.

Some ask, "If other very good Christians can get by and accomplish great things for the Lord without obedience to such teaching as foot washing, the prayer veiling, and the holy kiss, why should we try to hold to these doctrines in our churches?"

According to others, since we as Christians are also citizens of our country, it becomes our duty to help to form the policies of our government and to try and pressure our national leaders into doing what we feel is right; that all tradition is bad, and therefore we must adopt new ways of worship and of expressing our faith; that our present Mennonite Confession of Faith is not entirely relevant for our present day.

Space will not permit me to further discuss these issues which I have here raised, but I do sincerely hope that we will all go to the Word of God and try hard to find what God has to say about them.

The honest seeker for the truth does not first form his own opinion on an issue and then go to the Bible to find support, but will rather go to the Bible first and earnestly seek to find what God has to say on the subject in question and then accept this as his own belief and practice.

We will need to make a genuine effort to find the line between what is only tradition, and that which is biblical. None of us can afford to lose anything that is truly scriptural, to do so will mean great spiritual loss.

May we never lose our faith in God and in His Son as our only means of salvation, nor in His Word as our final word of authority to show us the way as we walk in loving obedience to Him.



Increase in Conscientious Objection a Worldwide Phenomenon

Over the last decade the United States has seen a significant growth in the number of people who claim conscientious objection when faced with the prospect of military service. This legal alternative to induction into the army was first requested in this country by the peace churches — the Mennonites, the Church of the Brethren, and the Friends — and has consequently been widely known and accepted by members of these churches.

Though the definition of conscientious objection has remained essentially the same since 1940, it was not until the mid '60s that non-peace church youth in any sizable numbers began to request this exemption. Fears are now being expressed in the Selective Service System and on Capitol Hill that the number of conscientious objectors is mushrooming and will soon be spreading across the country uncontrollably.

A look at the actual situation reveals a slow, consistent increase over the last seven or eight years in the percentage of draft age men who are being granted conscientious objector status. True, the number requesting this status might be described as a mild explosion, but draft boards reject three out of five conscientious objector claims. Government officials often feel that these men have been overly sensitized by the Vietnam War and that the close of this era will reveal that their objections were of a more political nature.

The Vietnam War may have provided a stimulus for more serious consideration of the morality of ever engaging in warfare, but indications are that this country is not the only one experiencing a notable resurgence of conscience regarding war.

The increase in conscientious objection is a worldwide phenomenon. From Norway to East Germany to Senegal, ever-growing numbers of young people are telling the state, "We cannot in good conscience organize or prepare to kill other human beings for whatever purpose." The result in many countries is a desperate struggle such as was waged in the United States by the peace churches in 1861-64, 1917, and 1940, for legal recognition of conscientious objection.

The most important of these present struggles is possibly the heated Spanish fight. Here the harsh treatment of conscientious objectors has aroused the indignation of neighboring Europeans. Eleven governmental delegations of the Council of Europe have signed a resolution deploring Spain's policy of 10-year prison terms

and/or tours with disciplinary regiments in the Spanish Sahara to which conscientious objectors are sentenced. At present there are almost 200 members of the Jehovah's Witnesses, one Seventh Day Adventist, and one Roman Catholic serving prison sentences there.

Similar situations appear to be surfacing in Switzerland, Israel, and Senegal. A little more than a year ago the Swiss government imprisoned a Mennonite who refused to serve in the military. His trial served as a rallying point for proponents of the rights of conscience in that country.

More recently there have been indications in the international press that a small but growing number of Israeli youth are becoming disillusioned with the military nature of their society and the claims made by the armed forces on the life of each Israeli citizen, male and female. Several have already announced their intentions to refuse service in the military, stating, "We are not ready to inflict on another people what was inflicted on our forefathers." Israel's draft law contains no specific provision for conscientious objectors, but on rare occasions exemption on that basis has been granted following special consideration.

Senegal has no military draft as such, but induction into the army has been used as a threat to disorderly university students. In March 1971, 300 students at the University of Dakar issued a statement to the government that they could not "take part in military exercises of any description," thereby serving notice that even if military conscription were instituted their intentions were to avoid such service.

A recent issue of *War Resister's International Newsletter* reports some staggering statistics on draft resistance in one province of South Korea. In that country, where no exemptions from the military are granted, the province of Kangwon alone had almost as many refusals to serve in the armed forces in the first five months of 1971 (2,040) as it had during all of 1970 (2,500).

In Italy the struggle for rights of conscience resulted in a major victory on July 27, 1971, when the legislature passed a bill granting exemption from the military for anyone religiously, philosophically, or morally opposed to service in the armed forces.

In countries where rights of conscience have been recognized, the number of young people conscientiously opposed to

participation in war continues to grow. West Germany which had 19,363 conscientious objector applications last year is expected to have 30,000 in 1971. Norway, which had only 411 conscientious objector claims in 1966 had 1,000 in 1970. Dutch applications have doubled twice in five years, rising from 242 claims in 1965 to 1,030 in 1970. All three of these countries grant 50 percent or more of the conscientious objector claims made, while the US Selective Service System estimates that about two thirds of the applications for conscientious objector status made in this country are rejected.

Some twenty countries presently provide exemption from military conscription because of conscientious objection. They vary from the Danish law, which allows a broad range of personal, religious, and philosophical bases for objection, to the Bolivian draft which exempts only Mennonites.

At its meeting in Geneva, Switzerland, this year, the Human Rights Commission of the United Nations received a petition signed by 40,000 people from twenty-seven countries requesting that conscientious objection be included as one of the basic human rights recognized by the United Nations. As a result, five countries, Austria, Chile, The Netherlands, New Zealand, and Uruguay, introduced a resolution to that effect. During debate, the resolution was reduced to a call for a study of conscientious objection and the practices of various countries with regard to conscientious objectors and alternative service. The study could then be used in further consideration of the question at a later date. The resolution as revised was then passed by the Human Rights Commission. — Gerald E. Shenk.

. . .

The U.S. government has "persistently deceived" the citizens of America, officials of the United Church of Christ declared in Grand Rapids, Mich.

Voting 614 to 23, delegates to the General Synod of the 2-million-member church asked Congress to consider censuring government officials found guilty of deception as a result of information contained in the famed "Pentagon Papers."

The resolution stated: "American war aims and strategies in Indochina have been developed with a cruel disregard for Indochinese lives and social patterns."

CHURCH NEWS

Evangelism That Cares

Caring is a new focus for evangelism in the 1970s.

Creative approaches to evangelism are sweeping through the United Methodist Church, the Christian Reformed Church, and a dozen other denominations. The "Jesus People," Campus Crusades, and the voices of minority-group persons are adding fuel to the new interest.

Where are the Mennonites in all of this? Here is an outline of a three-year thrust in an evangelism-that-cares we can all share in:

1971 — The Year of Presentation

During this year, we will come to know about two important emphases in evangelism:

1. Probe 72 is an All-Mennonite Consultation scheduled to convene in Minneapolis, Minn. April 13-16, 1972.

2. Key 73 is Christians from over sixty denominations working together to share Christ with every North American during 1973.

1972 — The Year of Preparation

Probe 72 will prepare Mennonites for involvement in Key 73. Some of the questions we will be asking ourselves include: "How do Mennonites go about winning persons to Jesus Christ?" "What resources are we using?" "How can we develop new interest in reaching our communities for Christ?"

The idea of an all-Mennonite consultation on evangelism was conceived by Myron Augsburg, president of Eastern Mennonite College; J. B. Toews, president of Mennonite Brethren Seminary; George R. Brunk, evangelist and dean of Eastern Mennonite Seminary; Waldo Harder, president of Grace Bible Institute; and A. J. Klassen, dean of Mennonite Brethren Seminary. These men met together after the U.S. Congress of Evangelism and discussed how Mennonites might help each other to become more faithful evangelists. Later an ad hoc group of eighty Mennonite pastors and leaders was invited to test the idea of an all-Mennonite consultation on evangelism. They gave it a strong endorsement, chose a steering committee, and elected an executive committee to give it direction.

The purpose of the consultation is to help us realize and share the many avenues of human contact through which evangelism is taking place in our Mennonite brother-

hood. Many have come to a relationship with Christ after hearing a sermon. But there are also dozens of examples indicating that persons have come to that relationship in a small-group meeting, in a classroom, a doctor's office, or after a conversation about peace.

Eleven subcommittees are developing the program and workshops for the consultation. Each is also writing a chapter for a paperback that is being published by Probe and made available by the Mennonite Publishing House. The program and book will deal with the way evangelism happens through personal contacts, small groups, music, drama and the arts, social action, radio, television and literature, preaching, peace witness, healing ministries, and teaching.

At Probe 72 persons who have been won to Christ through these various avenues will share what happened in their lives. Articulate representatives from each avenue will explain how they communicate a Christ who cares. There will be plenty of time for small-group discussions, workshops, and evaluation of resources.

At the consultation we will probe into the Scriptures for guidance, into ourselves for honesty, and into our world for relevance. Institutional "shop talk" will be kept to a minimum. The consultation will seek to focus on an evangelism-that-cares, which will give inspiration and guidance for the months and years which are ahead.

After Probe 72 in April, congregations will develop plans for a concentrated effort in 1973.

1973 — A Year of Proclamation Through Word and Deed

You have likely heard of the Evangelism-in-Depth program of South America and of the Christ-for-All emphasis in Africa. Key 73 is an effort that may do something similar for North America. Over sixty denominations are involved, including the Southern Baptist, United Methodist, Salvation Army, African Methodist, Anglican, and Assemblies of God churches.

Together with representatives from the Old Mennonite Church, Mennonite Brethren, and Evangelical Mennonite Church, I am on the central committee of Key 73 helping to plan at the continental level. But the most potential exists at the con-

gregational level where people live.

Key 73 will begin during the first week of 1973 with opportunities for local Christians to gather for repentance and commitment to the task. It will continue in February with various forms of Bible distribution, reading, and study. During the Lenten season, communities will be helped to become actively involved in Christian witness to the tough social, personal, and national problems of our day. The summer months may see art and music festivals which will likely draw high interest from youth.

During the fall months of 1973, individuals, churches, and communities will seek to use every means possible to share Christ with every North American. It is believed that this will move at year end to some kind of major event or concept that will dramatize our unity in Christ on a community-wide and continent-wide basis. — Palmer Becker.

(This article is the substance of a letter sent to all pastors in the General Conference Mennonite Church this summer. Palmer Becker is executive secretary of the Commission on Home Ministries of the General Conference Mennonite Church. He is on the Executive Committee of Probe 72, all Mennonite consultation in evangelism, scheduled for April 13-16, 1972, in Minneapolis, Min. He is also on the Central Committee for Key 73.)

Problems in Marriage: New Radio Series for Men

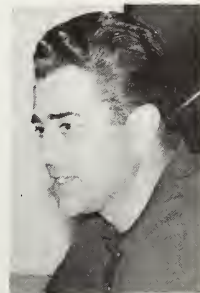
CHOICE for Men is a new approach in gospel broadcasting. It reaches men during the week when they are driving to and from work — all in down-to-earth language.

The program opens with a phrase of electronic music to capture attention. Then writer-narrator David Augsburg sets up a modern parable.

Encourages Counsel

The situations *CHOICE III* begins with are the kinds of difficulties couples can get into in a marriage. David Augsburg clarifies the issues, goes beyond the surface symptoms to identify cause and effect. He says, "Counseling may help at a moment like this, but why didn't they recognize the need for counsel sooner? If a person is sick, he doesn't hesitate about a doctor. Same for marriage counselor.

"When two people talk past each other for an extended period of time, they need help. . . .



"Marriage is a covenant for mutual growth. Each pledges to help the other grow—in love, respect, and wholeness of personality before man and God. If growth turns to decay, both are responsible to see that things change. . . ."

As the program closes, Augsburg's new book *Cherishable*, the basis for CHOICE III, is offered free to interested listeners. A similar offer at the end of CHOICE II, released last year, drew a good response.

Many of these releases were sponsored by Mennonite congregations, with positive results.

Congregations Place Program

The four denominations involved (Mennonite, General Conference Mennonite, Mennonite Brethren, Church of the Brethren) will give pastors a five-month advance opportunity to place the program locally.



Pastors will receive a mailing describing the program. Those who accept the responsibility of placing the program will receive a tape of sample broadcasts and instructions on how to approach local stations.

Public Service

When a listener writes for the paperback *Cherishable*, he or she will receive an invitation to enroll in the companion Home Bible Study *Marriage and the Home*.

Listeners are also urged to contact local marriage counseling services. It is expected that many radio stations will recognize the public service that this series can render to the community, and will give free radio time to air it. Pastors who arrange for the cooperation and support of local counseling services will be extending their abilities to minister to the community while still retaining the opportunity for intensive witness for Jesus Christ.

The program, paperback, and Home Bible Study are likely to be more help to marriages on the shaky side than to those in serious trouble. That is, they are more preventative than curative.

Five-Denomination Survey Is Announced

Plans are moving forward for a survey of church members in five Mennonite and Brethren in Christ denominations, according to information released by Project Director J. Howard Kauffman, Goshen, Ind. The research project, known as the "Church Member Profile," is scheduled for completion by the end of 1972.

The project was conceived by several denomination leaders in the area of Christian education and is supported by a major grant from the Fraternal Funds of the Mennonite Mutual Aid Association, Goshen, Ind. The five denominations responded favorably to an invitation to participate in the study, and each appointed a representative to an administrative committee which carries supervisory responsibility for the study.

The denominations and their committee representatives are: Mennonite Church, Paul M. Lederach; Mennonite Brethren Church, Marvin Hein; General Conference Mennonite Church, Arnold Nickel; Evangelical Mennonite Church, Harvey A. Driver; and the Brethren in Christ Church, R. Donald Shafer. Leland D. Harder, Elkhart, Ind., serves as associate director of the study. Paul Hiebert, Manhattan, Kan., is a consultant.

Some 5,000 church members are being chosen by a scientific process and will be asked to complete a questionnaire early in 1972. These sample persons will properly represent all ages and types of church members in the five denominations in the United States and Canada. About 200 congregations will first be selected and from each of these approximately 25 members

will be randomly chosen.

The purpose of the study is to provide information that will help church boards and committees in their decision-making processes. Editors and writers of denominational papers would like to know more about the religious beliefs, social attitudes, moral standards, and personal characteristics of the people for whom they write. Producers of Sunday school literature need better information on the level of biblical knowledge and educational achievement of those who use the literature. Missions and service agencies would like to assess members' attitudes toward various types of missions and service programs.

The study also offers the opportunity to assess trends in the spiritual life of church members. It will give church members opportunity to express their hopes and desires for modifications in church programs, locally and on the denominational level.

Although a study on this scale has not previously been done in Mennonite churches, a number of other denominations have made such studies in recent years. Currently a major survey of Lutheran church members is being completed from a headquarters in Minneapolis. The trend represents a desire of church administrators to obtain more objective data upon which to base program decisions.

It is planned that the findings of the study be reviewed in a series of workshops for denominational leaders. The workshops will assist in the interpretation of the findings and aid in the preparation of a final report, in book form, that will make the results available to all interested persons.

High-Aim Target: Christian Education

It isn't just another school year for 12 high school students enrolled in the 1971-72 High-Aim program. Coming from locales as divergent as St. Anne, Ill., and Aibonito, P.R., the 12 students bring to four Mennonite high schools outlooks uniquely influenced by their cultural and socioeconomic backgrounds.

The primary purpose of the scholarship program, according to Lee Roy Berry, chairman of the Board of Directors of High-Aim, is to give minority students with good academic potential the opportunity to develop in a school setting more demanding than that of their former school. Lee Roy emphasizes, however, that the situation is reciprocal. High-Aimers tend to give as much as they receive.

The High-Aimers are now attending four Mennonite high schools: Bethany Christian, Goshen, Ind. (7); Iowa Mennonite, Kalona, Iowa (2); Eastern Mennonite, Harrisonburg, Va. (2); and Central Christian, Kidron, Ohio (1).

This is High-Aim's fourth year of operation. To date 20 students have participated in the program. According to High-Aim coordinator Gene Yoder, sponsors for this year's students are being sought.

Teams for Probe 72?

A congregational team has been suggested as a working approach to participation in Probe 72. As outlined by Paul M. Miller, Biblical Seminary, here is how it might work:

The team is selected or appointed by the congregation. It might consist of interested members, church council, board of elders, evangelism committee. It examines the current congregational picture in evangelism, evaluates community concerns, assesses needs. The team selects and instructs congregational representatives, sends them to Probe 72 consultation in Minneapolis, Min. April 13-16, 1972.

Representatives gather information, exchange concerns, report to team. New directions are developed for community outreach by congregation as a whole.

"If there is to be a breakthrough in evangelism in the Mennonite Church before Jesus comes," stated Miller, "it will have to be realized through our congregations. Evangelism is the most central and sacred of all the assignments Christ gave to His disciples," he continued.

The all-Mennonite consultation in evangelism has been arranged in a cluster of Minneapolis facilities. Over 2,000 participants are expected. Small-group meetings and plenary sessions are scheduled in the Hotel Leamington. For further information contact James Fairfield, Route 2, Box 294, Harrisonburg, Virginia 22801.

Anzac Goes Local

A ten-year service involvement in Alberta, Canada, has ended. The Voluntary Service unit at Anzac, a small settlement in northeastern Alberta, closed down on Aug. 8. It had been sponsored by Mennonite Board of Missions, Elkhart, Ind., through its Relief and Service division.

"Though some may misunderstand the Anzac action, we feel good about what has happened there," said Ray Horst, secretary for Relief and Service. "The decision to close down the unit is in keeping with our philosophy of serving while substantial need exists, then stepping aside as local leadership carries on," he said.

Horst indicated that the VS-run dormitory and school for elementary students is no longer functioning since a road was built to Anzac several years ago, allowing the children to be bused outside. The population of the town is rapidly decreasing as many people are moving away to find work.

Church-Building Strategy, Florida

Linden M. Wenger, associate professor of philosophy at EMC, has completed research on Mennonite church-building strategy in the Greater Miami area and is currently writing reports for the Home Ministries Department of Eastern Mennonite Board of Missions, the sponsoring agency in Salunga, Pa.

"Miami is a relatively new metropolitan area," Mr. Wenger explained. "I was asked to evaluate the Eastern Board's work in Miami and surrounding cities and to make projections for possible expansion there."

Mr. Wenger also conducted an in-depth survey of the resort city's urban development and accompanying problems with an eye to recommending possible church programs to help local church workers meet urban needs.

In conducting his study, the EMC professor worked under the guidance of the Southern Florida Area Council, which is comprised of leaders from the Miami, Homestead, and Immokalee Mennonite churches.

After submitting his completed study to the Salunga office, Mr. Wenger will commute to Princeton Theological Seminary as a visiting fellow. This distinction allows the bearer both study and research privileges in the seminary's Robert E. Speer Library and in the Harvey Firestone Library on the Princeton campus.



Aspen Fellowship Coffee House

The Aspen Fellowship began Coffee House Church in downtown Aspen on June 20, 1971. It met Sundays at 9:00 a.m. from July through September. Sometimes the fellowship had a full house.

Walter Huber made the upper story of his Delice Pastry Shop available rent-free for this experiment. It is located on the most eventful and exciting street in the town.

The pattern of meeting includes hot drinks and pastries during opening conversation, live and recorded music during meditation, a subject introduced by a short address, and discussion in a talk-it-over time. Speakers from town and from among guests served the fellowship.

The ministry of reconciliation calls for the message of reconciliation. Service leads to witness opportunities. Guests who frequent the Center for services during the week see daily information about Sunday and evening meetings. We are now trying the one-day-a-week witness effort without the daily service center we envision. We hope our prayers and efforts will lead to the fuller program.

Before the coffeehouse began, the Mayos and the Martins visited Potter's House, the coffeehouse operated by the Church of the Savior, in Washington, D.C.

Early in August two young men visiting Aspen from Colorado Springs found the announcement of our Sunday meeting in the church column of the *Aspen Times*. They attended. Douglas Bidwell participated extensively in the talk-it-over time. He explained that they were members of the Four Seasons group at the Springs. This is a Christian club of young people who meet regularly on Friday nights for social purposes. Through conversations, correspondence, and phone calls, arrangements were made for a group from Four Seasons to come to Aspen for a weekend to participate in our coffeehouse.

Douglas came alone another weekend. He introduced the subject for discussion on Sunday, August 29. Saturday, September 11, eleven of the Four Seasons group came as planned — eight fellows and three girls. Various professions and occupations were represented. One of the group is a Mennonite.

One Saturday evening a "musical" was held in our temporary coffeehouse location. A young lady played her guitar while she and a fellow sang Christian folk songs. A fellow with a guitar came in from the street and showed real interest. A girl entertainer from a restaurant, the House of Lum, came with her boyfriend and her instrument, a washboard and tin cups.

Those with instruments didn't know the songs the Four Seasons couple were presenting. So they listened. But with repeated searching without pushing they finally found that they all knew "Just a

Closer Walk with Thee," "Amazing Grace," and "When the Saints Go Marching In." They all played and sang these together. Besides the three mentioned, nine other young people from Aspen were in attendance. The total group numbered twenty-five and many others paused at the door, perplexed at the music coming down the stairs and out the window of a place of business.

The Four Seasons members went for follow-up contact at the House of Lum following our musicale. Then they casually came together in a group meeting of their own in which they searched for their own real group identity and image. They said it was the most significant event that ever happened in the Four Seasons group. And they thanked us profusely. But the feeling of help to each other was mutual. We felt so grateful to them for their service and inspiration.

One Sunday morning an Aspen couple with two daughters came. During our discussion on "At the Fork in the Road," a man entered who had attended the Church of the Savior, Washington, D.C., for nine months. He was leaving for a ten-day trip. When he returns, we will get in touch with him.

David Miller from Glenwood Springs has offered his musical services and that of his wife for some future Sunday. He will also plan the coming of an experienced coffeehouse group from East Denver for a weekend similar to the one provided by Four Seasons.

We were encouraged by the participation of Dr. Roy Umble, professor of drama and speech at Goshen College, and his wife for two Sundays in August.

Aspen Fellowship welcomes the contributions in talent and resources of all those coming through and invites more permanent involvement.

— Paul H. Martin

Board of Missions in First Meeting

The first meeting of the new Board of Mennonite Board of Missions held in Elkhart, Ind., Sept. 14 and 15, discussed the centrality of mission in the work of the church, began to identify its responsibility and work in relation to the new Mennonite Church structure, and made various appointments. John H. Mosemann, Goshen, Ind., retiring president of the Board, convened the meeting.

The Board elected Samuel Janzen president and James Detweiler vice-president. It appointed H. Ernest Bennett secretary and David Leatherman treasurer. Both are Elkhart County residents. It appointed Harold Bauman, Atlee Beechy, H. Ernest Bennett, and Wilbert Shenk members of Mennonite

Central Committee. Bennett also is currently MCC chairman.

In other appointments Ray Horst, Elkhart, became the Mission Board's representative on the Youth Ministries staff of the Mennonite Church. Wilbert Shenk, Elkhart, was named to the American Bible Society Council.

In another action the Board approved the remodeling of the old Mennonite Hospital at La Junta, Colo., for a long-term nursing care facility. Local loan funds up to \$100,000 were approved for the project.

The new Board replaces the former 65-member representative Board, which had administered its work through a six-member executive committee. The new Board will meet four times a year.

"Being Built Together" Theme for Mission 72

Utilizing the theme, "Being Built Together," Mission 72 will build upon the experience and growing appreciation for recent annual mission meetings in the Mennonite Church. Thus the program committee for Mission 72 in Chicago, Sept. 15 and 16, under the chairmanship of Howard J. Zehr of Scottdale, Pa., reaffirmed its decision made some weeks ago at a first meeting. Beulah (Mrs. Alvin) Kauffman, Elkhart, Ind., serves as secretary.

Another decision — to focus the Mission 72 Bible study almost exclusively on Ephesians 2 — was altered to include the entire Book of Ephesians. The theme, however, comes from Ephesians 2:22: "In union with him [Christ] you too are *being built together* with all the others into a house where God lives through his Spirit."^o

Mission 72 has been conceived as a meeting of the Mennonite Church about its mission, rather than a meeting of Mennonite missions people. The annual mission meetings — at Kalona, Iowa, in 1969; Lansdale, Pa., in 1970; and Eureka, Ill., in 1971 — have become increasingly popular.

The Study Commission on Church Organization recommended that mission meetings be continued and expanded to involve more of the church. Eventually, they hoped, alternate years would see such meetings in all five areas of the Mennonite Church designated as regions.

In the interim the Mission 72 meeting is being structured by Mennonite Board of Missions, Elkhart, Ind., for the entire brotherhood.

H. Ernest Bennett, secretary of the Board, convened the first meeting of the committee. Boyd Nelson, Secretary of Information Services for the Board, will function as the continuing staff liaison and general coordinator during the implementation period.

Javanese Mennonites Hold 12th Conference

"Responsible Churchhood" was the theme of the Javanese Mennonite Church for its 12th triennial conference held Aug. 24-27 in Taju, Java. One hundred and thirty delegates and 13 visitors observed, reported, and listened to the discussions concerning the theme.

These 130 delegates represented over 12,000 baptized members of the Javanese Mennonite Church. There are 7,000 non-baptized members and 19,000 children also in the church, making a total of more than 38,000 people attending Mennonite churches in the area.

It was announced that there are now 22 "adult" Javanese Mennonite churches, six of which received "adulthood" since the last conference. These 22 churches have 136 preaching stations and are served by 35 preachers and 53 evangelists.

Peace Section Assembly to Meet in St. Louis

The third annual Mennonite Central Committee Peace Section Assembly will meet in St. Louis, Nov. 4-6, 1971, at the Downtown Branch YMCA, 1528 Locust Street. This year's rally will feature a convocation of peace committees representing congregations, districts, conferences, and campuses. Fifteen to 20 such committees are expected to make this assembly one of their working sessions.

Volunteers Go to Newfoundland and Jamaica

Thirty-four persons attended the Aug. 15-18 orientation at Mennonite Central Committee headquarters before going on to Newfoundland and Jamaica for teaching assignments. Upon arriving in the respective countries, volunteers had a more intense one-week orientation to the culture and people. MCC now has 42 people serving

People not linked to any committee are also invited to attend. Some of these will join committee deliberations. Others will participate in special-interest group discussions.

The focus for the two-day discussion (Thursday evening to Saturday noon) will be to plan an agenda for Mennonite peace committees during the 1970s. The featured speaker, Dale W. Brown, professor of Christian Theology, Bethany Theological Seminary and current moderator of the Church of the Brethren, will address the rally Friday morning, Nov. 5, on "The Agenda for a Peace Church in the 1970s." Brown has recently authored the *Brethren and Pacifism* and *The Christian Revolutionary*.

EMBMC Missionary Appointments

Four overseas missionaries were appointed by the Eastern Mennonite Board on Sept. 15, 1971:

Robert D., Jr., and Betty Lou Buckwalter, New Holland, Pa., three-year term as Mission Associates couple relating to Buhemba Farmers' Training Center near Musoma, Tanzania, outgoing September.

Ronald L. and Ruth Ann Hartzler, Elkhart, Ind., three-year term as Mission Associates couple teaching English in Chisimaio, Somali Democratic Republic, outgoing October.

Missionaries reappointed:

Miriam Buckwalter, Lancaster, Pa., to

in Newfoundland and 19 in Jamaica.

Newfoundland and Jamaica personnel of the Mennonite Church at the orientation sessions (left to right): Evelyn Keener, Lloyd Swartzentruber, Jr., Tom and Ruth Schrock, Philip Bauman, Ken and Nancy Beachy, Carol Byler. Absent: Marvin Frey, James Kropf, Murray and Loretta Snider.



three-year term as teacher at Rosslyn Academy.

Mary Gehman, Reinholds, Pa., three-year term as teacher at Johar Secondary School in Somali Democratic Republic.

Bertha Beachy, Kalona, Iowa, three-year

term in women's work in Somali Democratic Republic.

Furlough plans were approved for 24 missionaries. Nineteen persons completed assignments and terminated relationship with the Board.

FIELD NOTES

Anabaptist Heritage Weekend is scheduled for Nov. 5-7, at Laurelville Mennonite Church Center. Jan Gleysteen, specializing in the audiovisual communication of Mennonite history, and John Miller, teacher of New Testament at Conrad Grebel College, Kitchener, Ont., are resource persons. Ladon Sheats is featured at the Center the following weekend, Nov. 10-12.

Gary L. Stucky, research chemist, presently serving under Mennonite Central Committee in Congo, left Kinshasa on Sept. 5 to begin a month-long research and study tour. He will visit 12 research centers in the United States to discuss his findings of the electrochemical aspects of leprosy. This research has been performed the past eight months with support from MCC and the American Leprosy Mission. The results so far seem to indicate relationships between electrical factors in the human body and the presence of, or susceptibility to leprosy.

George R. Brunk, dean of Eastern Mennonite Seminary, recently announced a shift from the annual Ministers' Week traditionally sponsored by the seminary. Replacing this event will be a "Churchwide Consultation on the Person and the Work of the Holy Spirit," scheduled for Jan. 17-21, 1972.

At the annual meeting of the Church and Human Relations Committee, Sept. 8, at Prairie View Mental Health Center, Newton, Kan., Jerry Suhrheinrich, pastor of the United Church of Christ, Newton, was elected chairman. John Lederach, chaplain at Hesston College, was elected vice-chairman. The committee established priorities for use of a \$10,000 grant from the Hesston Foundation for work with pastors and congregations over the next four years.

Maynard and Hilda Kurtz's new address is P.O. Box 329, Mbabane, Swaziland.

Naomi Weaver left the United States on Sept. 21, to return to the Shirati Hospital, Shirati, Tanzania, where she has been re-appointed to a three-year term as a missionary nurse. Her address will be P.O. Box, Shirati, Tarime, Tanzania.

A group of Hesston College students along with adults from across the church will tour the Near East for ten days, Jan. 10-19, 1972. Tour leaders are John Lederach and his wife, Naomi, assisted by Ben Rahn and Joe Wertz. Last year 21 students along with 33 adults and children made the tour of historic Bible lands and studied together. For more information write to

Holy Land Trip, Hesston College, Hesston, Kan. 67062.

Carl and Vera Hansen left Canada on Aug. 25 for an assignment with the Meserete Kristos Church in Ethiopia. Following a period of language study in Addis Ababa, the Hansens will serve as an evangelist-teacher couple. The Hansens have already served three years in Ethiopia. Their address during language study is P.O. Box 1165, Addis Ababa, Ethiopia.

There was little damage by Hurricane Edith in the areas of Honduras and British Honduras where Eastern Board workers are serving. A ham radio message from Honduras indicated that there was no damage but lots of rain. Our workers in Belize had taken the precaution of temporary evacuation; three of the men remained, available for emergency action.

Saskatchewan MCC announces its annual meeting for Nov. 11, to be held at Zion Mennonite Church, Swift Current, Sask. The Women's Auxiliary will be meeting the same day at the Mennonite Brethren Church in Swift Current. A public rally will be held in the evening at Zion.

Many amputees receive a new lease on life at Shirati Hospital, Shirati, Tanzania, through simple attractive prostheses made by Mary Harnish, RN, and her staff. Numerous agencies are sending personnel to Shirati for training in this skill. To facilitate this growing ministry, American Leprosy Missions and EMBMC are providing an enlarged orthopedic workshop.

Ron Susek, evangelist from near Baltimore, conducted spiritual renewal meetings at Eastern Mennonite High School this fall. For the first time, EMHS combined its renewal emphasis with a congregational program. Chicago Avenue Mennonite Church, pastored by Samuel Janzen, was the co-operating church.

Mary Royer, director of Goshen College's elementary teacher education program, has reported that more jobs were available to Goshen College's 1971 seniors prepared to teach in elementary school classrooms than there were graduates. Of the 50 graduates ready for certification this fall in elementary teaching, 40 accepted teaching appointments and one entered children's library service. Nine preferred other employment to be with their husbands, or in a particular location this fall.

Overseas personnel with Mennonite Board

of Missions, Elkhart, Ind. — **Willis and Byrdaline Horst**, Argentine Chaco, report the birth of a daughter, Carmen Susana, on Sept. 5; **John Gasho**, completed two years of agricultural work in northern Ghana and returned to his home in Imlay City, Mich., on Sept. 13; **Eugene Blossers** arrived in Kushiro, Japan, on Aug. 25, after an extended furlough.

Mrs. Irvin K. Kreider (73), Lancaster, Pa., mother of Roy Kreider, 9 Rehov Hadar, Neve Magen, Ramat Hasharon, Israel, died suddenly and quietly on Sept. 3, while convalescing following a stroke and other complications.

In an effort to reduce costs, the Fall Missionary Address List will not appear in *Gospel Herald*. Missionary addresses may be requested from the various Boards: Conservative Mennonite Board of Missions and Charities, Mission and Service Office, R. 1, Irwin, Ohio 43029; Franconia Mennonite Board of Missions and Charities, Henry P. Yoder, 205 E. Seventh St., Lansdale, Pa. 19446; Virginia Mennonite Board of Missions and Charities, 1151 Greystone St., Harrisonburg, Va. 22801; Eastern Mennonite Board of Missions and Charities, Salunga, Pa. 17538; Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

The recently formed Home Missions Committee of Mennonite Board of Missions, Elkhart, Ind., held its second meeting on Sept. 20, in Chicago, Ill. All eight members were present, in addition to Board Secretary H. Ernest Bennett, who served as temporary chairman, and Simon G. Gingerich, Secretary for Home Missions. The committee elected Hubert Brown, Elkhart, chairman, and Mario Bustos, New Paris, Ind., vice-chairman, for the coming year, and approved subsidies amounting to \$9,550 for four programs from funds previously earmarked for expansion. The Home Missions Committee meets four to six times annually.

Adriel School, a school for slow-learning teenagers with some emotional problems, has openings in the following areas: a single fellow for relief houseparent and a single fellow and single girl or a married couple to work as houseparents. Adriel is approved by the Selective Service Program. Contact Don Hertzler, Administrator, Box 188, West Liberty, Ohio 43357, or call 513 465-5010.

Two students enrolled in Goshen College's division of nursing have won \$1,200 awards in Miles Laboratories' Scholarship program. Recipients are Miss Jan. K. Kraus, daughter of Mr. and Mrs. Arthur F. Kraus, Pleasant Hill, Ohio, and Miss Connie L. Moore, daughter of Mr. and Mrs. Thomas Moore, Gary, Ind.

Special meetings: Nelson Litwiller, Goshen, Ind., at Floradale, Ont., Oct. 17-24. **Dan Yutzy**, Harrisonburg, Va., at Clarence Center, Akron, N.Y., Oct. 31—Nov. 3. **J. Otis Yoder**, Quarryville, Pa., at Hershey,

Pa., Nov. 7-14. **John F. Garber**, Scottdale, Pa., at Otelia, Mt. Union, Pa., Oct. 3-10.

Ella May Miller, *Heart to Heart* speaker, is scheduled to appear at the following places: Oct. 12, Mansfield, Ohio; Oct. 13, Ashland, Ohio; Oct. 29-31, Brinkhaven, Ohio; Oct. 31, Orrville, Ohio. For more information, write to Mennonite Broadcasts, Harrisonburg, Va. 22801.

New members by baptism: four at Albany, Ore.; four by baptism and one by confession of faith at Lynside, Lyndhurst, Va.; one at Sandy Hill, Coatesville, Pa.; one by confession of faith at Kingview, Scottdale, Pa.; five at Sycamore Grove, Garden City, Mo.

Change of address: **Simeon W. Hurst** from Hawkesville, Ont., to R. 1, Elora, Ont. Phone: 1-519-846-5150.

The new telephone number for Kenneth G. Good is: 703 874-0794.

Readers Say

Submissions to Readers Say column should comment on printed articles.

After reading in the last issue of *Mission News* what others have to say about the *Gospel Herald*, I was moved to express my own appreciation for our church publications. As I was reminiscing of the time I was a girl in my married sister's home as a helper, when the postman brought the *Herald*, whatever my sister was doing had to wait, as she sat and read the contents of the *Herald* first.

That time Daniel Kauffman was editor, followed by Paul Erb, and now John Drescher. However, I still follow my sister's pattern of stopping my work and sitting down to read the *Gospel Herald*. I look forward to reading the outstanding articles, warnings, admonitions, and inspirations. One is inspired by reading the experiences of others in "I Met God" and Brother Drescher's timely editorials. I also enjoy reading the items of marriages, births, and deaths in order to keep informed. Also, "Readers Say" reveals the need we have to love those who differ in their thinking. Also in the *Gospel Herald* we are reminded of our stewardship, which is most important. — Mrs. Ruth K. Souder, Telford, Pa.

Praise and thanks be to God — He is alive, He is reality! In a recent article, "The Christian and the Spirit's Gift of Tongues" (Sept. 7, 1971), Brother Don Augsburger noted that he prefers to pray "in a language [he] can understand." He also suggested that some people find prayer in tongues beneficial to their prayer life. What he failed to mention was the biblical command for the latter, which makes it all the more blessed when it is followed, as I have found by experience. Paul says in 1 Corinthians 14:3 that those who speak in an unknown tongue edify self, then adds in verse 15 that he himself will "pray with the Spirit, and . . . with the understanding also." In writing to the Roman Christians, Paul gives further reason for this type of praying: "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). Praise Jesus, when He fills us with the Holy Spirit, as He promised, we have new power in prayer!

As part of our Christian armor, we are commanded to be " . . . praying always with all prayer and supplication in the Spirit" (Eph. 6:18). Jude admonishes very similarly that we are to be built up, by "praying in the Holy Ghost" (Jude 20). What strength and what power is ours! For

some time after my own "Pentecost" I failed to appropriate this power, since I didn't see the difference in "praying in the Spirit," and a message in tongues, which requires an interpretation; but since that time, words, that I can understand, often fail to be sufficient praise to the One who has made me truly alive!

As a brotherhood, in a house not made with hands (praise God for Brother Nelson Kauffman's article in the same issue!), continue to believe God with us for a continuing revival everywhere that people will open their hearts to God's Spirit. — Jon Beachy, Goshen, Ind.

Thanks to you and to Katie Funk Wiebe for "The Swinging Christians" in the Sept. 7 issue. In my own work among a congregation of "Jesus People" I saw more growth in love, understanding, and honesty than I ever experienced in another congregation. Their zeal in witnessing matured as they came to accept me as a brother who happened not to use the same religious language. They learned to give me greater acceptance after some of them urged me to pray for the gift of tongues, and I demurred. I hope, with Katie, that age and financial and family cares will not dampen the basic ardor of their intense experience of Christ.

I disagree in part with Don Augsburger's discussion article in the same issue — "The Christian and the Spirit's Gift of Tongues." While my study of the Bible record of the early church, as well my experience with the Jesus People, suggests that confirmation may be a major purpose of this gift, I find Paul saying an additional thing which I have seen attested in the lives of some of the Mennonites who have contributed spiritually to me from the wholeness which seemed related to this gift of ecstatic prayer. (Paul suggests that the ecstatic "speaks to God" and "edifies himself" and Paul is happy with his own gift of ecstatic prayer; he simply does not limit himself to this mode — 1 Corinthians 14:1, 4, 15.) The warmth and stability of those Mennonites just referred to, including pastors and missionaries, suggest to me that the weak and the babes are not the only ones who need or can profit from the experience.

I further agree with Paul that all the spiritual gifts are hollow without love, yet so are honesty, marital fidelity, and financial sharing among brothers. It seems to me that the gift of tongues can so easily be abused because it is so closely related to a vital (and neglected) area of the Christian life — close touch with the Father. We have seen many cases of abuse of the other vital area of the Christian life — the radical living out of God's will in what we have called discipleship, the posture we still affirm in spite of the insidious tendency to legalism which has plagued those who have upheld the way of obedience.

I must take issue with the author's argument from silence, where he suggests that the Corinthian church was the only church practicing tongues. Acts nowhere suggests that the gift of tongues was taken from Cornelius' family (chapter 10) or the Ephesian believers (chapter 19) after their initial experience. On the other hand, we do not know of Paul's initial reception of his gift, for which he thanks God. The obvious conclusion must be that we simply do not know who spoke in tongues how often, or ceasing when.

A much simpler observation regarding the Corinthian church might be that they, being carnal and childish in the bad sense, were abusing various sacred gifts: the newfound equality of man and woman in Christ, the Lord's table of brotherly fellowship, and the divine gift of communication beyond the limitation of human language and reason (see also Romans 8:26).

I thank God for men who have trained me in the intellectual skills of understanding and teaching the Bible. I am with Paul in recognizing this as one gift the church needs. But while I have never spoken in tongues, I have seen the

need to surrender the intellect in certain times of the experience of God. I hope that human reason can be seen as one of God's gifts to His people, and especially that those with the (intellectual) ability to understand the Bible will not be seen as superior to those whose gift seems to be their intimacy with the Father. The inspiration I have received from some of the latter I cannot put on a scale of value beside my biblical studies — they are both essential. — Henry M. Shank, Kidron, Ohio

I am struck by the importance of "Giving Needed Witness," the article by Nelson E. Kauffman in the Aug. 24 issue of *Gospel Herald*.

An item on page 702 of the same issue quotes *Pacific Stars and Stripes* regarding a New Life Babies Home in Vietnam where babies "are dying like flies." How skillfully that publication should be expected to report the psychological elements in such a story is open to question. Suffice it to say that the story suffered faulty transmission of the term, anacletic depression. It is ANACLETIC depression, derived from a Greek word meaning, to lean upon.

The official psychiatric definition is, "an acute and striking impairment of an infant's physical, social, and intellectual development which sometimes occurs following a sudden separation from the mothering person."

Peace-minded people must continue to expose the blind folly of militarism. — Titus Lehman, Lebanon, Pa.

I have followed the writing of David Shank with great interest. His perceptive thinking and spiritual insight have stirred in me great respect. It was with a profound sense of disappointment, then, that I found in "The Time of the Spirit" (Aug. 24 issue) him equating the perspective made popular by Darwin with God's perspective.

Jesus said, "But from the beginning of creation God made them male and female" (Mk. 10:6, Amp.).

Darwin and followers say, "Only at 11:55 p.m. (December 31, year of geological history) do we discover man created as he is in the image of God." Or, in other words, at the end of history God created them. . . .

Shank apparently gives more credence to the words of Darwin's company than he does to the Word of the Lord Jesus Christ.

I am disturbed that this article, whatever other virtues it may have, should be published in the official organ of the Mennonite Church, apparently with editorial approval. *The Mennonite Hour* may conceivably not have known what the text of this talk was to be, but certainly the *Gospel Herald* has no excuse. — Wayne C. Yoder, Mt. Home, Ark.

I see our *Gospel Herald* has expired again. I sometimes think we will discontinue the *Herald* because of so many false articles in it which are misleading to the true faith of our Lord Jesus. Now since I read the article on tongues by Don Augsburger I have gained new courage to renew the *Herald* again. I see his letter is open for discussion. I feel when there is a sound article like Don's based on biblical truth it should not be open for discussion. — Enos Witmer, Salem, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Birky, Ivan and Doris (Lambright), Shipshewana, Ind., third child, second daughter, Malinda Rose, Sept. 12, 1971.

Good, Murray and Marlene (Horst), St. Jacobs, Ont., second child, first daughter, Marcie Beth, Aug. 31, 1971.

Heatwole, Mark and Ellen (Showalter), Frankfurt, Germany, second son, Eric Vaughn, May 27, 1971.

Kauffman, John and Myrna, Goshen, Ind., first child, Monica Rae, Sept. 7, 1971.

Landis, James C. and Mary Louise (Breneman), Ronks, Pa., second daughter, Vicki Michelle, Sept. 15, 1971.

Miller, Bruce and Phyllis (Helvoigt), Lakeside, Calif., first child, Paul Eugene, July 15, 1971.

Rupp, Tom and Suzanna (Sower), Wauseon, Ohio, first child, Angela Sue, Aug. 18, 1971.

Schrock, Jacob, Jr., and Esther (Bontrager), Shipshewana, Ind., first child, Kevin Lamar, Sept. 8, 1971.

Slabach, Owen R. and Evelyn (Yoder), Middlebury, Ind., fourth child, third son, Jeremy Lynn, Aug. 27, 1971.

Smoker, Paul and Judy (Denlinger), Intercourse, Pa., second daughter, Patti Sue, Sept. 7, 1971.

Thoman, John and Sharon (Bachman), Goshen, Ind., first child, Kevin Michael, Sept. 5, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Boettger — Martin. — Kenneth William Boettger, Tofield, Alta., and Gwenn Martin, Edmonton, Alta., by Stanley D. Shantz and Linford D. Hackman, Aug. 14, 1971.

Clemmer — Detweiler. — Paul M. Clemmer, Harleysville, Pa., Salford cong., and Joanne Detweiler, Morwood, Pa., Blooming Glen cong., by David F. Derstine, Jr., Sept. 11, 1971.

Fallot — Miller. — Roger Fallot, Louisville, Ohio, Brethren Church, and Pam Miller, Louisville, Ohio, Beech cong., by Wayne North, Aug. 21, 1971.

Hochstetler — Clark. — Gary L. Hochstetler, Eugene, Ore., Eugene cong., and Judith A. Clark, Gray, Maine, Congregational Church, by

Ian Steward and Harold Hochstetler, father of the groom, Aug. 28, 1971.

Kooker — Hess. — Harley M. Kooker, Harleysville, Pa., Rockhill cong., and Mary Kathryn Hess, Marietta, Pa., Mt. Joy cong., by Nevin L. Horst, July 17, 1971.

Miller — Stutzman. — William H. Miller, Jr., Albany, Ore., Bethany cong., and DeWanda Stutzman, Pasco, Wash., Columbia Basin cong., by John E. Heyerly, Aug. 6, 1971.

Nofziger — Kauffman. — Jerry Allen Nofziger, Wauseon, Ohio, and Sharon Joy Kauffman, East Goshen cong., Goshen, Ind., by Paul M. Miller, Sept. 11, 1971.

Sauder — Swartley. — John Sauder, New Holland cong., New Holland, Pa., and Christine Swartley, Frederick, Pa., Mennonite cong., by Abram G. Metz, grandfather of the bride, Aug. 14, 1971.

Souder — John. — Merle Souder, Vincent cong., Spring City, Pa., and Nancy Johns, Valleyview cong., Spartansburg, Pa., by Wallace Jantz, Apr. 10, 1971.

Turner — Swartzentruber. — Emanuel C. Turner and Brenda F. Swartzentruber, both from Talbert, Ky., Turners Creek cong., by Earl Swartzentruber, father of the bride, July 17, 1971.

Weaver — Kauffman. — Robert M. Weaver, Philadelphia, Pa., and Karen E. Kauffman, Nampa, Idaho, by Robert Garber, Aug. 7, 1971.

Wenger — Derstine. — Harry K. Wenger, Stevens, Pa., Green Terrace cong., and Beverly Y. Derstine, Harleysville, Pa., Spring Mount cong., by Earl Wissler, May 8, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Culp, Wilbur J., son of Jesse and Rosa (Kilian) Culp, was born at Goshen, Ind., Jan. 30, 1903; died at Roaring Spring, Pa., Sept. 10, 1971; aged 68 y. 7 m. 11 d. On May 5, 1923, he was married to Ethel Neterer, who survives. Also surviving are 3 children (Margie — Mrs. Bernerd Wagner, George, and Opel), 4 grand-

children, and 2 sisters (Wilma Culp and Mrs. Lucille Snyder). He was a member of the Martinsburg Mennonite Church. Funeral services were held at the Thompson Funeral Home, in charge of Nelson R. Roth and Harold F. Horst; interment in Holsinger Cemetery.

Doane, Edna, daughter of Daniel F. and Sarah (Coblentz) Miller, was born Mar. 6, 1897; died of a heart attack at Glendive, Mont., Aug. 29, 1971; aged 74 y. 5 m. 23 d. On June 28, 1935, she was married to Alfred J. Doane, who preceded her in death Mar. 21, 1962. Surviving are 2 daughters (Florence — Mrs. Mark Harshbarger and Isabelle — Mrs. Pete Knoll), 2 sons (Gerard and Donald), 9 grandchildren, 2 sisters (Sadie — Mrs. Reuben Kauffman and Clara — Mrs. Jens Scarpholt), and 4 brothers (Dan, Ezra, Samuel, and Nathan). Two brothers and 4 sisters preceded her in death. She was a member of the Red Top Mennonite Church. Funeral services were held at the Koch-Huebl-Silvernale Mortuary, in charge of Henry Meyer; interment in Dawson Memorial Park.


Good, Eldredge B., son of Aaron and Bernice (Barnt) Good, was born in Allen Co., Ohio, Mar. 15, 1907; died of a heart attack at his home at Elida, Ohio, June 18, 1971; aged 64 y. 3 m. 3 d. He was married to Grace Conkle, who survives. Also surviving are one son (Robert J.), one daughter (Mable — Mrs. Marvin Kuck), one granddaughter, 2 brothers (Harold E. and Ezra O.), and 4 sisters (Esther — Mrs. Ralph Diller, Eva — Mrs. Ben Martin, Betty — Mrs. Clifford Moore, and Laura — Mrs. Paul Hartman). He was a member of the Salem Mennonite Church, where funeral services were held June 21, in charge of Richard Martin and Melvin Stauffer; interment in Salem Cemetery.

Hershey, Enos G., son of Amos and Sarah (Gross) Hershey, was born in Lancaster Co., Pa.; died at Lancaster, Pa., Aug. 9, 1971; aged 70 y. He was married to Elizabeth Groff, who died in 1952. He was married to Cora L. Hershey, who survives. Also surviving are 4 children (Warren, Elsie — Mrs. Arthur Diem, Mary — Mrs. James Herr, and Ethel Hershey), 8 grandchildren, 6 brothers (Christian, Milton, Maurice, Amos, Elmer, and Clarence), and 2 sisters (Maggie — Mrs. Lester Good and Edna — Mrs. Daniel Sauder).

Horst, John Ray, son of Aden and Mary Edith (Troyer) Horst, was born at Goshen, Ind., Sept. 11, 1957; died after being struck by an automobile, at Elkhart, Ind., Sept. 8, 1971; aged 13 y. 11 m. 28 d. Surviving besides his parents are 4 sisters (Mardene, Ruth, Janet, and Anita). He was a member of the Hudson Lake Mennonite Church. Funeral services were held at the Prairie Street Mennonite Church, Elkhart, Ind., Sept. 11, in charge of Russell Krabill and Sam Troyer; interment in Olive Cemetery.

Kreider, Fannie M., daughter of David E. and Fannie (Huber) Herr, was born in Lancaster Twp., Nov. 8, 1898; died at the Landis Homes Retirement Community, Sept. 3, 1971; aged 72 y. 9 m. 25 d. On Nov. 24, 1920, she was married to Irvin K. Kreider, who survives. Also surviving are 2 daughters (Elizabeth and Janet), one son (Roy), 3 grandchildren, one sister, and one brother. One brother and one sister preceded her in death. She was a member of the East Petersburg Mennonite Church, where her husband is pastor. Funeral services were held at the East Petersburg Church Sept. 6, in charge of H. Raymond Charles, John B. Shenk, and Elam W. Stauffer; interment in the church cemetery.


Litwiller, John T. N., son of Nelson and Ada Litwiller, was born in Trenque Lauquen, Argentina, Aug. 24, 1928; died several days after undergoing corrective leg surgery, Sept. 3, 1971; aged 43 y. 10 d. He was serving as dean and rector of Union Theological Seminary in Buenos Aires and as pastor of Scot's Presbyterian Church in Quilmes, Argentina. He was married to Mary Ann Troyer, who survives. Also surviving are 2 sons (Nelson and John), one daughter



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by Esther Loewen Vogt

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(Anna Marie), and 4 sisters (Lois — Mrs. Albert Buckwalter, Beulah — Mrs. Ismael Gonzalez, Eunice — Mrs. Dan. W. Miller, and Esther — Mrs. James Schertz. Funeral services were held at Scot's Church in Quilmes, Sept. 6; interment in Protestant Cemetery. Memorial services were held at Goshen College, Sept. 5.

Litwiller, Ruth, daughter of John S. and Sadie (Hartzler) Yoder, was born at Smithville, Ohio, Jan. 5, 1903; died as a result of an automobile accident Sept. 9, 1971; aged 68 y. 8 m. 4 d. On Oct. 7, 1931, she was married to Lester Litwiller, who survives. Also surviving are 2 sons (Larry and Malcolm), one daughter (Margaret), one brother (Howard), and 2 sisters (Mary — Mrs. Cloy Miller and Martha Yoder). She was a member of the Oak Grove Mennonite Church, where funeral services were held Sept. 11, in charge of L. E. Troyer; interment in Oak Grove Cemetery.

Ringenberg, William Albert, son of Jacob and Phoebe (Sutter) Ringenberg, was born at Tiskilwa, Ill., Jan. 27, 1892; died at the Perry Memorial Hospital, Princeton, Ill., Aug. 20, 1971; aged 79 y. 6 m. 24 d. On Nov. 27, 1919, he was married to Alta Mae Smucker, who survives. Also surviving are 3 sons (Laurence, Marvin, and Gerald), 2 daughters (Wilma Ellison and Marilyn Troyer), 3 brothers (Edward, Jake, and Omar), and 3 sisters (Alta Bachman, Marjorie Smith, and Hilda Ringenberg). He was a member of the Willow Springs Mennonite Church, where funeral services were held Aug. 22, in charge of Don Heiser; interment in Willow Springs Cemetery.

Ruth, Frank M., son of Charles and Rosa (Moyer) Ruth, was born at Colmar, Pa., Oct. 1, 1902; died at his home in Souderton, Pa., Aug. 16, 1971; aged 68 y. 10 m. 15 d. He is survived by 4 brothers (Noah, Linford, Harvey, and Winfield), and 3 sisters (Edna — Mrs. Paul Hunsberger, Sallie, and Cora — Mrs. Levi Hange). He was preceded in death by one brother and 3 sisters. He was a member of the Line Lexington Mennonite Church, where funeral services were held Aug. 19, in charge of Claude B. Meyers.

Yoder, Russell W., son of Galen and Esther (Mishler) Yoder, was born in Lagrange Co., Ind., Oct. 18, 1951; died in an automobile accident in Noble County, Ind., June 29, 1971; aged 19 y. 8 m. 11 d. He is survived by his parents, 2 brothers (Ronald and Rodney), 3 sisters (Retha, Rosalie, and Roberta), his paternal grandparents (Mr. and Mrs. Edwin J. Yoder) and his maternal grandmother (Mrs. Millie Mishler). He was a member of the Maple Grove Mennonite Church, Topeka, Ind., where funeral services were held July 2, in charge of Joe J. Swartz; interment in the Maple Grove Cemetery.

Calendar

Rocky Mountain Mennonite Conference, Limon, Colo., Oct. 8, 9.
 Germantown Mennonite Church Corporation Fall Meeting at Germantown Mennonite Church, Germantown, Pa., Oct. 9.
 Historical and Research Committee Annual Meeting, Christopher Dock High School, Lansdale, Pa., Oct. 9-12.
 Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.
 First Asian Mennonite Conference, Dhamtari, India, Oct. 12-18.
 The Believers' Church Heritage, a Week of Festival, Goshen College, Goshen, Ind., Oct. 22-31.
 Inauguration of J. Lawrence Burkholder, Goshen College, Goshen, Ind., Oct. 30.
 Virginia Conference Mission Conference, Harrisonburg, Va., Nov. 5, 6.
 Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.
 Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.
 Probe 72, Apr. 13-16, 1972.

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I Am Still Asking That Question	Lois Weber
Multiplication Principle	Willis L. Breckbill
Marijuana IS NOT Harmless	Philip M. Larson
Spreading Like Wildfire	J. J. Hostetler

Cover picture: The pioneer schoolmaster Christopher Dock, according to an oil painting by Oliver Wendell Schenk. Dock died on his knees in October 1771, while praying for his pupils. His life and death will be commemorated in a weeklong review of Mennonite history and principles at Lansdale, Pennsylvania, during the period of October 9-17.

JOHN M. DRESCHER, *Editor*
 David E. Hostetler, *News Editor*
 Boyd Nelson, *Contributing Editor*
 J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.00 per year, three years for \$15.75. For Every Home Plan: \$5.00 per year mailed to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15683. Lithographed in United States.

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Tuesday, October 12, 1971

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I Am Still Asking That Question

By Lois Weber

The bus was crowded. It generally is on a Saturday morning from Harrisonburg to Washington, D.C.

Another passenger stepped on the bus. From Vietnam, I thought to myself. He walked back to my seat. "Mind if I sit here?"

"No," I said picking up my copy of *Newsweek*. I opened it to Ellsberg and the Pentagon papers and continued reading.

His eyes were on the magazine. "You're from Vietnam?" I asked.

"Yes," he said. "I came to the United States eight years ago."

"My roommate last year was from Vietnam," I said. He happened to know her.

I found out that he is the French professor in one of Virginia's colleges. He spoke of his family, the horrors of the war, the inhumanness of it all. I hurt inside.

Finally I had enough courage to ask — "How do most of the Vietnamese feel about the U.S.?"

"We want the U.S. to leave," he said. "If the U.S. hadn't gotten involved, we wouldn't be suffering like we are today."

Then we were at D.C. "Have you eaten lunch?" he asked.

"No," I said. So we ordered sandwiches and cokes at the bus station.

As his bus left for New York, I thought, "Well, I didn't catch up on sleep like I was hoping to. Or finish reading *Newsweek*. But I didn't care. Something had happened between us. And all I could feel were hurts inside.

I boarded the bus to York. An elderly lady smiled and said, "Would you care to sit here, Miss?"

Mrs. Keewatin, she was, she said. She kept on reading *The Washington Post* so I stared out the window.

After a while she tore out a crossword puzzle and folded the paper.

"Where are you headed?" she asked turning to me.

"Reading," I said.

And then she told me all about the prestigious social clubs she belongs to and her recent trip to Hong Kong and the college textbook her husband wrote and the paintings her daughter does of San Francisco. . . . It was all supposed to be very impressive.

"And you," Mrs. Keewatin said, "Would you happen to be a teacher?"

"Yes," I said, wondering how-did-you-guess.

"Do you teach in Washington?"

"No — in Alabama."

I told her it was a black ghetto school. "Do they give you any trouble?" was her first question. And why did I choose to teach in Alabama? She asked more questions, so I told her about teaching English to Indians in Ontario for one year, living with a mining family in Appalachia a summer, teaching Head Start in Lancaster, and now teaching remedial reading to black children.

"And when I'm exposed to some of the hurts and injustices in the world," I said, "I can't feel comfortable spending a lot of money on myself."

Mrs. Keewatin stared at the seat in front of us for a while and then said, "Yes, but when you've got the money, why not spend it on yourself? After all — what can one person do?"

My heart went out to her. And I thought of what she had told me — that she believes in the fatherhood of God and the brotherhood of man. It all sounded so beautiful. And that was the saddest part because like most Americans, she's a Christian and is saying the right words. . . .

After Mrs. Keewatin left, a Polish lady sat with me — Mrs. Zipay. We were only a few miles from the bus station in Harrisburg when she started telling me that she was born in Poland. And after living in the U.S. fifty-six years, she went back to visit.

"But Poland isn't beautiful like it used to be," Mrs. Zipay said sadly. "With all the bombings from the war." She told me about life under communism, "But it's the same sun and the same God wherever you are in the world."

She pulled some snapshots out of her purse. Of her relatives. The thatch-roofed house where she was born. The gas chambers. The ovens. The concentration camps.

"We are so rich in the United States," Mrs. Zipay said to me. "Every month I send packages of used clothing over. And several packs of Kool-Aid. The children dance when they get the Kool-Aid. They add more water and make a gallon out of a package."

She told me of this ten-year-old wedding gown she sent to Poland. Seven brides got married in the same gown. "They were so happy. . . ."

Sometimes when Mrs. Zipay spoke, tears ran down her cheeks. For a long time I stared out the window and couldn't look at her.

Then it was time to leave Mrs. Zipay. On the last bus to Reading, an elderly man sat in the seat next to me, "He's suffering from boredom," I thought to myself.

"Want to read?" he asked, handing me a Harrisburg newspaper. When I returned the paper, he started telling me about working for the U.S. government for twenty-three years — making missiles. I felt sick inside — like I had to get away.

I moved back several seats where only one other person could see me. The Vietnamese professor, wealthy Mrs. Keewatin, Mrs. Zipay, and now this man with a horribly wasted lifetime. . . .

"O God!" I cried. "All this injustice. The inhumanness. The guilt of being an American. And dare I even say 'I Love You' if I don't hurt deeply enough to get involved?"

I am still asking that question.



The Lord's Prayer

The words of the Lord's Prayer have undoubtedly been on the lips of more people than any other prayer in human history. For many of us they are so familiar that with all our saying them we may not actually be praying them. In Shakespeare's play *Hamlet* the king failed miserably in his attempts to pray. He says, "My words fly up, my thoughts remain below; words without thoughts never to heaven go."

How true this is! When prayer is only words we repeat, they never get beyond the ceiling. To really pray, commands our whole attention. Not only do we reach out to God but He reaches out to us! Praying is dangerous business — dangerous to the self-life, that is! Because chances are, we will be changed as much as the person or situation for whom we pray!

Suppose, for example, we were in real earnest as we pray the Lord's Prayer. Now, if the Lord were to quickly answer our prayer, what a transformation would take place. First of all, His kingdom and glory would become the primary concern of our lives . . . absolutely. All other affairs would be of secondary concern. His will not ours, would control every decision we would make. All anxiety about the necessities of our daily lives we would leave in His hands.

For every wrong we had ever done we would be assured of full and complete forgiveness at the hand of our loving heavenly Father. And of course, to everyone who had ever wronged us we would grant this same full and free forgiveness. Leave no stone unturned, for this is a very important part of the prayer! With this spirit of revenge would

also go all the secret desires to indulge in anything tainted with evil, for our earnest prayer is that we be led away from temptation and delivered from evil. And in everything we abandon our self-centered self in order that God through His Spirit might truly transform our lives.

Quite a price to pay is it not? And yet, what a world of peace and happiness becomes ours when we take Him at His word! No one else can do this for you. The Lord knows we can never really be satisfied with a second-hand relationship with Him. He gave this prayer to all who would truly be His disciples. Make this prayer your own, today. — John P. Oyer.

Release

"Forgetting those things which are behind, and reaching forth unto those things which are before. . . . Let us lay aside every weight, and the sin which doth so easily beset us. . . . Looking unto Jesus."

We are more alike than we realize in our joys, struggles, problems, defeats, and successes in the Christian life. On the other hand, each person comes from a different background and lives in a different set of circumstances. The sin which does so easily beset me may be different than that which besets you. Perhaps you are not plagued with my impatience! The weight which drags as a ball and chain around my foot and hinders me from the race of life may be different than yours.

Here is a guided prayer, to be personalized by each reader. Fill in the specifics, the particulars of your own experience and needs. Make it your own.

"O God, help me to lay aside hindering encumbrances in running the race of life today. (Consider what these encumbrances are.)

Help me to forget past defeats and failures, mistakes in personal relationships, blunders, goofs, and forgiven sin. I would remember them only when sympathizing with a fellow-stumbler.

Help me to put away the temptation to rest on past laurels, reaching now for new goals. (Ask God to point out what these goals should be.)

Release me from self-centeredness, from habits which encumber me, from sins of the spirit, specific hostilities toward specific persons, smug satisfactions, complexes, anything which impairs meaningful relations with God and others. (Personalize this by the help of the Spirit.)

O God, into Your hands I commend my future. Release me from worries, from fears, from selfish ambitions, from false securities.

Help me to look to Jesus, who has promised to unshackle me, in whom is life and freedom from my self-made chains. Amen." — Helen Good Brenneman.

Seth's Korner

Did a littel Gallop pole fer our editur the other week kause he wundered why sum peepul in this kommunity wurnt readin the *Gospel Herald* which he is puttin togethur back there sumwhere in them Pennsylvaner hills.

Furst thing I found out wuz that sum folks wure gittin it but didn't know what it wuz or why it wuz. Sum thought it wuz jest to tell you who was borned and who had died, and since they had dun the furst and not the last they kinder wundered how it kood help sumone in between. I wuz mity quick to thow them a *Gospel Herald* with my kolumn in it which I bin ritin fer them who are livin and kan read.

One lady wuz sayin it wuz a good papur kause it wuz jest the rite size to fit in the bottom of her parrakeet bird kage. I told her pritty plain that wuznt why it wuz printed.

Had one feller tell me he didnt have time to read her. I spect sum othurs are feelin the same. I wuz in that fellers house and hes got more magerzines and papurs than you kan shake a stick at. Evin if he got the *Gospel Herald* I wuz feared he woodnt be abel to find it in all them magerzine racks. I asked him if he red all them publercations hes takin. He said it wuz mity few he red all the way threw but most of them he wuz just readin with a hop, skip, and a jump. Kinder wish he wood read the *Gospel Herald*, evin if he did it sorter jumpy like. He mite hop on sum part that wood be jest what the Lord had sumone rite fer him. Im powerful certain that the Lord didn't ferget how to inspire peepul to rite fer Him jest as soon as Paul had to call it quits.

Sum folks said the *Gospel Herald* wuz to old fashioned and sum said it wuz to new fashioned. Sum said the editur wuz talkin jest to peepul who wuz thinkin that Daniel Kauffman was the only Mennonite who evir lived that wuz wurth two sense. And sum said the editur wuz fixin to run the church rite out of the pews and into the hog pens of the wurld. I nevir knew our editur wuz sech a man that he kood do so much both ways. I kinder figgure our editur aint that good. He aint got no wings, but I seen him once and he didn't have no horns either, least not yet. He looked jest like another humin bean, not to fance and not to plain.

Kouple peepul said they koodnt afford the *Gospel Herald*. Korse it duz kost as much as two nicket candy bars a week fer eviry isshe. Kums to almost more than a penny a page when the editur aint printin much. One feller who told me how he koodnt afford it wuz puttin about fifteen dollurs wurth of fertilizer on his yard to make the grass grow. When I smart like told him he mite need to read the *Gospel Herald* to sorter fertilize his head and make his spiritual thinkin grow, he plumb near ran his littel old fertilizer kart ovir my best Sunday shoes and I lit out of there like a sheered jack rabbit. Sarah dont take too kindly to my gettin my black shoes fertilized.

When sum peepul at our church asks a question that they orter know the ansur to, our pasture tells them real patient like that they orter read the church bulletin kause it had the ansur in it. I kinder think that the *Gospel Herald* is the church bulletin fer all us Mennonites. But its doin more fer me than jest tellin me what wuz and whats kommin. Its got articuls in that make me sit up and think, which aint to bad fer anyone whose bin gittin kinda sloppy in there *Christian Living*—but thats anuther magerzine. I evin read the editoruls and that aint jest kause the editur is sindicatin my kolumn. Im readin what hes ritin and what othurs rite kause I aint satisfied with what I am now and I aint wantin to be dum about whats goin on in my church. I aint readin the *Gospel Herald* frum kiver to kiver, and readin it aint givin me no ticket to heaven, least I aint seen none printed in it. And I aint agreein with evirything that editur is printin in it. But its sure helpin me a lot more than what its hurtin me, so Im kommin out way ahead frum readin it. And a body kant say that about most things he reads. Them that aint feelin like me, kin jest keep on readin the komics which aint takin as long to read since they aint sayin as much.

Truly Yours,

Brother Seth

Brother Seth

For a Friend

By Lorie Gooding

*He did not go into darkness,
for God is there, and God is light,
and within His holy city
there never shall be night.*

*And he entered no strange country
in bleak wilderness to roam,
for He long had been acquainted
with the mansions of his home.*

*He did not depart lonely
to keep this mystic tryst,
but he went with his hand folded
in the loving hand of Christ.*

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An Incredible Story

One of the most heartening stories of God at work is the article in the September issue of *Eternity* on "The Incredible Story of China's Growing Church." This article by one who has frequent contact with China shares the surprising virility, steadfastness, and unprecedented growth among Christians in communist China. "The general consensus is that about one in 400 people in China has made some kind of profession of faith. In terms of the whole population, this works out to somewhere between two and two and one half million. In the old days, I believe the figure was about one million. In other words, since communism came to power, the number of Christians in China has approximately doubled."

To see what is happening you must read the entire article. Let me whet your appetite by stating a few things which are happening in China.

All institutional work has disappeared. But this has given way to a grass roots regeneration. Believers are thrown back on what they really believe.

House fellowships or house churches prove to be the key factor in the growth and development of Christianity in China. It is a lay movement without pastors. And the Bible, taken very literally, is the sole authority. Large portions of Scripture are memorized, including whole books such as

Isaiah and Luke. Even while students study communism they pray and memorize.

Christianity covers the whole country — every province. God has used the mass movements, engineered by the communists, to propagate the gospel. Even the setting up of large labor camps in the northwest proves to be a means of scattering Christians and the Christian faith. Christians cast into prison because of their faith, many times have more freedom to share this faith than when outside.

Denominations have almost completely disappeared. They turn up as Christians rather than persons belonging to a particular denomination. Persecution pushes persons to the fundamental beliefs which bring a oneness of fellowship. Ceremonies and rituals are disregarded in a greater unity.

Persecution, literal interpretation of the Scripture, and a new sense of oneness in Christ has also brought to the Chinese Christians a deep caring for one another materially. When a family suffers loss by imprisonment or otherwise, Christians assume responsibility.

Yes, there is terrible persecution but the witness of the life of Christ, lived through His followers is leaving a powerful impact upon all of China. It is an incredible story which has much to say to us today and for the days ahead. What are the essentials for being the church? — D.

To Care Is to Communicate

How often it happens. Here is one with all the psychological skills and theological and social information who seems helpless in solving a situation. What he tries his hardest to communicate doesn't get through. One thing he lacks and his one thing makes all the difference. What is it? It is a sincere concern for the person as a person.

I saw it again the other day. "How is it" I asked, "that that girl can communicate so completely with those people with whom she has almost nothing in common? What makes them love her and respond so fully to her help?" My friend answered with wise words. "Ann *cares* about them and they sense it."

To care is to communicate — in the pulpit, by a sickbed, in a refugee camp, in a youth camp, with our children in the home, and with the people who work beside us. And how quickly we sense if someone really cares.

Most of the time we are too calloused to really care. And when we cease caring we cease communicating no matter how correct our words or our actions.

But caring costs. That is why we do not care as we ought in many situations. We cannot care without giving something of ourselves or of the things we have. So we protect ourselves by refusing to care, by making ourselves indifferent.

In his book, *The Yoke of Christ*, Elton Trueblood quotes

a letter from a schoolgirl who probes the depth of her soul. She writes, "I've been thinking much this year about the importance of caring, of the passion of life. I have often realized that it takes courage to care. Caring is dangerous; it leaves you open to hurt and to looking like a fool; and perhaps it is because they have been hurt so often that people are afraid to care. You can't die if you are not alive, and then who would rather be a stone? I have found many places in my own life where I keep a secret store of indifference as a sort of self-protection."

That's a penetrating insight, "a secret store of indifference." We've forgotten the story Jesus told about the Good Samaritan and how He said, "Go, and do thou likewise." It's good to remind ourselves that basically Christianity is caring. God cares. We are to care even though it means a cross. — D.

All This Advice

Did you ever try it? Keep your shoulder to the wheel, your eye on the ball, your nose to the grindstone, your feet on the narrow path, your hands busy, your chin up, and your eyes straight ahead. Above all keep looking up. Now, that puts one in a rather awkward position to get his work done, doesn't it? — D.

Spreading Like Wildfire

By J. J. Hostetler

The early Christians and our Anabaptist forebears seemed to have a successful procedure for evangelism. Multitudes were evangelized in short periods of time. Churches spread like wildfire. People responded in spite of difficult circumstances and adverse conditions.

Evangelism is a much talked about subject in the church these days. It is the first concern of any pastor, alert congregation, or people. It has to do with helping people to become Christians. Evangelism is the command of Jesus and the primary mission of the church. The success of any minister, leader, or Christian is often registered in the degree of interest and effort in the work of evangelism. Let some pastor or congregation report success in evangelism and everyone is ready to go and see how it was done. We can learn from them. Perhaps if we do the same things we too can succeed.

What Drives or Drags Us?

Success! That's what drives us. Increase in numbers becomes an important thing. Some people become obsessed with the need for increased numbers. Why don't we grow? That is an ever-occurring question for many Mennonite congregations. Now here are some churches, some denominations, or congregations that seem to increase and grow. Why can't we?

There must be something wrong. I wonder what it is? Let's see, is it our name, "Mennonite"? Does it have some repulsive connotations? Is it a barrier to our evangelism? Perhaps if we can get rid of that name and call ourselves something else we can win souls.

Perhaps it's our peculiar doctrines. It's probably our peace witness, our conscientious objector position, our non-conformity, our peculiar dress, our form of worship. Well, you can go on naming many things, but is it any one of these?

In view of the successful evangelism of the first-century Christians and the Anabaptist who effectively multiplied and began new churches, we ask how did they do it.

FIRST, they knew what it meant to be a Christian. To be a Christian in their day was a dangerous matter. It was illegal in their society. The world with its pagan and religious people persecuted them. Many lost their lives. Many

families were broken up and tortured. Might it be that today we are not sure what Christianity means? Perhaps we have accepted and adopted modern culture, affluence, and interspersed materialism and democracy with our faith until it is so watered down and confused it looks like cottage cheese and apple butter all mixed together.

SECOND, they took advantage of every opportunity. They did not arrange and plan great strategy meetings and crusades or campaigns. These are often human designs that seem to omit the power and the leading of the Spirit. It is man's effort to bring about a situation that only God can arrange. Philip went to Samaria and preached Christ wherever he could. He told about Christ and people became believers.

Early disciples were scattered because of persecution and went everywhere preaching and witnessing. There were no planned campaigns. They were simply fleeing and trying to escape civil and military powers and authorities. But they talked and told about Christ.

Our Anabaptist forefathers simply witnessed at every opportunity, and because of their earnest belief, certainty of salvation, even in fear of arrest or death their testimony appealed to many who sought for salvation. Evangelism is the by-product of a Christian witnessing his faith.

THIRD, they went to people and worked with them wherever they were. They did not go out after people nor invite them necessarily to their churches. They had no churches. Perhaps that's a part of our problem, we have them. They simply told others about their own salvation experience. They told about the peace and the joy received from Christ. This displayed no fear or qualms about death and danger. They simply aroused interest in unbelievers to also want to accept this Christ as their Savior.

FOURTH, their preaching for evangelism was in the home, roadside, and business places. They did not have established pulpits nor large congregational audiences. Every member preached to every person who would listen. Their preaching was telling about Jesus. They did not charge people with sin and evil nor criticize them for their wrongs. Rather, they felt sorry for them and loved them. Their preaching was God's love, grace, atonement, and forgiveness. When people became interested and asked what to do, they answered, "Repent and be baptized."

FIFTH, they baptized believers upon their sincere

J. J. Hostetler, Scottdale, Pa., is stewardship secretary and associate secretary for Christian Education for the Mennonite Church.

confession of faith without delay. There seemed to be no extended waiting period. The disciples baptized 3,000 the day they confessed Christ. Peter baptized Cornelius and his household when he became a Christian. Ananias baptized Saul in Damascus following his conversion. Anabaptists baptized believers in caves, streams, and homes. Leonard Bouwens reported in his diary the baptism of 10,252 people in a very short time as he journeyed through the land.

Have we become saturated with a modern culture of gaining numbers through man-designed plans and strategies, crusades, and campaigns, instead of witnessing and allowing the Holy Spirit to affect the testimony?

Don't get me wrong, I'm for evangelism. It's the mission of the church. But it seems that evangelism is the product of an enthusiastic, sincere, believing Christian sharing his faith with others rather than in developing large-scale plans and campaigns. It is in relating to unbelievers in such a way that they can see Christ in you and recognize that you care and are concerned. Then they too will want to become Christians. This does not preclude encouraging and verbally inviting them to consider Jesus. But rather, demonstrating the Christian faith primarily so that they can see and become enquirers.

We have had too much "you ought," "you need," "you should," and even have threatened with charges of going to "hell and destruction if you don't." When others see the authentic and genuine Christian faith in operation in our lives, they will also desire the same experience. "Love never fails." Now is the time for us to be involved in evangelism in a personal way in all our contacts. Every Christian witnessing and/or preaching to the person with whom they come in contact will produce results. 🐾

Where Are Our Treasures?

A while ago I spent some time looking around the two cemeteries which are immediately to the south and east of the Olive Mennonite Church where I am pastor. I saw tombstones with names such as Metzler, Hartman, Lechlitner, Brubaker, Risser, Yoder, and many others.

These tombstones did not tell me a great deal about the persons who were buried there. They told the names, when they were born, and when they died. Some lived only a brief time, while others lived many years. The tombstone of a George Searer carried the dates, 1857-1950. Mary Eby lived from 1820-1915. One had the name of Isaac Morris who was born in 1803 and died in 1883. His stone carried the inscription, "One of the first settlers of Olive Township."

It was interesting to look at these tombstones and to think about the people buried there. I wondered about them. The tombstones did not say anything about the kind of persons that they were. Some of them did express the hope

of the Christian with phrases such as, "Returned to God," "At Rest," and "Because I live, ye shall live also." I wondered about the people. Who were they? What kind of wife, husband, mother, father, child, grandfather, or grandmother were they? How did they live? What were they worth to their families, to their community? What were their treasures? Had they made any kind of preparation for life beyond the present existence? Had they laid up any treasures in heaven?

I could not answer these questions. They are questions which do not really matter much at this point. For they have lived and they have died. But it is not too late to ask ourselves these questions. What is our life all about? Where are our treasures? It is something to think about. — Richard Hostetler, pastor of Olive Mennonite Church, Elkhart, Ind.

The Clock

By Mildred M. Miller

*as
i listen
present becomes past
now is
history*

*eternity
comes closer
with each tick
of the
clock*

*now
is then
the constant change
now to
then*

*there's
no slowing
or persistent time
it's ticking
away*

*time
keeps moving
eternity is nearer
than it
was*

Multiplication Principle

By Willis L. Breckbill

"I think there are a lot of members in our congregation who would like to witness but don't know how," said an interested layman.

"Our preacher," says a middle-aged housewife, "keeps telling us to witness but doesn't tell us how to go about it. I feel guilty for not talking to my neighbors but I don't know what to say."

One of the minister's greatest mistakes is that he does too much of the ministry. Paul says that God's gifts to the church are apostles, prophets, evangelists, teachers, and pastors, "to equip God's people for work in his service, to the building up of the body of Christ" (Eph. 4:12, NEB).° The point is that God has given pastors, among others, to the church, not to do all the ministry but to equip others to do it.

This is a very important idea because of the principle of multiplication. As long as the pastor is expected to be *the* evangelist there can only be additions to the church. If, however, he effectively trains others to evangelize, the number of contacts for Christ is multiplied. This is why James A. Kennedy says that it is more important to train a soul winner than it is to win a soul. The process is not completed until the trained are able to train others. Then the multiplication principle will have full effect.

Some pastors feel that this would be impossible. Their people have too many things going. They are too busy. On the other hand, laymen are saying they want to get involved.

Is it possible that if a serious training program for evangelism were implemented in the congregation there would be a significant few that would begin? Later, more could get involved.

This involvement would mean more life and enthusiasm in the local congregation. There could be new and exciting days for the minister.

I owe some of the ideas I am sharing here to James A. Kennedy, pastor of the Coral Ridge Presbyterian Church, Fort Lauderdale, Florida. The church grew from seventeen members to over 2,000 in a little more than ten years. The reason for the growth is training for evangelism. I had the privilege of being in his pastors' seminar on evangelism last winter.

"He then went up into the hill-country and called the men he wanted; and they went and joined him. He appointed twelve as his companions, whom he would send out to proclaim the Gospel" (Mk. 3:14, 15, NEB).° Three things are noticeable in this passage. Jesus called men. They spent time with him. They were sent out.

We claim to be disciples of Jesus because we have heard His call. We have come by faith and by His grace have become new creatures in Christ. Jesus said to His disciples, "Follow me, and I will make you fishers of men." Does it mean that if we are not fishers of men we are not following Him?

Jesus' teaching method was effective. He lost only one in twelve. His method was being with His disciples. They were companions. The disciples heard what He said and how He acted toward the community outcast and the elite. They were with Him when He spoke to the religiously sophisticated and the base and impious. Did He call them together to study books on human relationships and personal evangelism and then send them out of their own? No! He took them with Him. After a training period they were sent out.

Is this not a pattern which could be used by pastors?

Gather a few with interest in evangelism. Study the content of the gospel. Do some role playing among yourselves. Then go out together to share with a person or family for whom you are concerned. Let one do the talking. After you leave discuss what each felt was done right and wrong. Improve your approach. As you become more proficient involve others.

Two dangers are at opposite ends of the method. First is the mistake made by the overzealous who is more concerned about saying his piece than for the other person. Because of his insensitivity he violates the very person he is trying to win. The gospel is misused and Christ dishonored.

It is possible to present the gospel the way some salesmen go about their work. They are more concerned about making the sale than about the person they are selling to. Their own need to be a success is the reason for the drive.

The gospel motivation is love. Not self-love that drives

for accomplishment but love for the other. The love of Christ constrains. Love pulls you toward the person desiring only that which is best for him. He needs you to share with him the living Christ.

The second danger is that the messenger spends his time with what are immediate or temporary needs of the person without getting to the place of sharing the gospel. The Bible says there is one Mediator between God and man, the man Christ Jesus.

How can they believe on Jesus unless we tell about Him? The gospel is the power of God unto salvation for everyone who believes. This may be our greatest error. We fail to come to the place of sharing Christ, His atonement and the invitation to faith.


Many of us are clumsy in the way we relate to others. For communication to be open and free it is necessary to show interest in the other person. We can broaden our education simply by being interested in the things he is interested in and hearing of his experiences. People usually like to talk about their family and work.

Also, within our country most people have had some experience with a church. At least, they have some religious viewpoints they are ready to talk about. This provides opportunity for expressing concern for them.

An additional step in freeing conversation is to share something that is somewhat personal. This helped to build a trust bridge. A brief testimony of your spiritual journey to faith helps the other want that faith. Your openness and concern will be the most convincing part of your sharing.

The scribes of the Pharisees were very learned people. They quoted the authorities of the day in order to clinch without question what they said. Jesus in the Sermon on the Mount contradicted the authorities. But when He concluded the people were astonished because He spoke with authority and not like the scribes of the Pharisees.

If we will be effective in evangelism it calls for us to be real, authentic individuals. We will have as our deepest concern the other person. And we will present the living Christ both in words and through our life.

To equip for this ministry calls for individual study, but more important, in-service training. 

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The Use of Words

Words are vehicles of communication. But they can also at times be instruments of confusion. The difference is in part determined by the content we put into our words, and the associations we make with them. Some words can be either bad or good, depending on how we use or how we hear them.

For instance, the statement has been made that "Christ was a revolutionary." Is it true? What is meant by the person who says this? What is understood by the person who hears it? It certainly is true that Jesus Christ revolutionized history, the lives of His disciples, and the practices and expressions of the worship of God. It is also true that He is still revolutionizing the lives of many individuals today. However, to many people today the word "revolutionary" brings an immediate identification with the type of revolution associated with guns, clubs, violence, black power, gangs, Fidel Castro, and so on.

Was Christ a revolutionary? Yes, He was! No, He wasn't! It all depends on what you mean by revolutionary.

The problem of communication with words is twofold: 1. What we mean by what we say. 2. What we "hear" in what others are saying. The challenge which confronts us is likewise twofold: 1. What we say needs to have a clear

and certain sound to it. We need to choose words which will clearly convey the content of meaning we have in mind. Perhaps we are sometimes guilty of deliberately using words with a double meaning either to shock our listeners or so they won't be sure what we really are trying to say. 2. We need to be careful how we "hear" what others say or write. It is all too easy to pour content into the words of others which they never intended — especially if we want to find some evil intent or error on their part. It is a great temptation to pigeonhole people by the particular correct or incorrect words they happen to say or not say. This temptation is particularly active if we have already determined that our brother cannot be trusted and that everything he says or does has a sinister, hidden motive which we must be sure to ferret out. In so doing we often end up sifting out meanings in words which were never intended by the speaker or writer. Few of us could stand the "fine toothcomb" treatment over every phrase we speak.

May God give us the kind of integrity both to say what we mean with clarity, and to listen to others with the same kind of trust and openness with which we want others to listen to us. — David W. Mann, Coordinator of Church Relations, Goshen Biblical Seminary.

Marijuana Is Not Harmless

By Philip M. Larson

Many have swallowed the myth that marijuana is a harmless drug.

One week after a U.S. Public Health Service team announced that THC, the major ingredient in marijuana, builds up in body tissue, a Brown University professor pronounced it a "harmless drug."

The professor, like many of his students, hasn't done his homework!

The myth that marijuana is "no less dangerous than alcohol" has been mouthed too freely by professors and middle-aged know-it-alls who vainly attempt to remain young by identifying with the fads of youth. Their vicarious pleasure and their flippant public statements may be harmless to them but they are extremely dangerous to those naive enough to believe in them.

A study by a senior at Brown University last year revealed that 40 percent of the students on campus had indulged in marijuana and 57 percent off campus. The same senior, Lester Nicholson, revealed that 37 percent of the Pembroke girls had smoked the "safe drug."

The following facts will explode the marijuana myth:

Dr. Dana Farnsworth, professor of hygiene at Harvard and chairman of the American Medical Association's Council on Mental Health, says: "Our experience at Harvard has been that marijuana does entail considerable risk, does cause harm, and has few counterbalancing benefits . . . we have seen too many students who insist that it helps them, even as their grades go down, and their ability to cope with society decreases."

Dr. Franz E. Winkler, writing for *Medical World News*, October 18, 1968, asserts that marijuana can have "disastrous results" on personality. He writes, "Even a few months of the habit undermines the will power of the user."

We have all seen this result in young people who wander aimlessly about, who cannot make decisions, and who have no life goals. Dr. Winkler says, "Whenever a young patient refuses to believe that personality changes may result from the use of marijuana, I ask him to undertake some independent observations of other young people who are using the drug. So far, without exception, boys and girls come back deeply shaken by the character changes in others . . . the changes they saw only after their attention was directed toward them."

Dr. James Goddard, former director, U.S. Food and Drug Administration, writes against the legalization of pot: "I do not believe that marijuana should be legalized. There are those who argue that the use of marijuana is a private act and does not harm society, and that marijuana is less of a danger than alcohol. These are attractive arguments, but they begin to break down under closer examination."

The "closer examination" can be made by any conscientious person.

Jim Alonzi of Marathon House, in Coventry, asserted that there is too much "misleading" information about marijuana being disseminated. He cited professors, movies, and magazines that "give out anything but the facts." He had lived with addicts and he knew that pot does lead to stronger drugs. He went so far as to say that he didn't know of any instance where a person who started smoking marijuana had stopped. If you want to learn of the harmful effects of marijuana, visit Marathon House and talk to those who know.

It is extremely annoying to have college professors state that "we have not yet got all the facts about marijuana." We may never get *all* the facts about anything, but to say that "no studies have been concluded yet" is utterly false.

Dr. Luis Diaz de Souza, noted geneticist, has spent the last *eighteen years* studying the effects of marijuana on the human body, and wrote his report for *Medical World News* more than a year ago.

"Even one smoke of marijuana does calamitous damage to the chromosomes," he states, ". . . damage to one chromosome may mean the child will be a hemophiliac, or a mongoloid, or afflicted with leukemia. The chromosome may pass from one generation to another."

On December 19 of last year a press release gave the findings of four researchers of the National Institute of Mental Health, led by Dr. Julius Axelrod, co-winner of the Nobel prize in medicine. They asserted that delta-9-tetrahydrocannabinol builds up in the bloodstream and body tissues to produce a "reverse tolerance" phenomenon.

Enough facts are in. Marijuana is a dangerous drug. The idea that marijuana is "harmless" is being exploded daily by every doctor, psychiatrist, and research team worthy of note.

Don't swallow the marijuana myth.

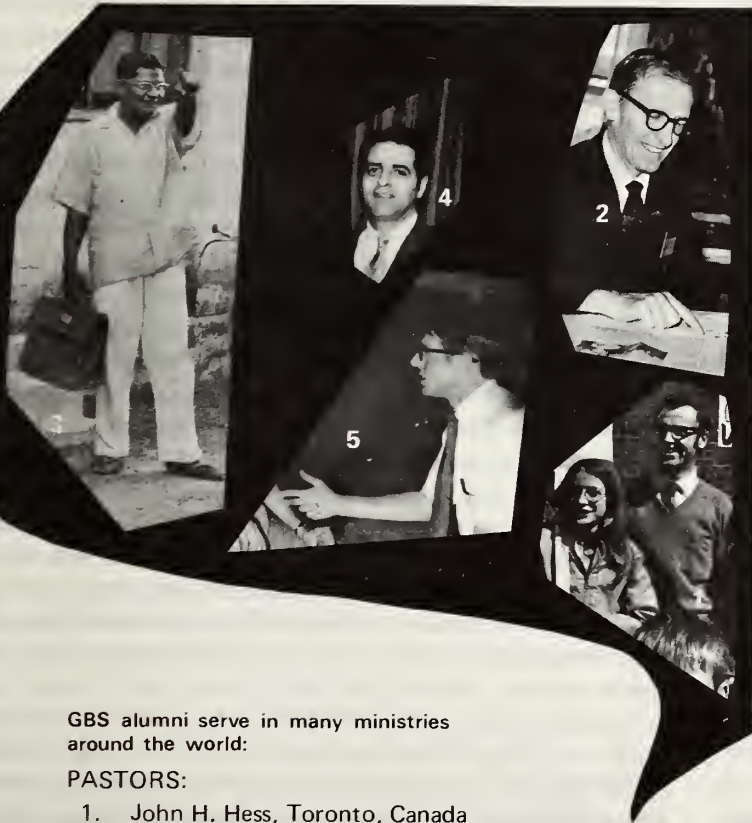


"Some missionaries...pastors...
teachers...to fit His People
for the work of Service-
For building the Body,
of Christ."

Ephesians 4:11,12 (Goodspeed)



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Life Was Good

By Howard E. Royer

"Cool it and don't fret; this boy knows what he's doing."

These were among the parting salvos of Ted Studebaker as he left his Ohio homeland in the spring of 1969 for Brethren Volunteer Service and Vietnam. In effect, the sentiment was voiced by Ted, again this spring, from Vietnam, in a letter he wrote late on April 25 to critics back home. It was the last letter Ted was ever to write.

That night, shortly after midnight, the residence of the Vietnam Christian Service unit at Di Linh, South Vietnam, was shelled with B-40 rockets, blasted with a plastic charge, and raided by Vietcong soldiers. Three women who had made it to the bunker of the old hunting lodge were not harmed; Ted, still in his bedroom, was shot to death. For him, two years of creative interchange in the lives of the central highland peoples in and around Di Linh, and a commitment to a third year of service, had come to a tragic end.

Among the three women who survived the terror was Ted's wife of one week, Ven Pak, a volunteer from Asian Christian Service whom Ted had learned to know in language school in Saigon. Their wedding, which had occurred a block down the road from the Vietnam Christian Service house at the Koho Tin Lanh Church eight days before, was a festive occasion, not only for the church but for many in the wider community.

It was in that community, 140 miles northeast of Saigon, that I had spent a couple of days with Ted some four months before, observing what he was trying to do in a foreign land. He scarcely seemed a foreigner there; because of his proficiency in both the Vietnamese and Koho languages, and, perhaps above all, because he felt genuinely enriched by the culture of those around him, and sought to learn from that culture.

This at-homeness became increasingly apparent as I saw how he related to neighbors, local officials, youth, teachers, pastors, priests, and peasants in our trek from village to village and door to door. It was discernible through his enthusiasm for his work: the demonstration paddies where he had greatly increased the yield of native rice, the taste of which the villagers strongly preferred over new improved varieties; the improvised brooder house where he was readying two hundred Pilch baby chicks for distribution to villagers; the cooperative store he was helping local people establish; and his trust in and encouragement of the

Montagnard members of his volunteer team.

In love as he was with the people and the land, Ted was far from accepting what he saw happening to their lives. "The biggest obstacle to development work in Vietnam is simply the war itself," he told me, as a thousand yards from us, American-piloted helicopter gun ships loaded South Vietnamese troops likely destined for a search mission back in the hills. It was from back in the hills that thousands of Montagnard tribesmen have been driven, forced to trade their once-lush farmlands for temporary villages and less-productive paddies along the main road. Here, among these refugees, Ted's efforts in agricultural development were directed.

While historically, the Montagnards have been the outcasts of Vietnam, the anguish Ted felt was that now they had become pawns in the program of pacification and Vietnamization. Their home areas in the highlands had become the free firing range for both Vietcong raiders and American and South Vietnamese bombers. What is at stake, ultimately, Ted felt, is their survival as a minority.

In striving to learn of the traditions and values of the Montagnards, Ted came to respect them greatly. He knew at a glance the personal and cultural characteristics that distinguished the Montagnards from their Vietnamese neighbors. He valued the primitive tribesmen not only for what they might become, but for what they were. It was no surprise to learn that the best man at his wedding was a Montagnard—K'ra, a teammate and close personal friend, and that the service itself was in the Montagnards' Koho language.

In two days of travel together, Ted and I went from Saigon to Nha Trang to Bao Louc to Di Linh to Dalat. Seemingly, the most insecure area was the section in and around Di Linh. Ted was relaxed, though, as long as we did not get detained while traveling close to American military convoys. He told of shellings, now and then, into Di Linh and other villages, and of mine explosions, making children and other innocent persons the victims of war. "Sometimes," he commented, "It seems like this whole war is run on a bunch of mistakes."

As we traveled, Ted talked of his upcoming plans for marriage. He and Ven Pak had announced their engagement in Vietnam, but had yet to break the news to Ven Pak's parents, which meant a journey to her home in Hong Kong, and to Ted's family.

When I last saw Ted in Dalat, he told me that he hoped

Howard E. Royer, staff writer for the Church of the Brethren, wrote the following report. Permission of *Brethren Messenger*.

for This Boy

Royer

that in this highlands town, which is a beautiful blend in Vietnamese and French influences, he and Ven Pak would honeymoon in the spring. His hope was fulfilled.

The real story of Ted is not only of his life and death and Vietnam: it is also of his years of growing up in Ohio's "Studebaker Country"; of his feel for the soil and things of the farm; of his devotion to high school and college football and other sports; of swimming in the farm pond; of parents who expect their children to do their own thing, to leave the family nest, and to make their own mark in the world; of older brothers, one of whom was in military service in Germany, another in Brethren Volunteer Service in Morocco, and a third, in International Voluntary Services in Laos; of three sisters and a younger brother all of whom make their contribution to the family's sense of solidarity; of studies and friendships at Manchester College, where he earned his way through school and did four years' work in three; and of master's study in social work.

Ted's story is closely aligned, too, with the West Milton Church of the Brethren, where in a sermon in August 1967, he revealed his feelings about the war. Holding up a newspaper clipping of a starving, homeless child, he read an accompanying article which said, "Hunting was good today in the Mekong Delta region. U.S. Marines bagged forty-five of the enemy, wounded scores, and completely wiped out one small village."

"Hunting was good today!" Ted responded. "Just like the sportsman who comes back from a day of rabbit and pheasant shooting. So many rabbits, so many pheasants, he lays them all out to see. The dehumanizing process of war concerns me deeply. What can I do about man's inhumanity to man?"

While in Vietnam, Ted continued to be in contact with his home church. "Second only to my family," he wrote a year ago, "you as representatives of the West Milton Church of the Brethren are responsible for my thought and actions concerning conscientious objection to the military, my pacifistic views, and my volunteer service. Without the church, as skeptical as I am about it now, I might find myself in a uniform as part of a giant military machine whose reason for existence seems based on economics and a big myth. The meaningless, the wastefulness, and the non-necessity of this war is outweighed only by its inhumane effects.

"... I do not pretend to understand all the whys and wherefores of this crisis, but one thing stands out clearly in

my mind. This war is immoral and wrong, and the burden of blame is upon the U.S. military, the U.S. Government, and the U.S. people. I believe there is a lot of truth in the statement that the killing will stop only when American public opinion demands it."

It was this letter, published this past March in the Troy (Ohio) *Daily News*, that prompted a Troy couple to write Ted of their disappointment in his stand, questioning his understanding of the Bible, wondering even if the organization he was serving was Christian. The couple appealed to Ted to study the Word of God, to spurn the company of those misfits who call the war "immoral," and "for God's sake, to get your views straight."

Only hours before his death, Ted replied, thanking the family for writing, indicating the difficulty of debate by letter, and clarifying only one point. "I do not feel the enemy is right any more than I feel the U.S. military is right," he wrote. "I believe strongly in trying to follow the example of Jesus Christ as best I know how. Above all, Christ taught me to love all people, including enemies, and to return good for evil, and that all men are brothers in Christ. I condemn all war and conscientiously refuse to take part in it in any active or violent way. I believe love is a stronger and more enduring power than hatred for my fellowmen, regardless of who they are or what they believe."

Excerpts from the letter, the statement of Ven Pak Studebaker, and tapes of guitar playing and singing which Ted had recorded only weeks before in Vietnam were used by Pastor Phillip Bradley in the memorial service May 3. On the altar of the church were two Bibles — Ted's heavily marked edition in English and Ven Pak's in Chinese, a Brethren Service cup, a shovel, Ted's guitar, and a banner lifting up in essence the affirmation with which he had concluded the final letter and many letters before it: "Life is good, yea."

It was on this note that Ted Studebaker, twenty-five, a dissenter to despair, a champion of love, a man of peace, came home. He had lived his life purposefully. To the nation, the community, the church, the loved ones, his return was not unlike his leaving; it simply put meaning to the words:

"Cool it and don't fret. This boy knows what he's doing." 🐦

• • •

There's not much practical Christianity in the man who lives on better terms with angels and seraphs, than with his children, servants, and neighbors. — H. W. Beecher

Cheap at Any Price

By Katie Funk Wiebe

Traitor or hero? One of the most controversial figures of the decade will likely be Dr. Daniel Ellsberg, the man who leaked the highly classified Pentagon papers to the press. To some he is a hero; to others a Judas.

Interviews with him by Walter Cronkite and Dick Cavett and newspaper articles, reveal his conviction and his courage to use himself as a monkey wrench to jam the works in the hope of ending the Vietnam war. By letting the American people know the attitudes of successive administrations regarding Vietnam policy, he hopes that the senseless killing of American soldiers and civilians in Vietnam will end.

He is apparently fully aware of the price he may have to pay, yet in his own words, "Ten years in prison is very cheap if that would contribute to ending this war."

In the midst of this controversy, hitherto undisclosed accounts of the personal activities of the military in Vietnam have been emerging in the news, including the growing drug addiction among the soldiers and the inhumane level to which the fighting has been reduced.

Life magazine recently reported a series of confessions by army personnel which related how they had vented personal frustrations on defenseless civilians; a three-year-old child who teased them was stoned in a fit of anger; suspected Vietcong were tortured with electrical wires; hungry children were pelted with heavy K-ration cans for amusement; Vietnamese farmers were shot in their paddies for target practice; prisoners were tossed out of helicopters. The article is not recommended for after-dinner patio reading.

This was part of what Ellsberg hoped to end with his disclosures. Only history will reveal the effects of his action. Yet in thinking about him, I am reminded of Telemachus, an Asiatic monk, who like Ellsberg, threw himself into the midst of the action to stop another bloody exhibition of man's inhumanity to man—the gladiatorial games.

In these contests, professional fighters as well as slaves, criminals, war prisoners, and Christians were compelled to fight to the death with each other or wild beasts for the entertainment of the people. When a gladiator was disarmed or disabled, if the spectators had enjoyed his performance, they turned their thumbs up and he was allowed to live. If he had not amused them, they turned their thumbs down, and he was killed. Even the civilian Vietnamese do not have such arbitrary judges.

Civilian Americans today can satisfy their lust for violence vicariously by television or the movies. The Romans had a much larger screen—the large arena floor, filled with action. In Julius Caesar's time, in one extravaganza 320 couples fought. Emperor Titus (AD 79-81) staged a spectacular in living color which lasted 100 days and in which 10,000 men fought each other, against animals, and also in sea fights. Today's admen would have had a heyday publicizing that one!

On one occasion, Emperor Commodus, jealous of the glory some of the gladiators received, became a star performer himself, and with his sword cut down suitably screened opponents such as cripples and hobbled fighters. After that audience participation became the in-thing, and even boys and girls moved from the bleachers to do their thing—cutting down dwarfs and the feeble-minded.


In AD 404, Telemachus, unable to bear the bloodshed any longer, rushed into the arena to part two gladiators. The crowd, in disdain, stoned him to death, yet the emperor, moved by his action, issued an edict ending the public fights. The action of one man at great price is given the credit of ending the public bloodbaths.

During these days, numerous editorial writers have referred to Hitler's day when many people, including Christians, were swept along by the spirit of the age, and failed to see the fallacy in the Führer's concept of a Master Race. They ask why the people were so blind to what was happening before their very eyes. Others ask: Why bring up all this old history now? What good will it do?

There is one reason: Moral blindness today, or in Hitler's time, or in Roman times, or in Christ's day, is always a creeping thing which assiduously moves into a person's life, shutting his eyes to everything which might make him risk his self-security. Unless one is jolted to awareness, the pattern of the blind leading the blind into a moral fog continues.

Few of us are in Ellsberg's position or even that of Telemachus, yet for the Christian there is no other choice but to daily take issue with evil. The cost is not a consideration.

If Daniel of the lion's den, or Shadrach and his friends of the raging furnace had lived in this century, have you wondered what might have brought them into trouble today?

As one person said, if you have to ask questions about it, you don't know where it's at. Discipleship, that is. 

Disappointment

Most of us need the discipline of disappointment to keep us from presumption. It is the lot of all of us sooner or later. It may come in the shape of affliction, accident, some unfulfilled desire, some thwarted purpose, loss of a job, or even death. Those who can take disappointment as His appointment, can best meet it. Romans 8:28. Every situation, whether it is joyful or unhappy; disappointing or victorious, always works for our good, provided we are in God's will. Most of us feel deeply over every disappointment. But by taking a right attitude toward it we can be victorious.

Let us take Paul as our example and see how he meets it. 2 Corinthians 12:5, 10. The pressure and persistence of his thorn in the flesh brought frustration. It is usually the first step that serves to enlighten. It plainly shows us that there is no one living who should have all the things he longs for. From our point of view it seems useless, a positive hindrance. But from God's point of view it is important and valuable. God knows best what each of us needs for his own usefulness in His service. He has a purpose in each one of our trials.

God revealed to Paul the provision that He made for him and us. His grace is sufficient at all times and under all circumstances. Verse 9. His provision is not only adequate, but available. He even transformed Paul's (and our) weakness into strength; our sadness into joy. It often seems to us like misfortune, but often it is our salvation. The calibre of a man is to be found in his ability to meet disappointment, and be enriched rather than embittered by it. — Christian E. Charles.

Wit and Wisdom

Two men stopped each other on the street. The hectic nature of their business worlds was the subject of conversation. One man said, "You look worried."

"Man," said the other, "I've got so many troubles that if anything happens today, it will be at least two weeks before I can worry about it."

Many candles can be kindled from one candle without diminishing its light.

Character is like a tree, and reputation is like a shadow. The shadow is what we think of it; the tree is the real thing. — Abraham Lincoln.

Very few men are wise by their own counsel, or learned by their own teaching; for he that was only taught by himself had a fool for his master. — Ben Jonson.

Faith is patience with the lamp lit. — Tertullian.

It is not enough for the gardener to love flowers; he must also hate weeds.

They only deserve a monument who do not need one, that is, who have raised themselves a monument in the minds and memories of men. — William Hazlitt.

Most people do what they are requested to do; successful people do a little more.

He is well along the road to perfect manhood who does not allow the thousand little worries of life to embitter his temper, nor disturb his equanimity.

The farmer was introducing his hired help to antipoverty commission investigator:

"Jim here milks the cows and works in the fields and gets \$45 a week. The same with Billy and this young lady, Sue, cooks and gets \$30 a week with room and board."

"Fair enough so far," said the inspector, "is there anyone else?"

"Only the half-wit," answered the farmer, "He gets \$10 a week, room and board."

"Ah-ha," said the inspector, "I'd like to speak to him."

"You're talking to him right now," replied the farmer.

The trouble with being a leader these days is you don't know for sure whether the people are following or chasing you.

A status symbol is an instrument we strike when we want someone to know we are there.

A person has to work himself to death to buy labor-saving devices these days.

Prosperity makes friends and adversity tries them.

When all is lost, the future still remains. — Bovee

Prayer

*Let me be grateful, Father, for spilled milk
And noisy voices, eager, full of hope,
For feet that track in endless prints of dirt,
And little hands forever needing soap.*

*Lord, hasten not the day of spotless floors
And empty arms without a child's caress,
Long hours with no disruption of my plans,
And loneliness.*

Mrs. Barbara Shinabery.

Items and Comments

A prominent United Church of Christ minister says he believes the Pentecostal movement may help U.S. churches fight rationalism which he says is killing Protestantism in Europe.

Dr. Harold King, minister of the suburban Wayzata Community Church, expressed the view after returning from a seven-week tour of Europe.

According to Dr. King, church services in Europe are about as "drab and unappealing to the eyes" as many of the church buildings themselves.

"They've fallen into the trap of assuming that the rational faculties of the human personality are the most important facet," he said.

He thinks that emphasis on the Holy Spirit, or "divine creative force" can bring "spontaneity and freshness" into what has been overly "scholarly or intellectual."

"Healing is taking place," he said, "in my parish, in this country, in the world." Mental and physical problems, he said, have been healed through prayer and receptivity to the Holy Spirit.

Seventh-day Adventists are preparing for a massive evangelistic thrust next year called Mission 72, under the theme "Reach Out for Life."

N. Reginald Dower, secretary of the Adventist Ministerial Association, said here: "We have chosen this theme with the firm conviction that the only hope for this world is Christ. If man would survive, he must reach out to Him for life. . . ."

Some 6,000 Adventist ministers and evangelists will take part in a simultaneous thrust across the U.S. and Canada. Programs of witnessing will also take place in Australia and other countries. Mission 72 will be launched March 4. The objective is a one-to-one evangelism, Mr. Dower said. Mission 72 kits have now been sent to pastors in North America and promotional materials and leaflets are ready for distribution.

"Something like 30 million tracts will change hands during 1972," Mr. Dower said. "We will be using radio, television, newspapers, and every other means of communication." . . .

A Baptist pastor in Winston-Salem, N.C., has proposed a 90-day "freeze" on members of his congregation to bring his church's Sunday school "out of the statistical doldrums as quickly and dramatically as President Nixon has shaken up our economy."

Mark Corts, pastor of Calvary Baptist Church, said his proposals "would impose a little hardship on us temporarily, but in the long run, great spiritual blessing would accrue to us, to our families, our church, our community, and our world."

He suggested a 90-day freeze on:

— Outside activities of Sunday school teachers so they can "give more time to visitation and soul-winning."

— Saturday night television and parties so teachers and workers can get up the next morning and be in time for Sunday school.

— Weekend vacations so children can attend Sunday school.

— Gossiping, criticizing, and complaining so classes can "become places of true, joyful, Christian fellowship and absentees would be delighted and thrilled to come back to Sunday school."

— Spending pleasure money until "some of us have caught up on our back giving to God."

. . .

An aggressive campaign against pornography in south Florida is apparently gaining headway, according to reports issued in Miami on various activities of the anti-smut movement.

In the past six months, members of the Task Force on Pornography, in cooperation with the Dade County Organized Crime Bureau and municipal police departments, have reported success in obtaining hundreds of judgments against operators of pornographic movies and bookstores.

Leonard Rivkind, a Miami Beach attorney who heads the volunteer group of lawyers for the Task Force, outlined the philosophy of the campaign: "We do not want the pornographer teaching our children sex. Sex is not a spectator sport."

The Task Force on Pornography was appointed last January by the state's Attorney in Dade County, Richard E. Gernstein.

. . .

The Jesus People "invaded" the Young Lords' territory of Spanish Harlem in New York in a peaceful demonstration which had all the aspects of a revival meeting.

Marchers in the 25-block walk through Spanish Harlem were youth, college students, a sprinkling of old people, and ex-addicts. Many of the signs they carried reflected their great concern with the drug problem.

"God will break your chains of drug addiction," read one sign. "Get your thrill

with Jesus," said another. "You have a lot to live for; Jesus has a lot to give," declared another sign. "Eight years chained by drugs; now free through the power of Christ." Or simply, "Turn on to Jesus."

Mr. Riveria, in noting the heavy emphasis on addiction, said that drugs were probably El Barrio's biggest problem. And he added:

"Many young people have gone through the city drug addiction programs but have come out the same way. But in our programs they have turned on to Jesus."

. . .

The Iowa State Board of Public Instruction has again exempted all Amish children from state education standards for another year.

Its action constitutes a reversal of a mid-July ruling by the board. It then held that the estimated 250 Amish children in 10 Amish-run rural schools in eastern Iowa must attend state-certified schools.

The 5-3 vote (one member absent) came after a three-hour debate in which six Amish leaders and two attorneys indicated steps are being taken to upgrade the educational program of Amish schools.

Board members also indicated they would await a U.S. Supreme Court decision on the Amish schools issue before attempting to force the Amish to comply with Iowa school laws.

. . .

The New York Times and *The Washington Evening Star* have joined other critics of state aid for parochial education and have sharply criticized President Nixon's address to the Supreme Council of the Knights of Columbus where he promised his support for parochial schools facing financial difficulties.

Also at issue is the president's remark to Terence Cardinal Cooke of New York after the cardinal had made an impassioned plea for state aid to parochial schools. "I hope the Supreme Court was listening to your speech," the president said.

At that point, *The New York Times* editorial charged, "Mr. Nixon introduces an astonishing element of White House lobbying into the Court's interpretation of the Constitution."

The Washington newspaper observed that "the Supreme Court has no particular reason to listen, because it isn't considering cases on this subject."

Both papers referred to the June decision of the Supreme Court which outlawed aid to parochial schools in Pennsylvania and Rhode Island.

CHURCH NEWS

Overseas Missions Committee Meets

The Overseas Missions Committee of Mennonite Board of Missions, Elkhart, Ind., met in Elkhart, Sept. 21 and 22, for its quarterly meeting. Carl Kreider, Goshen, Ind., was reelected chairman, and John Koppenhaver, Hesston, Kan., was elected vice-chairman.

Other members of the committee are Lois Amstutz (Mrs. Clifford), Hesston, Kan.; Calvin King, Colorado Springs, Colo.; Doris Lehman (Mrs. David), Elkhart, Ind.; Emerson McDowell, Unionville, Ont.; Glenn E. Miller, Columbus, Ohio; and Paul M. Miller, Goshen, Ind.

H. Ernest Bennett, secretary of the Board, reported on the Board's recent inaugural meeting. The 12-member Board replaces the former 65-member representative Board in the new Mennonite Church organization approved in August 1971.

In a bilateral study with the Argentine

Mennonite Conference, the overseas committee is studying the role and place of the missionary in the Argentine Mennonite Church. During the next several years the committee intends to spend significant blocks of time studying alternatives and developing plans for the future.

A review covering the past five years revealed that the contributions budget for the past three years has remained fixed at \$945,000. During the past five years the ratio of long-term personnel to short-term has remained constant. Currently there are 132 long-term and 39 short-term overseas personnel. During the period 1967-72 an average of 70 percent of the total program budget was spent on personnel support and 30 percent went to program costs and direct subsidies. Inflation has reduced the amount of money available for program and personnel support.

and guidance are referred to Paul Roth, pastor and counselor for Home Bible Studies, who corresponds extensively with many prisoners. Whenever possible, students are referred to local pastors and laymen for follow-up.

A charge has been placed on each course, except for the first which is free, effective Sept. 1. According to Wilbur Hostetler, this will help cover costs of the courses and the "suitable paperback" which is sent along with each course.

For three months, Sept. 1 through Nov. 30, MBI is distributing course eight, "Marriage and the Home," free of charge.

Ethiopia Church Educators Plan for Future

The Meserete Kristos Church Board of Education met on Sept. 10 in Addis Ababa, Ethiopia, to review plans for the 1971 school year which began on Sept. 28.

The Board decided to begin a major review of the education program to decide future priorities. Some of the elementary schools were opened more than 20 years ago when the Mennonite Mission first began work in Ethiopia.

The Board also discussed ways to make the Nazareth Bible Academy better serve the church and the nation. Recognizing that persons with academic credentials are being produced faster than jobs become available, it was felt that care should be taken not to train for eventual unemployment. More training in specific skills is to be added.

Two years ago a commercial course was begun in addition to the regular academic curriculum. Other departments under consideration are teacher training and agriculture.

The Board of Education, organized in 1970, is responsible for the elementary and secondary education programs of the church. There are six elementary schools with a total enrollment of over 1,000 students. The Nazareth Bible Academy, which had its own Board until last year, is now under the Board of Education.

Wodineh Habteyeseus is the Education Supervisor for the elementary schools. He replaces EMBMC missionary Henry Gamber who is on furlough in the United States. Negash Kebede is Bible Academy Director. He is successor to missionary Dwight Beachy.

Blosser Speaker at Lancaster Conference

"God's Design for Sex" was the title of the conference sermon delivered by Glendon Blosser, secretary of Virginia Conference, to the fall session of Lancaster Conference at Mellinger's meetinghouse on Sept. 16.

Noah Hershey, secretary of the Christian

Seminar on Religious Film Production

The sixth annual seminar of the Mennonite Council on Mass Communications (MCMC) will be convened in Hesston, Kan., February 3 to 5, 1972.

MCMC is an inter-Mennonite consultation on use of mass media for Christian communication. Bernie Wiebe, Winnipeg, Man., is chairman. Malcolm Wenger, Newton, Kan., associate secretary of the Commission on Home Ministries of the General Conference Mennonite Church, is the local coordinator for the 1972 sessions to be held at Hesston College.

Major emphasis of the seminar—a seminar in communication arts—will focus on film and projected media.

"The purpose basically is to work at the business of using audiovisuals to do a better job of communicating," said Harold Weaver, Elkhart, a member of the planning committee and director of Audiovisual Services at Mennonite Board of Missions, Elkhart.

Although audiovisuals and more specifically films will be the focus of the seminar, it also includes a broad spectrum of other workshops in planning, script-writing, and producing radio, TV, and film productions. Resource persons will lead workshop groups through understanding the medium, doing simple creative experiences together, and culminating with a public presentation.

Prisoners Study Bible, Welcome Letters

More than 250 prisoners from correctional institutions in Canada and the United States are currently enrolled in the Home Bible Studies department of Mennonite Broadcasts, Inc. (MBI), as part of a rehabilitation program in connection with religious programming produced by Mennonite Broadcasts, Inc.

Most of these prisoners are reached through local church pastors and laymen who send the names of interested prisoners to the Home Bible Studies department.

An additional 120 prisoners are enrolled in the Home Bible Studies program directed by Wilbur Hostetler at Mennonite Board of Missions, Elkhart, Ind.

The Home Bible Studies program consists of a series of eight courses with 12 lessons in each one. These lessons, along with work sheets, are sent in bulk to prison chaplains who distribute them free of charge to interested prisoners, both male and female.

The prisoners study the lessons and complete the work sheets, usually under the guidance of the chaplain, who then returns them in bulk to Mennonite Broadcasts.

"We graded an average of 130 work sheets each day for the year 1970," says Lovina Troyer who is responsible for the grading.

Prisoners requesting special counseling

Education Board, introduced the newly prepared baptismal instruction materials from Herald Press.

Ira J. Buckwalter, secretary of Eastern Mennonite Board who has just returned from a six-week visit to the churches in East Africa and Europe, gave the Mission Board report. He discussed developments in Swaziland, West Kenya, and France.

J. Lester Brubaker, principal of Lancaster Mennonite High School, reported on the present school year. This is the school's thirtieth year. A revised curriculum is being used.

The new church organization was presented and discussed.

Harlan Hoover spoke on "The Role of the Ministry in Strengthening the Relationships in Our Homes."

The conference was closed with a call to commitment.

Franconia Conference Sessions

A historic meeting of the Franconia Mennonite Conference was held on Sept. 25. This was the first meeting of the conference with lay delegates and under the new organizational structure of the conference.

The session was moderated by Richard Detweiler, assisted by John E. Lapp. John Ruth gave the conference sermon, which helped to bring the changing structures into perspective. David Cressman and J. J. Hostetler introduced the new adult membership materials.

The nominating committee was announced, which is to bring a slate of nominees to a later special meeting of the delegate body.

There was a period of open discussion and sharing on the relationship of congregations and the conference assembly.

Waltner, Wenger, and Harder on Leave

Associated Mennonite Biblical Seminaries has recently announced the plans and activities of several seminary professors.

On leave this year is Erland Waltner, who is visiting various Mennonite churches in Asia. Mrs. Waltner is accompanying him on the trip. They will attend the Asia Mennonite Conference in Dhamtari, India, and also spend some time at Union Biblical Seminary in Yeotmal. They plan to return to the States by Christmas, after which he will be engaged in study at the Andover Newton Theological School, Newton Center, Mass.

J. C. Wenger and his wife are at Union Biblical Seminary in Yeotmal, India, where he is serving as visiting professor during the first school term. The Wengers will also serve as fraternal delegates from the North American churches to the Indian churches during the Asia Mennonite Con-

ference in October. During the second school term, the Wengers will go to Eastern Mennonite Seminary, Harrisonburg, Va., where he will be a visiting professor.

Leland Harder and wife left for Dublin, Ireland, for study at the Irish School of Ecumenics. Besides their plans for travel in Europe, he will revise some of his lectures and devise a method of measuring some of the beliefs of five Mennonite and Brethren in Christ denominations in preparation for a special two-year study.

Art at EMC

When the Eastern Mennonite College class of 1968 graduated, their class gift, although selected, was at that time nonexistent. It took a Madison College art professor more than two years to bring it into being. The gift, a relief sculpture 12 feet in length by six feet in height, is now exhibited on the main floor south wall of EMC's new library.



Artist J. Kenneth Beer with his completed work "And There Was Light," commissioned by Eastern Mennonite College class of 1968.

The art department at Eastern Mennonite College opened its 1971-72 series of gallery exhibits (Sept. 25) in the Student Center lounge.

The first show, entitled "Art in Hand," is a lighthearted collection of international shopping bags made by the design magazine, *Graphis*. The exhibit, on loan from the Virginia Museum of Fine Arts in Richmond, was on display daily through Oct. 8.

A second exhibit from the Virginia Museum, scheduled for Oct. 9-22, is entitled "Chairs." Forty photographs depict the history of the "art of seating" and describe the development and use of the chair from ancient times until the present.

Yoder Speaks to International Federation

John H. Yoder, president of Goshen Biblical Seminary, recently delivered an address to the first theological conference in the United States of the International Federation of Free Evangelical Churches meeting

in Chicago, August 9 to September 4. His address was entitled "The Third World and Christian Mission."

He spoke in place of Paul S. Rees, who was not able to attend due to illness. Rees is vice-president of World Vision, a non-denominational service agency which supports mission-related causes around the world.

Bontrager, Dutch Paintings at GC

Twenty-one works by Jerry L. Bontrager, a native of Goshen, and 16 works by 17th- and 18th-century Dutch artists are on display at Goshen College during October.

Bontrager, son of Mrs. J. Willis Bontrager and the late Mr. Bontrager, won credits for his works in the 1969 Spring Festival of the Arts and 1970 Juried Graduate Student Exhibitions, both at the Ohio State University. He won honorable mention at the First Annual All Ohio Fall Show, at the Canton Art Institute last year. His works were also chosen for Exhibition 1970 of the Erie Summer Festival of the Arts and Preview '71 of Studio San Giuseppe of College of Mt. St. Joseph.

Sharing the gallery with Bontrager's show are 16 etchings and drawings by 17th- and 18th-century Dutch artists, either members of the Mennonite Church or sympathetic to it. The works were collected by Dr. Cornelius Krahn and Profs. Robert W. Regier and John F. Schmidt of the Mennonite Library and Archives and Bethel College, North Newton, Kan., since 1952.

Most of the artists took part in the "Golden Age" of Dutch art and culture, the 17th century. Among the artists whose works are displayed are Rembrandt, van Mander, van Miervelt, van Ruisdael, and Luiken.

Rembrandt, one of the greatest artists of all time, was a friend of several Mennonites and did several portraits of the Amsterdam Mennonite minister, Anslor.

Luiken was one of the most prolific etcher-illustrators and is known for his etchings in the 1685 edition of *Martyrs Mirror* and biblical illustrations.

MMHS Offers Scholarships

Mennonite Mental Health scholarships will again be awarded for the 1972-73 school year. The money for the scholarships is made available through the accumulated earnings of former Mennonite Central Committee Voluntary Service workers at Brook Lane Psychiatric Center, Hagerstown, Md. The fund is administered jointly by MCC-VS and MMHS. The four scholarships of \$500 each are awarded in equal parts twice during the academic school year and may be renewed for one or more years.

Those eligible to receive the scholarships must meet all of the following criteria by

the beginning of the school year for which the scholarship is awarded: classified as a junior, senior, or graduate student; have a declared major or vocational interest in an area related to mental health; have a minimum college grade average of C+ and evidence a vital interest and participation in the Christian church. For more information write to: Director, Mennonite Mental Health Services, 1105 N. Wishon, Fresno, Calif. 93728.

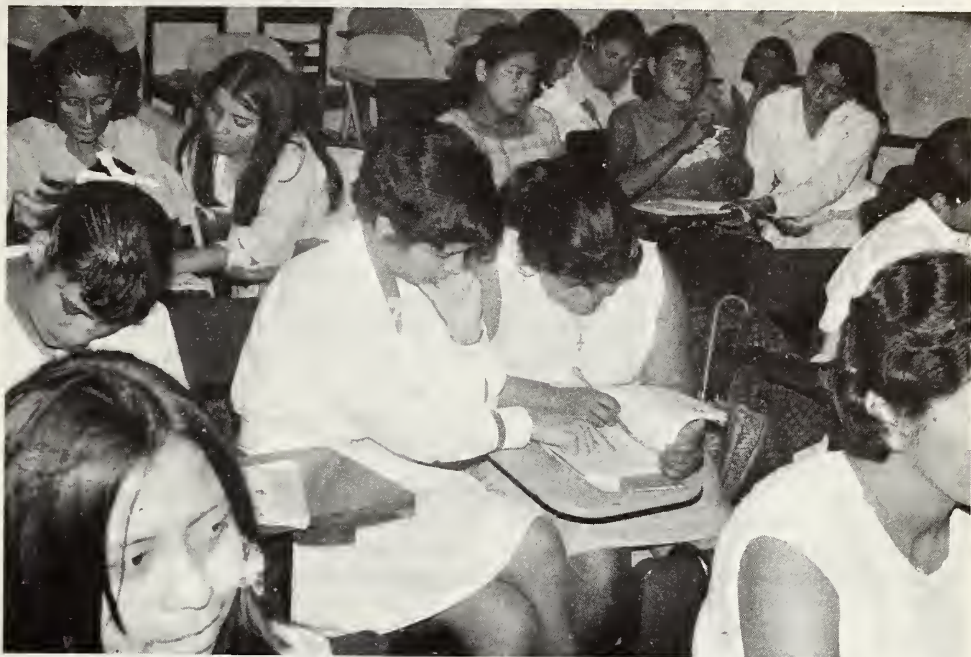
Community Cooperation Turns the Stream

On April 10, 1970, Paul Derstine, Mennonite Central Committee program director for Grande Riviere du Nord, Haiti, first met with town leaders to discuss the problem of the river coming into the town. The river presented the daily threat of wiping out much of the town with a single flash flood.

Though expert development agencies laughed at their plans, the Community Council in the town was determined to succeed with a project to alleviate the perpetual danger of floods. After receiving disappointing answers for aid from the American Embassy in Haiti, and after the news that the new Minister of Works had nullified all arrangements made before the death of President Duvalier for a bulldozer, and after the cancellation of any help from Port-au-Prince, the citizens of Grande Riviere decided to work on the river problem themselves. And working with their own hands, this is just what they did.

Derstine reported that May 25 was declared work day. "The project could not be stopped. On Tuesday morning, a beautiful clear morning, the town vibrated to life with the voice of Lewis Jasmin, leader of the dike aspect of the river diversion project, coming over a juiced-up loudspeaker mounted on the MCC truck: 'An ale! An ale!' (Let's go! Let's go!) And go they

Service Stories in Pictures -- MCC



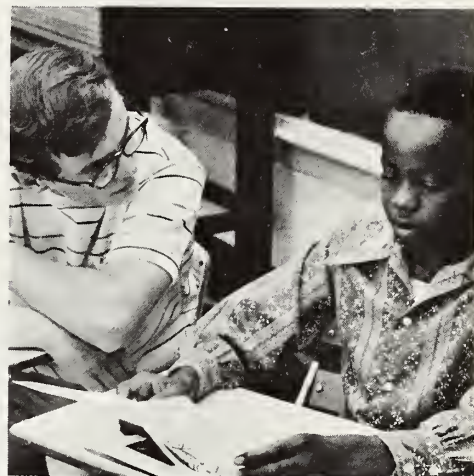
Students from the Girls' Teachers Training School in Honduras teaching one-to-one in their campaign that is reaching 200 persons. — Alfalit.

did! We estimate more than 2,000 children and adults turned out that day bringing 4,000 hands, stakes, and banana leaves to build the dike, bringing out buckets, basins, and cans to carry sand."

While the dike was being built, 45 men with picks and shovels began digging the canal. By the end of the day an oblong hole was evidenced in the sandbar and a dike stood across a good part of the river.

MCC and local Christian leaders worked together to provide materials and leadership. The initiative and enthusiasm came from the people themselves.

Derstine concluded his report by writing, "This is not yet a success story, but I predict the river will be turned in two weeks if the weather holds and the work can continue."



Gary Reimer helps 7th-grade tutor prepare lesson plans in Atlanta.



Part of the crowd which gathered on May 25 to work.



Joy Lichti, Hesston, Kan., got to know a young friend in her summer VS assignment at Camp Tycony near Kokomo, Ind.

MDS Investigating Nicaragua, Active in Chester County

Hurricane Edith hit Central America, Sept. 9, dealing its worst damage in northeast Nicaragua, where the Conservative Mennonite Mission Board has eight mission and service workers. Twenty-eight people were killed, 200 seriously injured, and 1,800 persons were left homeless as a result of the hurricane. Under the direction of Mark Peachey, secretary for the Conservative Mission Board, and Nelson Hostetter, national coordinator for Mennonite Disaster Service, Larry Borntrager and Gene Diener, workers in Nicaragua, were sent to investigate the needs of the area. Both the Conservative Board and MDS are ready to send personnel to the disaster scene if the need arises.

While the damages in Nicaragua were being assessed, severe flooding hit the Chester County, Pa., area. After three days of torrential rains on Sept. 13, President Nixon declared the area a national disaster area subject to the "Disaster Relief Act of 1970." MDS Region I Director Landis Hershey and the Lancaster County Unit Coordinator Richard Schertzer were sent to investigate the damage and to see what help could be given by MDS.

As a result of their investigation, crews of men were sent to the area to help in cleanup under the direction of Roy Newswanger, pastor of the Chester Mennonite Church. The MDS men contributed nearly 185 man-days of labor.

Nelson Hostetter spent a day in Chester working with the crews. He also made contact with the Red Cross disaster headquarters and personnel of the Office of Emergency Preparedness.

During the time of the cleanup in Chester, Mrs. Roy Newswanger and Miss Esther Heller started a food canteen for the workers. The Red Cross later helped by supplying soup and sandwiches, but the ladies remained to provide food and drink during the 10 days of cleanup.

Soph Girls Begin GC Nursing Course

Forty-five Goshen College sophomore women were admitted to the Bachelor of Science in Nursing degree program this fall. Students learn clinical nursing skills at Goshen General Hospital (one block from campus), at Elkhart General Hospital (14 miles from the college), and at Oaklawn Center, Elkhart, and the Elkhart County Public Health Unit.

Graduates of the Goshen College program are prepared to practice in beginning positions wherever nursing is done — hospitals, schools, health agencies, and industry —

and are qualified to take state board examinations and become licensed as registered nurses.

Kings View Receives Gold Award

Kings View Mental Health Center, Reedley, Calif., was recently honored with the Gold Award, the highest award given by the American Psychiatric Association. The presentation was made at the 23rd Institute on Hospital and Community Psychiatry in Seattle, Wash., Sept. 13-16.

Kings View received the 1971 Gold Award for its program of comprehensive services to five counties in California. Kings View is one of the six mental health centers belonging to the Mennonite Mental Health Services (MMHS). In 1968, Prairie View Mental Health Center, Newton, Kan., also received the Gold Award.

Congolese Church Still Growing

The Mennonite Church of the Congo is growing rapidly in the larger cities, as well as villages, partially as a result of the technological revolution, according to the three-man Congolese delegation which visited the United States and Canada Aug. 12 to Sept. 24.

During its visit to General Conference

Mennonite Church offices in Newton, Kan., the delegation said technology is affecting Congolese young people just as it affects young people in any part of the world.

Recent figures place membership of the Mennonite Church of Congo at about 35,000. Last year, 3,809 new converts were baptized. Population of the country is about twenty-two million.

Kurtz Heads TAP Program in Swaziland

Since their Aug. 17 arrival in Mbabane, Swaziland, Maynard and Hilda Kurtz, have attempted to orient themselves to the country, its people, and its needs. Maynard has begun exploring what avenues of witness are available to Mennonites in Swaziland.

Various government and church workers whom Maynard contacted named possible areas of involvement which would be helpful to the people of Swaziland including youth work, the development of farm training centers, and beginning community schools aimed at meeting specific community educational needs rather than educational ladder-climbing.

With 10 years of experience in EMBMC's educational program in Tanzania, Maynard will head up the new MCC Teachers Abroad Program in Swaziland and will continue seeking new areas of witness for Eastern Board in Southern Africa.

VS Continues Strong



At the Sept. 13-23 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., 27 young adults were assigned to 16 locations in the United States and Puerto Rico. The new VS-ers are as follow:

First row (left to right): Marie Ann and Herman Hartzler, Goshen, Ind.; Judy and Lynn Yoder, New Lebanon, Ohio; Karen (Mrs. Richard) Martin, Lebanon, Ore.; Linda Byers, Albany, Ore.; Earlene and Loren Horst, Orrville, Ohio; and Dennis Duff, Philadelphia, Mo. Second row: Tim Yutzy, Sarasota, Fla.; Ben Zook, McVeytown, Pa.; Roberta Neff, Gulliver, Mich.; Sheila Garnand, Newport News, Va.; Diane Showalter, Middlebury, Ind.; Marva Buller, Exeland, Wis.; Rosie Miller, Nampa, Idaho; Donna and Norman Schrock, Louisville, Ohio; and Douglas Dyson, Los Angeles, Calif. Third row: Bonnie King, Roanoke, Ill.; Elaine Ott, Churubusco, Ind.; Lorrie Shantz, Baden, Ont.; Nancy Snyder, Baden, Ont.; Daryl Ganger, Nappanee, Ind.; and Mary Miller, Goshen, Ind.; (Not pictured: Alice Noll, Lancaster, Pa., and Joyce Yoder, Kalona, Iowa.)

Appalachian Summer Experience

Most college students don't associate crawdad fishing, spelunking, and learning to make a banjo head out of a groundhog skin with a social science course.

But 13 students who participated in the 10-week Eastern Mennonite College Summer Appalachia Seminar this summer received six hours credit for these experiences plus a job assignment and a minimum of bookwork.

"It's been one of the best summers of my life!" exclaimed Marci Keener, an EMC senior nursing major who worked at an Appalachian hospital. "In fact," she continued, "I liked it so well I think I'll come back next year after I receive my degree."

"It's an educational experience without lectures and classrooms," added Darrell R. Weaver, a business administration major from Stuarts Draft, Va., who worked as a troubleshooter. "I could study where my interests were and follow my own schedule. But don't think it was all roses," he added quickly. "There were plenty of frustrations. One has to be able to rough it a little, with plenty of shucky beans, fatbacks, and political games."

Linda Beachy, a Goshen College nursing major from Wooster, Ohio, agreed, "Appalachia is more than a different geographic location—it's a different culture," she pointed out. "I was forced to look critically at my values by living with a family where the things I thought were important didn't matter so much."

Other students expressed similar feelings. "People ask me, 'Was the summer worth it?'" commented Hannah Horst, a social service major from Charlottesville, Va. "My answer is that I have accomplished little in the way of helping Appalachia. Rather, I feel as though I have been greatly helped."

Nancy Entz, a social work major from Tabor College, worked as an aide in the Rural Child Care Program. She said she mainly observed this summer and did not contribute much work-wise. "But I enjoyed the seminar and know I will be a better social worker for having had these experiences."

Another student had the opportunity to act in a film being produced by the Appalachian Film Workshop.

"I played the part of an 'outsider' coming into the area and being surprised that there are people behind the stereotypes," said Jean Gerber, a Bluffton sophomore.

Miss Gerber explained that the workshop is run by college students from Appalachia who produce rental films which depict the thought, life, and conditions of the area.

"We 'foreigners' can't talk right, according to them," she chuckled, adding that her involvement with the workshop provid-

ed the opportunity to travel to many out-of-the-way places where scenes were shot.

Faculty advisers for the seminar were Mark and Beryl Brubaker of the EMC biology and nursing departments. Peter Dueck, MCC director for Appalachia, arranged the work assignments for the students.

"Periodic retreats were planned during the summer to bring the students together for academic stimulation and relaxation," Mrs. Brubaker said. "We tried to stress education as an experience and keep academic requirements to a minimum."

Mennonite Central Committee and EMC

cosponsored the seminar for the fourth consecutive year.

Both the Brubakers and the students were unanimously and enthusiastically in favor of continuing the seminar with plans already under way for next summer.

"Appalachia is a place where people still put others first when it comes to their everyday dealings," summarized one student.

"I listened to good stories of bootleggers, tobacco-patchers, Canadian cousins, canoe trips, and chigger bites." The student concluded, "I saw and felt much beauty."

— Carolyn E. Yoder.

FIELD NOTES

Weather Vane, Eastern Mennonite College's student newspaper, recently received its third consecutive All-American rating, a first-class status, from the Associated Collegiate Press (ACP). The rating was based on the last nine issues of the 1970-71 *Weather Vane*. It was judged with other collegiate newspapers of similar size and frequency of publication. John H. Otto was the award-winning editor.

Two Associated Seminaries students have won awards in the John Horsch Mennonite History Essay Contest which is sponsored by the Historical and Research Committee of the Mennonite Church. Winning first place was John Adams with a paper entitled "Ministry to Community: The Mennonite Church in London, Ontario, 1953-70." Placing third was David Mann who wrote "A Hermeneutical Study of Peter Rideman on the Question of the Christian's Relationship to Governmental Authority."

Mennonite Disaster Service is planning its All-Unit Meeting for Feb. 11 and 12, 1972, at Albany Mennonite Church, Albany, Ore. John Jantzi, MDS Region IV director from Siletz, Ore., is chairman of the Planning and Program Committee. Lester Kropf, chairman of the Oregon State MDS Unit, Albany, is in charge of local arrangements.

Others serving on the Planning and Program Committee are Peter Funk, Mennonite Brethren representative on the MDS Section, Fresno, Calif.; Eddie Bearinger, assistant chairman of MDS Executive Committee, Elmira, Ont.; and Nelson Hostetter, MDS Executive Coordinator, Akron, Pa.

Names of speakers and details of the program will be announced later.

MCC is now revising and updating its Hospitality List to include more names of people who are ready to open their homes for a night or two, or for several meals, for trainees who are traveling in our country to and from assignments or on vacation. These young foreign visitors need a Christian home away from home for brief

stops. Opening your home to them could lead you to meaningful international friendships.

Centennial program at Mattawana Mennonite Church, Mattawana, Pa., beginning 1:30 p.m., Oct. 30, and continuing throughout the day, Oct. 31. Speakers include Raymond Peachey, Belleville, Pa., Samuel J. Kauffman, Lewistown, Pa., Elam Glick, Reedsville, Pa., and John Drescher, Scottdale, Pa.

Leroy Mullet was licensed to the ministry and installed as assistant pastor at Martin's Creek Mennonite Church, Millersburg, Ohio, Sept. 5. Roman Stutzman, bishop and pastor, was in charge of the service. Mark Rohrer was installed as pastor of the same church, Sept. 12, by Willis Breckbill, Ohio Conference Minister, assisted by Roman Stutzman.

Correction: Ladon Sheats will be at the Laurelville Church Center Nov. 12-14. For information, write to Laurelville Church Center, R. 5, Mount Pleasant, Pa. 15666.

Ezra Beachy, reporting for the Michiana Mennonite Relief Sale, held at Goshen, Ind., Sept. 5, gives the following information: an estimated 6,000 people attended the Friday evening open house; Saturday attendance reached 19,264, and the proceeds for the day were \$100,000.

The Neil Avenue Mennonite Fellowship, as a member of the Near Northside Cooperative Ministry, is working to gather merchandise for the Christmas Shop, part of an assistance program carried on all year. For a small fee, low-income families can do their Christmas shopping here. People are referred by ministers or social workers in the area. The most needed items are bedding, underwear, and school clothing for primary-age children. In addition, the shop handles cosmetics, toys, adult clothing, kitchen wares, etc. . . . Only new or nearly new items can be used. Money and stamp books are also needed so that additional items can be purchased. If you are interested in helping write to: Neil Avenue

Mennonite Fellowship, c/o The Christmas Shop, 251 West Sixth Ave., Columbus, Ohio 43210.

Ivan V. Magal, founder, and for many years, speaker of the Russian broadcast *Golos Drooga* (Voice of a Friend), arrived in Harrisonburg on Sept. 11 to report on his trip to Europe this summer. Magal spent several days in Belgium with his brother Vasil who is the current speaker on the Russian broadcast. Magal is available for limited speaking engagements through Mennonite Broadcasts. These must be restricted to Sundays and not be too distant from Washington, D.C.

Preparations are being made for two presentations in each constituent congregation of Eastern Mennonite Board of Missions during the months of October and November. First there will be some sharing from the Board's home and overseas program. A Board member will give an overview of the total program, and a mission worker will speak from the perspective of his own experience on "Building God's Kingdom Now." Just prior to Eastern Board's Missions Week, Dec. 5-12, the up-to-date financial situation will be presented by the Stewardship Secretary.

The following families have recently returned from service overseas and are presently living in Harrisonburg, Va. They are willing to serve in Virginia churches this fall and winter for a special mission emphasis. **Charles Shenk**, 1287 Greystone St., has served in Japan since 1957. **Paul T. Guengerich**, EMC, was principal of the Hokkaido International School during the past year. **Adonna Nissley**, 1131 Shenandoah, served as missionary in Puerto Rico since 1956. Zip Code is 22801.

The Michael Mast family, missionaries in the Argentine Chaco, arrived in the United States for a year's furlough on Sept. 17. Present address: School of World Missions, Fuller Theological Seminary, 135 N. Oakland Ave., Pasadena, Calif. 91101.

Mennonite Mutual Aid, Goshen, Ind., announces the appointment of **Dwight Stoltzfus** of Goshen as director of field services, as of Sept. 20. He replaces **Lowell Nissley** who served as director for seven years.

Ralph Stahly, Goshen, has accepted the assignment to be Mennonite Mutual Aid's central area field representative effective Sept. 20. Stahly had served as the field representative for the Indiana-Michigan Mission Board for the past 15 years. **Earl Sears**, Elkhart, will continue as an administrative staff member on a part-time basis in the Goshen office.

A six-week Sunday School Workshop will be held at Lancaster Mennonite High School, Oct. 19 to Nov. 23. It meets Tuesdays. Speakers and worship leaders are **Lester Hoover**, **Howard Witmer**, **Earl Groff**, **Ernest Hess**, **Lois Witmer**, and **Martha Den-**

linger. The workshop is sponsored by the Christian Education Board of Lancaster Conference.

Eastern Mennonite High School plans its Homecoming for October 15-17. The events include the presentation of the musical drama, *David, the Shepherd Boy*, Friday evening, and an alumni worship service on Sunday morning. All school choruses and selected soloists will combine to sing the *David* cantata under the direction of **Marvin L. Miller**. **John R. Martin**, instructor at Eastern Mennonite College and former pastor near Neffsville, Pa., will bring the Sunday morning message entitled "The Christian Race." Classes of 1961, 1966, and 1968 have scheduled reunions for Saturday.

Special meetings: **Harold Fly**, Schwenksville, Pa., at Bethel, Oct. 31 to Nov. 7. **Roy Koch**, Goshen, Ind., and **George Brunk**, Harrisonburg, Va., at Yellow Creek, Goshen, Ind., Nov. 21-28. **Elam Stauffer**, Lancaster, Pa., at Maple Grove, Belleville, Pa., Oct. 24-31. **William R. Miller**, North Liberty, Ind., at Lakeview, Wolford, N.D., Oct. 12-21.

New members by baptism: nine at Rockhill, Telford, Pa.; four at Belmont, Elkhart, Ind.; two at Habeckers, Lancaster, Pa.; one at Masonville, Washington Boro, Pa.; fourteen at East Chestnut Street, Lancaster, Pa.; two at Martins, Orrville, Ohio; five at Lititz, Pa.; one at First Mennonite, Indianapolis, Ind.; eight at Protection, Kan.

Change of address: **Mr. and Mrs. Merlin Swartz** (on extended furlough from Lebanon): 23 Alfred Road, Arlington, Va. 02174.

Readers Say

Submissions to Readers Say column should come on printed articles.

I want to say amen to Frank C. Peters' writing, "A New Kind of Pharisee" in the Sept. 14 issue. He made mention that the tragedy of the scene appears to be that even clergymen try to avoid any appearance of moral uniqueness and are out to give the impression that they are just "one of the boys." I feel this is a tragedy and the church is losing a strong testimony as well as many blessings. Since the world is out to identify themselves in whatever walk they are in, why shouldn't those called of God be ready and willing to identify their calling and responsibility as ministers in these last days? — **Norman Eick**, Corfu, N.Y.

I am uptight (I suppose that is the present way of putting it) on a few words read in Jim Fairfield's "Evangelism Is a Four-Letter Word" in the Sept. 14 issue of *Gospel Herald*. He speaks of "youth disenchantment" going back to "good and bad impressions." One of the bad ones was "Hot-summer-night tent meetings long with boredom."

As a young person in 1952, I was bored in such a tent meeting, but by the power of the Holy Spirit. He bored right into my soul, showed me how dirty my life was, then washed it out by the cleansing stream of Christ's blood. And He has, and is continuing to bore even a larger place for His abode within me.

But the boredom about which Jim speaks? Nix for me! The preaching of the gospel, personal witnessing, revival meetings, spiritual renewal, evangelism, or by whatever term you may name it, is real music to the ears of those who are longing for harmony in life when they realize they are offbeat and out of tune with the heartbeat and mind of the Lord. True, we must always try new ways and means of sharing Christ, and new expressions for living our faith. But whatever method is used, there will always be those who suffer boredom because they are turned off by the words, "Repent," and "Bring forth fruits worthy of repentance." This was the real "heat" of the tent meetings. Thanks, God, for the heat. — **Roy D. Kiser**, Stuarts Draft, Va.

Even though the shock approach may be good individual therapy, it is hardly advisable as mass treatment. This is my reaction to Robert Baker's "What's Wrong with Mennonite Youth?" (Sept. 14) While the article makes for lively reading, it seems to have some limitations in its argument. Several of the theses (2,4,6,8) could just as well be directed to us in the parent generation. To imply that the idealism of youth (5) is not a virtue is hardly the point. The accusation concerning lack of personal Bible study and prayer (7) seems quite unfair in light of what youth are doing in this area. In general, the Baker theses fail to distinguish between symptoms, causes, and results of the problem.

We know that adolescents tend to live up to the role expectations we as adults set for them. Remind a boy repeatedly that he is "stupid" and he is happy to oblige. Might not a set of positive theses be more likely to bring desired results?

Finally I relate this article to something Brother Baker wrote in the *Builder* (July 18, 1971, p. 38) inviting a young "rebel" into his Sunday school class to give his interpretations on Romans 13. Baker says, "If I am wrong in my conservatism, I trust I am open enough to be liberalized. I confess I do not know everything and if I can invite someone to my class to air his views who does know everything, it would be an excellent time for me to get saturated with knowledge."

Do we detect some disparity between what is being said and the underlying feeling tone expressed? If so, this is a common problem for us as parents, pastors and teachers. Youth's reading of our attitudes toward them determines to a large extent how they hear our words. — **Harold D. Lehman**, Harrisonburg, Va.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beiler, Newton and Elsie Mae (Beiler), Mt. Penn, Pa., first child, **Loreta Lynae**, Sept. 1, 1971.

Egli, Charles and Darla (Kipfer), Leola, Pa., first child, **Brian Scott**, Sept. 10, 1971.

Fisher, Cloyd, Jr., and Mabel L. (Reber), Sigourney, Iowa, seventh child, fifth daughter, **Kathleen Joy**, Sept. 8, 1971.

Graber, Jack and Alta Rose, Montgomery, Ind., first child, **Jackie Lynetta**, born Apr. 5, 1971; received for adoption May 13, 1971.

Herr, David and Orpha (Bauman), Andover, N.Y., seventh child, fourth son, **Allen Keith**, June 12, 1971.

Hertzler, Willard and Dorthy (Graber), Sarasota, Fla., first child, **Lora Ann**, Sept. 14, 1971.

Lehman, James L. and Nicole (Horner), Boswell, Pa., second child, first daughter, **Deanna Lynn**, Sept. 5, 1971.

Martin, Gary and Barbara (Lefever), Lancaster, Pa., first child, **Kirby Vaughan**, Aug. 15, 1971.

Martin, Kenneth and Doreen (Martin), St.

Clements, Ont., first child, Philip Michael, Sept. 19, 1971.

Maust, Wendell and Lois (Martin), Pigeon, Mich., first child, Weldon Lamar, Sept. 17, 1971.

Miller, Richard A. and Mary Ellen (Hersberger), Westover, Md., third child, second son, Jon Patrick, Aug. 25, 1971.

Mummau, Abram and Elaine (Denlinger), Manheim, Pa., third son, Robert Linn, Aug. 21, 1971.

Myers, Norman and Mabel (Hunsberger), Levittown, Pa., fourth child, third son, Timothy Alan, Aug. 21, 1971.

Tomlin, Grayson and Barbara (Brydge), Lyndhurst, Va., third child, Steven Neal, Aug. 15, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Anneler — Beller. — Darwin W. Anneler, Williamsville, N.Y., Community Church and Lois B. Beller, Williamsville, N.Y., Amherst cong., by Richard Benner and Daniel Yutzy, July 16, 1971.

Aschliman — Nofziger. — Robert Aschliman, Wauseon, Ohio, Tedrow cong., and Luanne Nofziger, Wauseon, Ohio, Zion cong., by Ellis B. Croyle, Sept. 4, 1971.

Bowman — Stoltzfus. — Clair M. Bowman, Stevens, Pa., Metzlers cong., and Fannie Stoltzfus, Gap, Pa., Maple Grove cong., by Melville Nafziger, Sept. 11, 1971.

Bronson — Cressman. — Gregory Douglas Bron-

son, Kitchener, Ont., United Church, and Ann Louise Cressman, Breslau, Ont., Breslau cong., by Donovan E. Smucker, Sept. 3, 1971.

Castiglia — Swartzentruber. — Joe L. Castiglia and Charlene Marie Swartzentruber, both of Turner, Mich., Riverside cong., by Alvin Swartz, Aug. 11, 1971.

Davidson — Shank. — William R. Davidson, Jr., Baltimore, Md., United Methodist Church, and Lois Ellen Shank, Charlottesville, Va., East Chestnut Street cong., by James M. Shank, father of the bride, Sept. 18, 1971.

Fischer — Stansbury. — Melvin Fischer, Roanoke, Ill., and Martha Stansbury, Bloomington, Ill., by Harold Zehr, Aug. 14, 1971.

Glick — Forry. — Marvin Lee Glick, Quarryville, Pa., Maple Grove cong., and Judith Ann Forry, Lancaster, Pa., Mellingers cong., by Paul G. Landis, Sept. 18, 1971.

Grove — Denlinger. — Nevin E. Grove, Greencastle, Pa., and Suetta Denlinger, Shippensburg, Pa., both of Cedar Grove cong., by Nelson L. Martin and Jack R. Layton, Sept. 25, 1971.

Klassen — Gascho. — George Klassen, St. Catharines, Ont., Mennonite Brethren Church, and Nancy Gascho, Breslau, Ont., Breslau cong., by J. Laurence Martin, July 31, 1971.

Lehman — Mason. — David Lehman, Hollsopple, Pa., Kaufman cong., and Karen Mason, Davidsville, Pa., United Methodist Church, by Robert Callihan and Harry Y. Shetler, June 26, 1971.

Meck — Stoltzfus. — Ronald L. Meck, Ephrata, Pa., Ephrata cong., and Joyce Stoltzfus, Ronks, Pa., Neffsville cong., by Wilbert Lind, Aug. 14, 1971.

Michel — Ebersole. — Steven Michel, Rock Falls, Ill., Methodist Church and Mary Ebersole, Sterling, Ill., Science Ridge cong., by Edwin J. Stalter, Aug. 21, 1971.

Moyer — Derstine. — Nevin Ray Moyer and

Louise F. Derstine, both from Blooming Glen cong., Blooming Glen, Pa., by David F. Derstine and Richard C. Detweiler, Sept. 25, 1971.

Myers — Bergey. — David Myers, Souderton, Pa., Plains cong., and Joan Bergey, Hatfield, Pa., Franconia cong., by Curtis Bergey, Sept. 11, 1971.

Nitzsche — Stucky. — John Nitzsche and Carolyn Stucky both of Beemer cong., Beemer, Neb., by Ted Roth, Aug. 22, 1971.

Nofziger — Frey. — Lester D. Nofziger, Manitou Beach, Mich., United Methodist Church and Bessie Wyse Frey, Archbold, Ohio, Zion cong., by Ellis B. Croyle, Sept. 11, 1971.

Nyce — Detweiler. — Jerald L. Nyce, Telford, Pa., Plains cong., and Ruth Ann Detweiler, Harleysville, Pa., Franconia cong., by John E. Lapp and Floyd Hackman, Sept. 11, 1971.

Patterson — Roth. — Steve Patterson, St. Marys, Ont., and Buelah Roth, Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, June 18, 1971.

Smoker — Beiler. — Dale Smoker, Cochranville, Pa., Media cong., and Joan Beiler, Maple Grove cong., Atglen, Pa., by Melville Nafziger, Aug. 14, 1971.

Stoltzfus — Hurst. — Lowell Stoltzfus, Snow Hill cong., Snow Hill, Md., and Sharon Hurst, Maple Grove cong., Atglen, Pa., by Melville Nafziger, Sept. 4, 1971.

Yoder — Yoder. — Duane Yoder, Archbold, Ohio, and Rachel Yoder, Grantsville, Md., both of the Oak Grove cong., by Earl A. Yoder, Aug. 28, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beiler, Mary, daughter of Levi and Susan (Troyer) Kaufman, was born at Mio, Mich., Apr. 30, 1911; died at the Tallahassee Memorial Hospital, Aug. 19, 1971; aged 60 y. 3 m. 20 d. On July 28, 1940, she was married to Samuel H. Beiler, who survives. Also surviving are one daughter (Myra Elaine), 2 sons (Mark Allen and Marvin Eldon), one brother (Rudy), and one sister (Katie Kauffman). She was a member of the Bethel Mennonite Church, where funeral services were held Aug. 23, in charge of Raymond Byler, Elmer Jantzi, and John Nissley; interment in Bethel Church Cemetery.

Berkey, Grover C., son of John A. and Catherine (Blough) Berkey, was born in Wayne Co., Ohio, Feb. 2, 1892; died at Smithville, Ohio, Sept. 18, 1971; aged 79 y. 7 m. 16 d. He was married to Grace Stuckey, who preceded him in death in 1954. In 1957 he was married to Stella Jennings, who survives. Also surviving are 2 sons (Robert and Dean) and 3 sisters (Bertha — Mrs. Wm. Smucker, Cora — Mrs. John Liechty, and Emma — Mrs. John Burkholder). He was a member of the Oak Grove Mennonite Church. Funeral services were held at the Gresser Funeral Home, Orrville, Ohio, Sept. 20, in charge of Lotus Troyer; interment in Pleasant Hill Cemetery.

Good, Lloyd F., son of Charles and Viola (Hartman) Good, was born in Rockingham Co., Va., May 9, 1911; died of a heart attack at his home at Salem, Ohio, Aug. 31, 1971; aged 60 y. 3 m. 22 d. On July 20, 1937, he was married to Mary Lehman, who survives. Also surviving are one son (Robert), 2 sisters (Mrs. Hayden Nichols and Mrs. Joseph Lehman), and one brother (Daniel). He was a member of the Leetonia Mennonite Church. Funeral services were held at the Seederly-Beilhart Funeral Home Sept. 2, in charge of Rod Weber; graveside services and interment (Sept. 4) at Pike Mennonite Church Cemetery, Harrisonburg, Va.

Miller, Charles Eugene, son of John K. and Martha (Miller) Miller, was born at Nappanee,

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Ind., Oct. 23, 1928; died of cancer at Harrisonburg, Va., Sept. 4, 1971; aged 42 y. 10 m. 12 d. On Sept. 3, 1949, he was married to Doris Risser, who survives. Also surviving are 3 children (Karen Sue, Kathleen Ann, and Kristin Renee), his mother, 3 sisters (Mrs. Geneva Birkey, Mrs. Dorothy Collins, and Mrs. Andrew Otto), and 2 brothers (Harold and Donald). He was a member of the Lindale Mennonite Church. Funeral services were held at the Park View Mennonite Church Sept. 6, in charge of T. H. Brunk, Jr., Moses Slabaugh, Harold Eshleman, and Richard Martin; interment in the Lindale Cemetery.

Reitz, Harry W., son of Peter R. and Martha (Weaver) Reitz, was born in Lancaster Co., Pa., Mar. 2, 1890; died at Lancaster General Hospital, Lancaster, Pa., Sept. 20, 1971; aged 81 y. 6 m. 18 d. On Oct. 12, 1916, he was married to Elizabeth Diefenbach, who survives. Also surviving are one daughter (Miriam D.), 4 sons (H. Weaver, Leroy D., Paul D., and Clair D.), 14 grandchildren, and 3 great-grandchildren. He was a member of the East Chestnut Street Mennonite Church, where funeral services were held Sept. 23, in charge of James M. Shank, Luke J. Shank, and Ira B. Landis; interment in Mellingers Mennonite Cemetery.

Schell, John T., son of William and Clara (Klemmer) Schell, was born at Milledgeville, Ill., Aug. 16, 1908; died of a heart ailment at Sterling (Ill.) Community Hospital, Sept. 14, 1971; aged 63 y. 29 d. On Sept. 2, 1952, he was married to Rosella Baer, who survives. Also surviving are 3 children (William, John, and Gloria), one sister (Mrs. Catherine Johnson), and one half brother (Edward). He was a member of the Science Ridge Mennonite Church, where funeral services were held Sept. 16, in charge of Edwin J. Stalter; interment in Science Ridge Mennonite Church Cemetery.

Stutzman, Daniel Edward, son of Joseph and Mattie Stutzman, was born at Kokomo, Ind., Dec. 3, 1914; died as a result of a farm machinery accident, Aug. 26, 1971; aged 56 y. 8 m. 23 d. He was married to E. Ruth Kauffman, who survives. Also surviving are his mother, 3 sons (Allen Linford, Timothy Clayton, and John Daniel), 2 daughters (Miriam Leanna and Loretta Grace), 6 brothers (Earl William, Freeman Levi, H. Alvin, David Arthur, Paul Joseph, and Gilbert Delno), and 2 sisters (Rosa Mae Miller and Esther Gwinn). He was preceded in death by one son (Stanley Earl), two brothers (Lester and Homer Lewis), and one sister (Leama). He was a member of the Mountain View Mennonite Church, Kalispell, Mont. Funeral services were in charge of D. D. Brenneman and Duane Oesch.

Calendar

Christopher Dock Bicentennial Commemoration, Christopher Dock High School campus, Lansdale, Pa., Oct. 9-17.
First Asian Mennonite Conference, Dhamtari, India, Oct. 12-18.
The Believers' Church Heritage, a Week of Festival, Goshen College, Goshen, Ind., Oct. 22-31.
Inauguration of J. Lawrence Burkholder, Goshen College, Goshen, Ind., Oct. 30.
Virginia Conference Mission Conference, Harrisonburg, Va., Nov. 5, 6.
Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.
Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.
Probe 72, Apr. 13-16, 1972.

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Cover photo by Chris Mackay. Girl sells oranges, day of fiesta, Yalalag, a Zapotec Indian village high in the Sierras, state of Oaxaca, Mexico (1966).

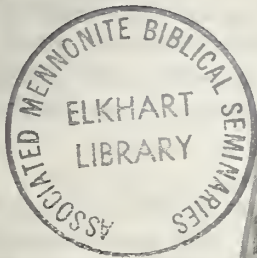
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David E. Hostetler, News Editor
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GOSPEL HERALD

Tuesday, October 19, 1971

Volume LXIV, Number 41



A Parable of Unbrotherhood

By Robert Hartzler

Cain said to his brother Abel, 'Let us go into the open country.' While they were there, Cain attacked his brother Abel and murdered him. Then the Lord said to Cain, 'Where is your brother Abel?' Cain answered, 'I do not know. Am I my brother's keeper?' The Lord said, 'What have you done? Hark! your brother's blood that has been shed is crying out to me from the ground. Now you are accursed, and banished from the ground which has opened its mouth wide to receive your brother's blood, which you have shed. When you till the ground, it will no longer yield you its wealth. You shall be a vagrant and a wanderer on earth.'

Several dozen centuries later a new nation was born on the western shores of the north Atlantic. Like the birth of a child, the birth of a nation is a time of new hope. The opportunities for a new start are relatively few in the history of civilization, and the founding fathers of this newly born republic were aware of their unique opportunity and responsibility to allow this new creation to express all the freedom, creativity, and humanity which God had given.

They said, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness."

It was a statement of brotherhood. A century later, to further express their identification with and concern for the oppressed brothers of other nations, they erected a huge monument near the gate to their country. The monument was the figure of a woman with outstretched arms of welcome and on the monument were these words: "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore, send these, the homeless, tempest-tossed to me; I lift my lamp beside the golden door."

About the same time one of the nation's most prominent and respected leaders recalled the original purposes of this new nation. He reminded it of its sacred obligation to live up to the glorious purposes of the God who gave it life. He said, "Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal."

From the very first day of its birth this nation was aware of its responsibility and opportunity to

be a brother. It was composed largely of persons who fled the non-brotherhood of an old world seeking something better. God smiled on their faith and their purpose. He rejoiced at this new start.

But alas, brotherhood in theory is not brotherhood expressed. Like Cain and Abel, America and her international brothers were soon at odds with each other. There were no significant differences. One man was white and independent—the other was yellow and communal. These superficial differences seemed to be more important than the stated reasons such as aggression, border violations, unprovoked attacks in international waters, and others.

The independent white man built large cities. Commerce became the number one factor in his life. He became cultured. Music, art, and recreation were seen on every hand. The white man's technology multiplied until he was able to fly to the moon and back. The whole family of man held its breath, watched, listened, and applauded.

The communal yellow man had a simpler way of life. He built fewer large cities. He lived closer to the soil. He had less spare time for cultural activities. His technology remained relatively simple.

And gradually but surely these superficial differences caused the two brothers to grow farther and farther apart. Suspicion poisoned their conversation. Words like "slope" and "gook" and "yankee imperialist" crept into their vocabulary.

Selfishness and greed began to replace aims of brotherhood and understanding. Rivalry and jealousy became apparent. It was rich against poor, educated against uneducated, Western against Eastern, developed against undeveloped, urban against rural, communal against independent, and finally and perhaps most important, white against yellow.

One day the white man said to the yellow man, "Let us go out into the Gulf of Tonkin." And they did. And the fight began. There the pride and stubbornness of brothers were revealed. The initial blow was reported to be a round of yellow bullets across the bow of the white ship. From then on it was an endless course of escalation. Each blow was

Robert Hartzler is pastor of the Des Moines Mennonite Church, Des Moines, Iowa.

countered by a harder blow from the other side.

Once such a venture is begun, no matter how insignificant or foolish, one dare not back down. To do so is to lose face. Arms, legs, hearts, and intestines are replaceable; but the face represents one's appearance and one's pride. Far better to plunge ahead in one's personal folly, no matter what the cost.

For many years the escalation process continued. White airplanes came in by the thousands. They poured out their instant death upon the yellow men in bunkers. Antipersonnel bombs sent their free razor blades into practically every yellow village. Burning napalm literally roasted yellow men, women, and children alive. The yellow man countered with similar weapons given him by his more advanced neighbors. Hundreds of thousands of white soldiers came with guns and tanks and grenades to blow the yellow man out of his undeveloped jungle hiding place. Some of the white soldiers were black on the outside, but inside they were white like their comrades-at-arms. The yellow man did not have all the latest weapons of warfare. He did, however, know the ways of jungle fighting and he countered with a passion. Booby traps and sudden ambush, sneak rocket and mortar attacks became his specialty. White bodies were found in various stages of mutilation and butchery. Mass graves were found to contain the yellow bodies of women and children. Whole yellow cities were, in the words of one white sergeant, "saved by being destroyed."

The world sat back and watched. Everyone had a favorite, but it all seemed so senseless. Hundreds of thousands of white and yellow brothers were being killed. Millions of acres of forest and farmland were obliterated.

A very ancient and beautiful culture and civilization was slowly but surely being destroyed. Other men sat back and watched saying, "What a waste; if they would only use their heads they could both save themselves a lot of trouble."

The gore and blood and hell of the battle was multiplied by conditions in the white man's homeland. There the psychology of violence and bloodshed began to be felt in the streets and schools and homes of civilian people. Demonstrations led to riots; incidental killings triggered looting and burning.

Whole blocks of the white man's city became as black and useless as the yellow man's jungle and former rice paddies. Men of former good will sniped at and damned each other until the whole nation which only two hundred years before had been founded upon the principle of brotherhood in a city bearing its name, threatened to commit suicide.

Religion seemed to be of little help. The white man used it to kill more yellows, while the yellow man used it to destroy more whites. Of the two religions, the yellow appeared

to be more effective. It was tied up with land, culture, family, and life. It could not be easily divorced from any of these.

On the other hand, the white man's religion spoke of such things as kindness, gentleness, goodness, and even love for enemies. And while occasionally there appeared a sign saying — KILL A COMMIE FOR CHRIST, no one seemed to take it too seriously and religious people continued to feel uneasy about the war while unwilling to do anything about it.

In fact, the white man's leading and best-known preacher refused to take a position on the war. Apparently he preferred to appear with the commander-in-chief of the white armies in mass public rallies to tell other white men about a certain Prince of Peace. A few religious people who called themselves Friends, Brethren, and Mennonites refused to fight in the war. But even they continued to release the tax money which enabled the commander-in-chief to buy the instruments of warfare to kill more yellow brothers.

And then, finally, what everyone knew was going to happen did happen. The white man killed the yellow man. The white newspapers hailed it as a great victory after a brave and costly battle. The white commander-in-chief called it a just peace. The white soldier was cheered as he returned from the fight and was treated as a hero.

But what everyone knew and only a few dared to say was that it was nothing more nor less than *murder*. The white man killed the yellow man. He murdered him. It was that simple. One brother, who happened to be white, contributed directly to the death of his brother, who happened to be yellow. Newspapers may call it victory; commanders may call it peace; crowds may call it heroic; but we all know it better by its proper name — MURDER.

And God saw it. God looked and saw the little yellow brother lying lifeless as a result of the white brother's wrath. The voice of all the blood that was spilled in the war came crying up to God and He heard. And He looked and He saw the dead yellow brother.

And God asked the white brother, "Where is your yellow brother?" And the white man answered, "I don't know. You are the one who looks after brothers and such matters. Why are you asking me?" And God said, "What have you done? The voice of your brother's blood is crying to Me from the ground."

God didn't say that those men who try to be the world's policemen will have to bear the burdens of such a decision. He might have, but He didn't. He didn't say that there is little hope for the future in a violent society, either. What did God say?

He said, "He is your brother; he is dead; and you are

responsible." Deliberate killing is murder. What else can anyone say?

Then the real horror of killing's curse became apparent. God said to the white man, "You are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you till the ground, it shall no longer yield to you its strength."

And it was so. The beautiful land of the yellow man became unproductive. The defoliants sprayed on the dense jungles by the white brother did their work well. Vast jungle areas had become brown wilderness of death and destruction. Vegetation struggled to survive among polluted streams and swamps. Wild animals were forced to adjust to the disturbed natural life cycle.

Agriculture retrogressed half a century. Huge bomb craters created unnatural ponds in every field and farm. Natural drainage was upset. The debris of burnt villages and abandoned machinery cluttered up the once productive rice fields. And every farmer plowed his fields at his own risk. Every day he faced the risk of being blown to bits by a live shell hiding in his field as a horrible reminder of the white brother's unbrotherhood.

But the pollution of blood was not only for the yellow brother. The land of the white brother also bears the scars. The demands of fighting in a foreign land only increased and accelerated the rape of his own land.

His natural resources were depleted at an alarming rate while the fouling of water, air, and soil increased proportionately. The land of the white brother rapidly became a jungle of toxic air, chlorinated water, and junked sheet metal. The white brother lived to also feel the curse of killing.

As Cain looked upon the lifeless form of his brother Abel on the ground before him, he was undoubtedly puzzled by the whole thing. Physical death had been introduced to mankind and he was the first to see it. Perhaps he had seen one of his brother's sheep become cold and still and stiff.

Now he must have wondered at Abel's failure to breathe deeply, open his eyes, shake his head, and rise to his feet. He lay there cold and still like a dead sheep. Then the consciousness of what he had done began to dawn on Cain. He had killed — murdered his brother.

Neither whites nor yellows are as innocent as Cain. Both have looked long and hard at physical death. The yellow brother fights for survival. He has already seen what the white brother has done at Hiroshima and Nagasaki. He had no choice but to fight for his life. The white brother also knows full well the consequences of his killing. He has seen the pictures and the walking reminders of a whole generation maimed by the radiation of those two small bombs. He also knows that a dead brother is just as dead as any dead sheep. The one thing that he apparently doesn't know is how to stop the killing.



Freedom

"You will know the truth,
and the truth will make you free"
from slavery to the bottle
or the refrigerator,
from fear of the unknown
and the known,
from hate
and unworthy loves —
you will be freed by truth.

— Robert Hale

Truth

The Apprehension of Truth. The search for truth is endless. It takes two of us to discover truth: one to utter it and one to understand it. Each new life has a perception of truth. One of the greatest pleasures of life is to discover new truth. Next is to shake off old prejudices.

Some may refuse to face truth. Some may even try to suppress it, or obliterate it. There is nothing gained by ignoring a disagreeable truth. Sometimes truth has sharp corners, but it is indestructible; it never dies. "Truth, crushed to earth, shall rise again."

The Acceptance of Truth. The new believer has an affection for the truth. It is important that we know the truth, but it is more important that we love it. Favor no kind of error; fear no kind of truth. Put any truth in a false setting and it becomes a lie. Truth makes life a noble thing, and courage makes it strong. Truth is an uncut diamond; beauty is that same diamond cut and polished. Truth and love are two of the most powerful forces in the universe. Together they cannot easily be withstood. Truth not transformed into life is dead truth.

Adherence to Truth. Live it; the Christian adjusts his life to truth. We must look at any and all problems through the eyes of truth. No one can defeat truth. God's truth has never been popular with depraved man. Whenever Christianity becomes popular, it is on its way to its death. Christianity is like tea; it takes hot water to bring out the best. In the Christian life, there can be many promotions in spiritual growth, but there is no graduation.

The Affirmation of Truth. The Christian also seeks to promote truth, to speak it. Truth is its own witness; it is perfect correspondence between appearance and reality. Nothing is reliable if truth is disregarded. Time is on the side of truth; it always wins out in the end. Truth is absolute and therefore always the same. Truth is the foundation principle of all progress. Nothing is lasting that is not founded on truth. It is best preserved as it is perpetuated. Truth cuts deep and clean. — Christian E. Charles

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Something New— Mennoscope

News in *Gospel Herald* aims at keeping you informed of the more significant happenings affecting the life of the church, your life in the church. Significance is not measured by size. We are concerned with the “new” and what should be put on record.

We are also interested in sharing those events and activities in *your* congregation which may mean something to the total brotherhood—west and north as well as east.

The news pages of *Gospel Herald* should give you a picture of the church in action; this includes cutting-edge efforts whether on local or international levels.

As a model for church news, we hold the Book of Acts the best example. Luke had an eye for the telling detail. Spiritual action was in focus. If the church is a continuation of the Apostolic undertaking, its news should carry that story.

To do this job, we try to maximize use of the space available. This often requires condensation and sometimes omission of lesser details.

You are the reader we are trying to serve. Therefore, to facilitate a quick grasp of the more significant items, we are initiating a new approach in the regular news section of *Gospel Herald*.

We will attempt to spot the more important news and highlight them in the old “Field Notes” section. There will be a new name: “Mennoscope.” Most of the items carried under the old title will continue under the new.

We hope you like this change and will be looking forward to your contributions. — H.

Desire to Please People

A desire to please people seems at first glance to be Christian. Yet it can be a disastrous thing when it becomes the primary reason for action or inaction.

For example, the desire to please people can bind us so that we are not free to be a person in our own right. God made us different and desires that we make our own particular contribution. We have different gifts and are responsible to use them.

A desire to please people means that we cannot really serve people. We are serving ourselves when we are guided primarily by what others say or by how others react. Our first desire must be to please God. Second, we should seek to please as many others as possible.

A desire to please people means we are really not set

free to love people. Love does not mean always agreeing or doing the thing others might wish. Love means giving ourselves for the other's good regardless of the personal suffering or cost. To be free in Christian love means we are free to do what Christ calls us to. It is redemptive. And redemption always calls forth a cross. To love is to give ourselves without reserve to Christ and His will. And this means that simply pleasing people is not enough.

Our motivation then is not a desire to please people. As long as we gear our life primarily to what others may think or what others may say we are bound. But when we give ourselves so completely to Christ that our first desire is the kingdom of heaven, then we will know suffering but also true freedom to really be ourselves, to love others, and to serve others.

Of course this is not a call to be displeasing to others. The Scripture says of the early church that they had favor with the people and “great grace was upon them all.” When we forget ourselves for the sake of Christ, He makes our lives lovely and full of grace. There is no Christian virtue in being arrogant, rude, or antagonistic to others. — D.

A Little Kindness

A church usher was instructing a young successor in the details of his office. “And remember, my boy,” he concluded, “that we have nothing but good, kind Christians in this church—until you try to seat someone else in their pew.”

Kindness, like the other Christian graces, is only tested when we are rubbed the wrong way. The test of a congregation's love is not when all is going well. It comes when something or someone goes wrong.

So we grow in the Christian grace of kindness when something difficult or rude comes into our lives and we remain kind. Kindness is tested and demonstrated in the home, not when everything goes smoothly but when the milk is spilled, when the window gets broken, when a member of the household gets hurt, when one is impatient or says hasty and cutting words. These are the opportunities in which the Spirit helps us to remain kind.

The same is true in the shop or office. The test as to whether we have kindness, this fruit of the Spirit, is when things go wrong, when another is disagreeable, and when we have every reason to react in rage. “The fruit of the Spirit is . . . kindness.”

In the church also a little kindness is needed. Just a little goes a long way. “Love is kind” says the Apostle Paul. And in the church our love is shown when, under very adverse circumstances, we can remain kind. It is shown when we are enabled by the Holy Spirit to respond in kindness, when angry words are said, when things are done in opposition to us, and when things go wrong.

Remember, kindness is only tested and it can only mature when there is any cause, naturally speaking, to be unkind. — D.

Good News: The Gospel in Evangelism

By Vern Miller

Yesterday a prison inmate asked me what he could do while serving time to rid himself of a drug habit. There are all kinds of programs in the streets for this purpose but he wanted to start now! He was a product of an inner-city ghetto and a series of bad choices. He had a record and feared he might go to the penitentiary. Meanwhile life in the prison awaiting trial was not a very happy experience.

I told him that one of the most successful ways men were "kicking the habit" was through a real personal religious experience. For I believe very strongly that the good news of the gospel is that nothing is impossible. Not even the stranglehold of the "monkey on his back," which we call addiction. Not even ending a budding life of crime and frustration. With God all things are possible! And that is very good news!

This good news means that everyone is redeemable! There are *no* hopeless cases. They only seem hopeless to us. Now the man of God has a unique message. He can rap with rich and poor, black and white, illiterate and educated, and assure them all that there is hope for them. That a life filled with meaning and celebration is possible even for them.

There are at least three major ways we have seen the good news in action. First, the whole miserable problem of guilt can be taken care of forever. People suffer from low self-esteem because they know how messy they've lived. Only, the experience of total forgiveness can remedy this problem.

Joe was gradually becoming a confirmed alcoholic. The worse he drank the more he hated himself. From weekends he escalated to nightly binges. Then he had to have a nip in the morning to get started. Finally he was fired for drinking on the job. During all of this time he displayed a pitying disgust with himself. Though he saw his problem clearly his guilt only made him thirstier.

Then he was persuaded to fill his life with better things like church and more time spent with his family. At church he heard the gospel of freedom contrasted with the gospel of guilt. He took the first faltering steps back and publicly accepted Christ. Gradually Joe is solving his other problems because his basic need for forgiveness has been met.

Second, the gospel provides a sensible rationale for existence and good behavior with corresponding high morale. The joy of the Lord comes from a sense of accomplishment as well as a sense of worth. Of being on the right (Christian) side of practical issues. And it is good news to know both the letter and the spirit of the gospel will enrich our relationship with others.

A Sister Yoder (not her real name) had great difficulty accepting her prospective son-in-law because his skin was black. But she had the good sense to consult with knowledgeable Christians with experience in this matter. Gradually she saw the wholeness of humanity as seen through the gospel. She came to realize that grace, baptism, as well as marriage cannot be withheld from anyone on a superficial (skin) basis without denying them the very love that redeemed us. Today she enjoys heartily not only her Christian son-in-law but her darling grandchildren as well.

For in the midst of bias and much confusion the gospel is good news because love transcends all! For God is love! Our troubled youth would not need such radical expressions of their individuality if they could only experience the love of Christ coming through them from their parents and other adults. If only our practices agreed more perfectly with our teachings they would accept our message. The gospel demands the "reconversion" of many Christians from the shallow experience of mere belief to the all encompassing commitment to the spirit and the ethics of Christ. The good news is that this too is possible! When it takes place the conversions of others will come easy. If it doesn't happen it will become more and more difficult to give away our faith.

Finally, the good news today is that exuberant celebration is possible when one shares the joy of his newfound deliverance with others. It is axiomatic that one cannot share that which he does not have. Many Christians are understandably depressed because they themselves are in no position to celebrate the gospel much less share Christ with others.

It is obvious that the next move must be their move. Christians require continuous purging and pruning in order to grow. Their lives when fairly mature should attract sincere inquiries. Opportunities for witness should present themselves without embarrassment or awkwardness. All this happens when we are "walking in the Spirit." Then the Holy Spirit is directing the action, and Jesus is doing the convicting, and God is working in people!

Revitalized Christians, especially youth, are making headlines these days and rightly so. They have taken up the mantle for witnessing we have dropped. And they are willing to "go" while we continue to say "come." Their own lives often reflect the good news of deliverance from drugs, illicit sex, and just sheer boredom. Their enthusiasm shames our casual apathy. If we are to make the gospel seem good we will need to find better ways to live it.



Reflections on Vietnam

By Robert W. Miller

I lived in Vietnam and served as Director of Vietnam Christian Service (VNCS) from September 1968 until June 1971. I do not consider myself an expert on Vietnam, but I want to share a few observations on the situation there.

The Vietnamese people have suffered much, largely because of United States Government involvement there. An estimated 325,000 Vietnamese civilians have been killed. Some five million people have been made refugees out of a total population of seventeen million. Some of these people have been resettled, but most of them have not been able to go back to their former homes. The US military bombing policy has been one of the major causes of this mass displacement.

There are thousands of widows, orphans, and cripples. The damage is not only physical but also social and moral. The social fabric has been torn apart. Daughters work as prostitutes for American GIs, sons live on the streets, mothers abandon their babies. There is corruption in high and low places. The Saigon government is becoming more and more repressive.

One example of how people are caught in this conflict is the government policy of resettling the Montagnards, or tribal people, who live in the Central Highlands. The government is not able to pacify the areas where these people live and so over the years they have been bringing the people close to the towns so that they can control them. During the first months of this year, the resettlement of the Montagnards was greatly accelerated. Tens of thousands of people were moved by the Vietnamese Army with the help of American helicopters. Vietnamese soldiers often stole the people's possessions in the moving process. Usually little preparation was made for their resettlement. The Montagnards were simply dropped down at their new location with inadequate shelter, water supply, food, and medical care. In one camp of 2,000, over 300 people died in the first four months.

Mennonite Central Committee began work in Vietnam in 1954 and the Eastern Mennonite Board of Missions began in 1957. In 1966 VNCS was formed. VNCS is a joint effort of MCC, Church World Service, and Lutheran World Relief. There are forty-three foreign and 119 Vietnamese workers. Projects are supported at twelve locations in Saigon and at eleven provincial locations from Saigon to Dong Ha near the DMZ. Activities include educational support, medical work, social work, agricultural and community development efforts, reconstruction, and material aid distribution.

Robert W. Miller is MCC director for Asia.

The most important contribution is through the workers who serve there. At Pleiku in the Central Highlands, one of the areas of Montagnard resettlement, Ursula Horn, a public health nurse from Germany, and Mo, her Montagnard assistant, went to the camps every day, traveling over mined roads to minister to the sick. In the evening they filled their Landrover with the sickest patients and brought them to the hospital operated by MCC/VNCS and the Evangelical Church of Vietnam. There Dr. Margaret Fast from Canada and her co-workers worked long hours to care for them.

At the same time that we were giving emergency aid to the resettled Montagnards, we were speaking to Vietnamese and US Government officials in the province capitals and in Saigon expressing our concern about the injustice of this forced relocation. Through these efforts and similar efforts of other organizations, the government was influenced to slow down this program.

Up along the coast at Tam Ky, Yoshihiro Ichikawa, a Japanese Mennonite volunteer, oversees a large literacy program for children of families who have been resettled. Down in Saigon, Miss Nguyen Tu Quynh, a Vietnamese social worker, directs a social service center in the slums, offering Head Start classes, sewing classes, and providing loans for home improvement and starting small business.

In ways like these we have been attempting to identify with, and relate helpfully to, Vietnamese people and to witness to Christ and His love in their situation. The Vietnam war is not over. The level of fighting has gone down but the war continues. In fact, it is now a broader war, having spread to Cambodia and Laos.

We are the victims of US propaganda. When the US military reports that only a few American soldiers have been killed in Vietnam in a given week, the implication is that the war is almost over. But Vietnamese are still being killed in large numbers. It is estimated that during 1971, 20,000 South Vietnamese soldiers, 100,000 NLF and North Vietnamese soldiers, and 18,000 civilians will have been killed.


President Nixon's Vietnamization program is not a solution to the problem. It is immoral in that it supports the idea of Vietnamese killing Vietnamese as we supply the guns and ammunition. It is a way to prolong the conflict rather than to end it.

It appears unlikely that the war will simply fade away as many hope. The USA government seems to be set on providing large-scale assistance to the Saigon government to enable it to continue the war. As long as the US provides major support to the Saigon government, Saigon will

likely refuse to give concessions to the other side and the war will continue.

Certainly, the majority of the Vietnamese people want peace. I concur with Atlee Beechy who reported earlier this year that peace must be the primary goal and that this calls for vigorous objection to the continuing immoral waste of human life. We should urge the US government to set a definite date for the withdrawal of all US military forces from Vietnam, Laos, Cambodia, and Thailand and for the termination of military aid to these countries. This could influence the conflicting governments to face political realities and find a solution to their internal problems.

At the same time that we work for peace we should continue to support a compassionate ministry to those hundreds of thousands who have been caught in the conflict. There is much to do while the war continues.

And when the war is over, if we are permitted to continue working in Vietnam, there will be a big task of rehabilitation. The torn social and economic structure will take a long time to heal. The church needs to be prepared for a sustained effort in Vietnam in the years ahead. 

Seth's Korner

Herd sum folks at our church didnt take much a likin to the feller we had on the Sunday even program the othur nite. Spect I know the reason why. This here speakur went least 45 minutes strate which is pritty long, special when *The Bold Ones* kums in at niner clock and a feller reely has to skoot to git home and git her tuned in. But that aint the reason sum folks wure shakin there heads cause I made her home and got the hole program, cept up to the furst kommercial, and it takes me a piece longur than most to git her in tune since I gotter hit my set jest rite to git the piktur to kum in plain.

Figgur I know what fended most peepul and evin made the preechur skrunch down in his seat bout six or seven times. This feller wuz jest a mite too happy fer suitin our style. He was smilin and laughin, and evin told a kupple of funny stories frum the platfirm and frum hind the pulpit, which fer sum peepul aint rite. Most of us had bin bringed up knowin that the best surmon is preeched by the saddest lookin preechur. And sum church peepul figure if yer lookin to happy, its cause yer bin doin sumthin bad to make ye happy.

How, old Seth is bout the plainest persun in our church. Aint wore a necker tie since we had our special meetins back in 1919, or wuz it 1920? Fact is, I wuz the last one in our church to get TV and only got it then cause the preechur got one and I didnt want him too feel bad. And it aint very often that I smile, cause there aint much to smile bout since nobody is doin things like I do them enymore. But I had my eyes unkivered the othur nite and I seen sum things which kinder got me thinkin that this happy feller wuznt to bad aftur all, spite of all the head

shakin and frownin that wuz dun.

Furst thing I uberved is that peepul listuned. Sum did shift round like there pew wuz to hot, but they listuned. Why he evin had the yung folks sittin on the edge of there bench with there littel ears tippin towards the frunt. Saw a kupple of em takin notes and that aint too kommon with our adolescerents. And Bruther Jake whose bin sleepin thru more Sunday mornins and evenins than I kin remembur wuz sittin there awake and pert as you please and poppin wintergreens in his mouth one aftur anuther. That speekur wuz a meanin what he wuz sayin, and he wuz saying that it aint too bad nor aint too sad knowin bout Jesus, and knowin Him made the speekur pritty goose bumpy all ovir. I sorta left that meetin feelin that if there wuz one person there at that church which wuz happy he wuz a Christian, it had to be that there person rite up in frunt that wuz speakin and we wure shakin our heads at.

Herd bout a skool survey where they had the childrun rite down what they like best fer there teachurs to have. Most of them said he orter have a sense of humor. Seems like anyone who teaches skool today bettur have that fer shure. May be a sense of humor aint so bad fer Christians since there suppose to be teachin too, aint they? Maybe weeuns bin teechin lots of peepul by the way we look and act that there aint much happiness in what we got and where we are.

Now, there aint nobody in this church thats bin frownin more than me. Guess I bin frownin fer seventy six summers, maybe winturs too when Im not gittin to go to Sarasoter. May be that youngun told us more by the way he looked than by what he said. I aint admittin that I bin doin rong all these years by actin like I got a smidgin of quinine in my jaws, but Im doin sum thinkin. Sorta wunders me most if Jesus wuz more like this happy yung feller we had Sunday nite or more like sum in our church who aint gonna laugh less Martin and Rowan makes em do it at home so nobody kin see em.

My pappy said ye ketch more flies with sugar than ye do with vinegar, so weeuns that bin thinkin it aint nice to laugh on Sunday, or at church, or at wurk, jest mite be shoooin more flies away than what wure ketchin.

Truly Yours,

Brother Seth

Brother Seth

Deal with the faults of others as gently as with your own.

The final proof of greatness lies in being able to endure criticism without resentment.

• • •

A determined man with a rusty wrench can do more than a loafer with all the tools in a machine shop.

Magic Is Not for Christians

By Katie Funk Wiebe

Few people pass through life without wishing, at one time or another, either consciously or unconsciously, that they could invoke some magic power to come to their aid.

A child or other loved one lies seriously ill, a difficult decision must be made regarding one's job or business, son or daughter just hasn't caught on what life is all about and keeps messing it up, maybe even a favorite football team keeps losing. What can be done?

If only one knew a few magic words, and presto! The world would again be the way we want it. And if magic doesn't work, most people would be satisfied if God could be persuaded to perform every day as He did for Gideon. All they would have to do is put out the fleece each evening.

As a child I shared with other youngsters an uneasy, if superficial belief in superstition, ghosts and magic. By avoiding black cats, the number thirteen, beginning a journey on Friday, we hoped happiness would be our lot. Not a few persons carry this over into their adult life.

The late A. W. Tozer points out that Moses and the prophets of Israel aimed some of their most vigorous attacks against the Israelite's growing belief in superstition. It is still one of the most serious threats to Christianity.

Without actually wanting to, a person may slip into a pattern of belief which attributes spiritual power or value to material objects, or to the recitation of certain words, to carrying specific objects, to undertaking ritual actions, all in the hope that a higher power can be persuaded to act on one's behalf.

For example, God had commanded the Jews to wear upon their persons selected passages of Scripture to remind them of their responsibility to obey the Word and to love the Lord above all. By the time of Christ, this practice had degenerated into pure superstition, says Tozer. The phylacteries in which the Scriptures were carried had taken on magic qualities and were considered a source in and of themselves.


The Christian church has few religious objects such as phylacteries which can be endowed with supernatural powers, yet this does not put its members out of danger. Because of the high evaluation the evangelical church places on the Bible as the Word of God, it is in danger of making the Scriptures a magic book and the Christian life very mechanical and artificial.

Former missionary Anna B. Mow tells the story of a Muslim woman who was asked to heal a sick child. She wrote a verse of the Koran on paper, put the paper in a glass of water, and gave it to the mother of the sick child with the instructions that it drink the liquid in which the ink had dissolved. She mentions another woman in India who used the Bible as a charm and felt insecure if it fell out of her grasp at any time. Her faith was in the book, not in the meaning of the gospel.

We don't dissolve religious words in water, yet evangelicals seem to believe that Scripture verses attached to any kind of an object, however trivial, gives that object greater value. A letter opener, a pencil, or a ruler seem to become more worthwhile as a gift if they have "The Lord is my Shepherd" parading down the side or back. Some teachers have no freedom to give a gift to a Sunday school student unless a Scripture verse is present somewhere.

During a recent illness, I became aware again of the pressure of some radio and television ministers to persuade Christians to write for various semireligious objects such as a mustard seed encased in plastic to be worn as a bracelet charm, or an illuminated cross to make their faith more meaningful. In what way, I ask.

Or consider the numbers of people who would feel uncomfortable without a Bible in their home, but who never read it. Its presence gives them security. Then there are those who find direction for each day by an *eeny, meeny, miney, mo* type of guidance. Where their finger lands on the page of their Bible when they open it, is their verse for the day. Falling into this category are also those who believe that a certain order of service (a ritual) or the wearing of certain clothes or hairstyle is more pleasing to God and will shower His blessing upon them.

The Christian life is a meaningful relationship between a personal God and the individual who chooses to follow Him. As Christians, we need to deliberately move away from the mechanical approach to Scripture such as the arbitrary choosing of a verse. We need to allow the Spirit to use the meaning of the Scriptures to strengthen us to face our problems and to carry on. To use Scripture like some magic words is an attempt to manipulate God and constitutes a return to paganism. The life of faith is a meaningful and intelligent relationship with God based on trust. 

Packing Your Suitcase for Brazil

By James D. Kratz

During the past several months, a number of people have talked to me about their plans for going to the Mennonite World Conference in Curitiba, Brazil, in July 1972. Most of these persons have had some question about travel plans. Most frequently, questions centered around subjects like what one should plan to see in South America, what clothes should be taken, or what is the most economical route.

To date, no one has inquired as to what kind of reading and language preparation should be done. Persons planning to attend World Conference might be taking other than travel plans as a first step.

When Latin Americans travel to North America, they study English, frequently at financial sacrifice and certainly with the investment of a great deal of time, to "get ready" for their trip North. My primary concern is that more effort needs to be invested in other than suitcase packing by those who plan to attend World Conference. World travelers should actually demonstrate their intention of expressing brotherhood with Christians in other parts of the world by making an honest effort to become acquainted by verbal communication. People are more important than places.

Along with language preparation, there are a number of other things that prospective World Conference participants might be doing in getting ready for July 1972.

James D. Kratz is secretary for Latin America at the Mennonite Board of Missions and Charities, Elkhart, Indiana, and a former missionary in Argentina.

1. Know geography. Anyone traveling to South America should at least be aware that Sao Paulo, Bogota, Buenos Aires and La Paz are located in South America and not in Europe. World travelers have not always had the facts of geography in mind.

2. See the three films on Latin America produced by the cooperating Mennonite mission agencies and MCC, and become involved in the Latin America Missions Study in your local congregation. You might take the initiative in planning a Latin America Missions Study course in your congregation or in a small group.

3. Brush up on some of the issues that face the North American society — economic problems, U.S. involvement in Southeast Asia, minority and racial tensions, etc. Latin Americans know a great deal about life in the United States and Canada. Their own newspapers give them information about what is happening in North America. They will want you to interpret your own understandings of your homeland.

4. Be aware of some of the current events in Latin America today. Unfortunately few North American newspapers give wide Latin America news coverage. The *New York Times* and the *Christian Science Monitor* are two newspapers that usually have some Latin American news in their daily editions. If it is worth the expense of \$700 to \$1,000 for travel to South America, it would be worth an additional \$15 for a six-month subscription to either of the above mentioned newspapers for keeping up on current events in that part of the world.

5. Do some background reading in trying to understand and appreciate the history, the culture, and the people of Latin America. The following are a few suggestions for reading during the coming months:

The Latin Americans, by Victor Alba. Praeger Press, New York. 1970. This book is available in paperback at \$3.95.

Inside Latin America, by John Gunther. Harper and Row, New York. 1967.

Ten Keys to Latin America, by Frank Tannenbaum. Knopf, New York. 1966.

The Spiritual Spectrum of Latin America, by John A. Mackay. Latin America Department, DOM, National Council of Churches, New York. 1965. This is a fine 12-page booklet for understanding some things about the people and culture of Latin America. Priced at 35¢.

Our Claim on the Future, edited by Jorge Lara-Braud; and *Where Tomorrow Struggles to Be Born*, edited by Thomas J. Liggett. Friendship Press, New York. These are two Latin America study books.

The first three of the above mentioned books can be checked out at most city libraries if persons are not interested in purchasing the books.

6. Language learning is work. It takes disciplined study, but it can also be fun. The Mennonite World Conference will be held in Brazil where the Portuguese language is spoken. In most of Latin America, however, Spanish is the mother tongue. If one is only planning to visit Brazil, then it might be well to learn a bit of the Portuguese language. A text for such study is *Modern Portuguese* edited by Ellison and de Matos, prepared by the Modern Language Association, and published by Alfred A. Knopf Publishers, New York.

For World Conference participants planning to travel extensively in South America outside of Brazil, it will be important to make preparations in the Spanish language. The following are some ideas for getting help in Spanish.

a. Purchase a copy of *Spoken Spanish for Travelers and Students*, by Charles E. Kany, published by D. C. Heath & Co., Boston, and use it for independent study.

b. Enroll in a semester of Spanish language study at a local high school or local community college.

c. Contact the Spanish Department of one of the Mennonite colleges — EMC, Bluffton, Hesston, Tabor, etc. — for any suggestions on how to make some language preparation for travel to South America.

d. Use this as an opportunity to become acquainted with some persons in your community who speak Spanish or Portuguese as a first language, and make arrangements to meet with them for language study on a regular basis. ☞

WHAT'S IN A NAME?

Messiah

What's in a name? A great deal if it describes who you are, because of what you do. Jesus asked His closest friends one day, "Who do people say I am? What name do they give Me?" They had their ears to the ground. They said, "Some call You 'John the Baptist,' some, 'Jeremiah,' some, 'prophet.' " "OK," He said, "but you — what do you call Me? That is what I really want to know!" Their speaker said, "OK, that's easy! We know! We call You the 'Messiah'! You're the promised one!" "OK," Jesus said, "believe what I tell you. *I know I'm gonna* be abused and be killed, and I won't fight back." Speaker Peter said, "Oh, No! Lord! We won't *let* You get killed." Jesus said, "You're

listening to the devil, not Me, when you say that. Listen to Me the 'Messiah,' not only will I die on a cross, but if you want to be My follower, you will have to take your cross and die too. It's just that simple. I'm Messiah! I know!" "Jesus, Messiah, I'll take Your word for it!" — Nelson E. Kauffman.

"AS I SEE IT"

Need vs Need

It is quite evident today that there are many cries of need. How shall we decide which need is most urgent? How is one to choose between a "need" and a "NEED"?

Our church-sponsored schools declare that tuition paid does not cover the cost to train each child. Therefore, congregations are requested to give additional funds to keep our schools operating. This still leaves a "need." Even the state and federal governments are requested to consider the "needs" of our schools and colleges. Do our schools represent a "need" or a "NEED"?

Or, let us consider our church-sponsored missionaries. It costs money to support missionaries on foreign soil. It costs money to fly them to and from the home base. They need more than money for their own survival. They may see a need of buildings and equipment as well as literature and miscellaneous costs. Do our missionaries have a "need" or a "NEED"?

Let us consider the many church-sponsored radio broadcasts and television releases. If you listen carefully you will hear a request for a donation; and even certain stations may need to be dropped unless more money is sent in to keep the programs on the air. After all, many people have never heard the message of salvation, and how can we fold up and quit since this is true? Is mass media a "need" or a "NEED"?

Did we forget to mention about the needs created by wars, famines, and earthquakes? India already has a greater population than food supply. Then East Pakistan neighbors came over by the hundreds of thousands, with only a few clothes on their back. What do you consider this, a "need" or a "NEED"?

Surely many other needs could be mentioned. Anything from a cure for cancer to a new method of raising teenagers might be considered a need. However, it depends upon your value system what constitutes a "need" or a "NEED." It may well be that I do not *need* a new car, a new house, a new farm, or a new something else. God may show me what the difference between a "need" and a "NEED" is if I seek His Will.

— Stanley K. Souder

Readers are urged to submit material on any issue for this column. Maximum 400 words.

Who Defines Liberation?

By Ruth S. Burkholder

Women's Liberation, this past year, has given birth to some extremely interesting articles. They seem to be advocating subtly or outrightly that if we women are to find ourselves as whole, free, and liberated people we are going to have to fight our men to attain this freedom.

We do have a right to be treated as a person. We must be accepted, loved, and free to be and to use our abilities. Since I am a woman, part of my being liberated is related to my being a woman. I simply cannot run from that fact! But I'm wondering what it really means to be a liberated woman.

I'm all for equal pay, equal rights, equal chance to use our abilities. But is this necessarily the ultimate in being a liberated woman?

We have a society of deeply frustrated women. Some of it is legitimate anger toward men—at least those playboys who view us merely as sex objects or the dictators who see us only as slaves. Even here we women must assume part of the responsibility; in any unhealthy relationship there are two people or groups feeding each other's perverted views.

But I think there is a basic undercurrent in our culture that goes beyond this and I think it is the problem of the woman as much as the man. I'm not sure where or how it started—possibly during the world wars when women were forced to take over the leadership role. Somehow this cry for liberation, though partly justifiable, is really a deeper cry for wholeness and awareness of what it means to be a woman. And I think we Mennonite women grapple with this in a unique way, coming from a background where femininity was often a thing to apologize for rather than glory in.

Many of us grew up in an atmosphere where God and sensuousness were on opposite sides. To be a woman, to joy in our warmth, our tenderness, our sensuousness was subtly equated with sin. We were taught that to keep a tight hold on negative feelings was virtuous; but in doing that we also kept a tight hold on spontaneity, joy, and delight.

Many of us find it difficult to enjoy the senses *and* God; to delight in sensuousness *and* in the Spirit. Somehow to even mention them together has seemed sacrilegious. But God did not create it so. He has come that we might have life running over. And for me, a woman, this means whole-

ness, responsible freedom, and joy in embracing my femininity.

Another thing Western women grapple with is our culture's lopsided view of the importance of "doing." We have lost our sensitivity to the importance of "being." Women, I believe, have a gift for the "inner" or "being" dimension. But because our culture prizes the "doing" we have fallen for the fallacy that we are therefore inferior. Men and women both have the possibility of the "inner" and "outer" dimension and both need to find fulfillment in these areas. But too often we women run from, rather than embrace, our feminine qualities. By never accepting the responsibility and joy in being feminine, we struggle in accepting the masculine in our men. Perhaps in the process we have stripped our men (and many men have allowed it to happen) of their strength, their aggression, and their leadership; particularly in the home. And we and our children are paying a tremendous price.

A close friend of mine is "deeply disturbed" by the trends he sees in our culture of men abdicating their aggressive role to women. Especially disturbing are the twisted personalities he daily meets in his psychiatric counseling—many the result of such a background.

At the Virginia Commonwealth University, a group of professors and graduate students are making an in-depth study of students; half of which use drugs regularly and half who do not use drugs. The team refrained from offering definite interpretations of the project's findings. But they did suggest some general observations, namely "the apparently important role of the father in the case of the nonusers." True, this is only one isolated study. But I think the results of this study and the observations of my friend tell us that something in our culture is badly out of focus.

A woman, whether she likes it or not, has a lot to do with bringing healing and freedom into our homes and society. There is something sick about the woman's role that is thrown at us from TV, advertising and even much of "religion." But that doesn't mean I have to swallow the Women's Lib definition of liberation. To me, this basic awareness of being a woman, or lack of it, has nothing to do with marriage, personality, career, or children. It is facing a biological and emotional difference and from this awareness finding her place in the home or out—often both. This woman is a woman at peace with herself and a person capable of giving from her own inner wholeness.

Ruth S. Burkholder is from Mechanicsville, Va.

A Challenge to the Jesus Revolution

By Leighton Ford

A Washington newsman recently said of America, "The nation is rich and getting richer. It is also unhappy and getting unhappier."

Many people who seem to have everything — success, fine homes, good clothes — are secretly bored. Like the convict of the cartoon, I believe that millions would probably complain that "life isn't exactly what I wanted — isn't there anything else?"

It is truly a great moment when a man learns to pray, "God, money can give me things. Only *You* can give me life that satisfies."

Dr. Joshua Bierer, a British psychiatrist who has spent his life helping young people, has just completed a tour of the United States. He believes that American youth are fed up with the rat race and the pursuit of money at all costs — yet they are lost and without leadership.

Out of this value crisis, some youth lash out in violence. Others drop out into drugs or hippiedom. Others turn to the "Jesus Revolution." They are asking, "What's the answer, Jesus? Can You tell us how to find life?"

But Jesus makes it clear that He won't settle for being a fad. Jesus is not an additive like STP or Geritol; He is not an optional extra.

Jesus offers not an additive — but an alternative!

Jesus won't settle for being the "guru" of the hour with some new kind of "trip." Anyone who deals with Jesus has to ask: Is Jesus really God? If He is, then He deserves not just my passing fancy but my eternal allegiance.

Many of the young generation find that people today have the following hang-ups about religion:

Hang-Up No. 1 — Conventional religion. They go to church, contribute, serve on the board because it is socially "in" and good for their image. They don't realize that conventional religion is no substitute for a changed life!

Hang-Up No. 2 — Negative religion. They say, "We've never murdered anyone; have never stolen; don't drink, dance, smoke, or run around with girls who do!" They, too, don't realize that with God, life is more than negatives. It must include positive concern for our neighbors.

Hang-Up No. 3 — Superficial religion. They say they've "kept all the Commandments." Actually, like all of us, they have probably broken every one of the Ten Commandments

either in spirit, action, or intent. The Ten Commandments save no one. The Bible tells us, "No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes we aren't obeying them" (Rom. 3:20). The Commandments are the straightedge to show where we're crooked. Salvation doesn't come by "keeping the Commandments" but by humbly seeking God's forgiveness.

Hang-Up No. 4 — Cut-rate religion. These people spend all their energies indulging their every wish. Their luxuries become necessities and they arrange their religion accordingly.

Jesus makes it clear that He will settle for nothing less than a complete change of allegiance. To have His kind of life it takes abandonment, involvement, and commitment.

It means that we must abandon our false gods for the one true God. It's not that money is evil . . . or that poverty is the only road to salvation. Jesus isn't just talking about money. He is talking about a change of gods. As Jesus has said, "How hard it is for those who trust in riches to enter the kingdom of God."

And, in 1971, Jesus is saying to us: I want you to take a risk. Throw away whatever is your security blanket — your bank account, prejudices, social position — and trust Me!

But abandonment must lead to involvement. Jesus doesn't ask us to sacrifice for the sake of sacrifice. "Sell . . ." He says, "and give to the poor."

We live in a day when America spends \$75 billion on defense, one tenth of that on the poor; \$17 billion on tobacco and liquor, ten times what's spent on the war on poverty. If anyone should be concerned, Jesus' people should be.

The real test of knowing Jesus isn't how we feel. It's how we live. It's not enough to say: Wow! Jesus gives me goose bumps all over!

We musn't turn Jesus into an emotional crutch. We've had enough "pop religion" that's been simply an escape. Any talk about Jesus without concern and involvement for the poor is cheap fantasy.

But abandonment and involvement must grow from commitment to the person of Jesus "Sell . . . give . . ." says Jesus, "and you will have treasure in heaven; and come, follow me."

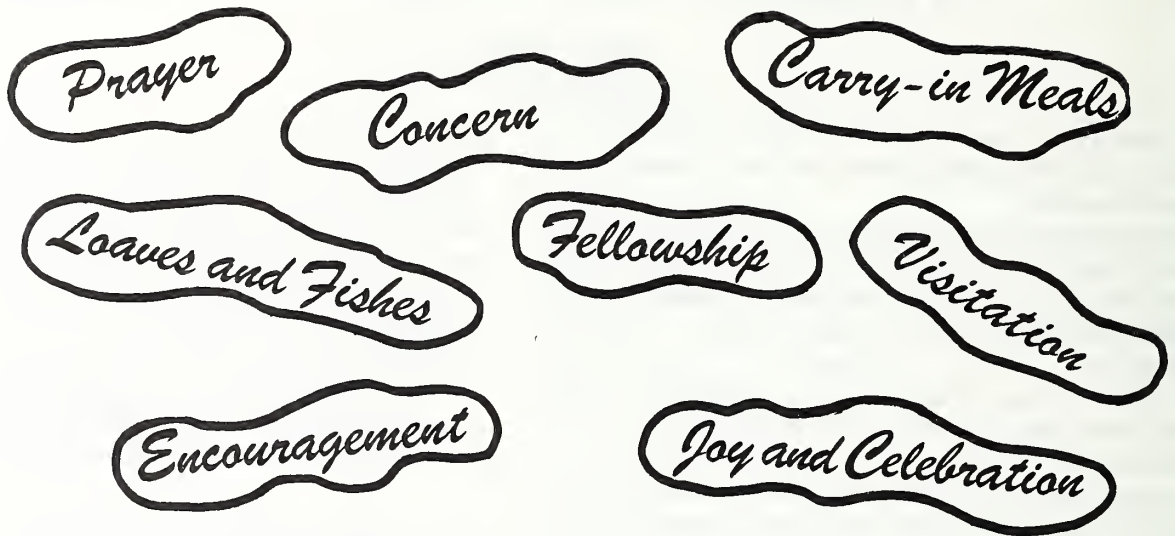
For in following Him, you will find in abandonment, security; in involvement, fulfillment; and in commitment, eternal life.



Leighton Ford is an associate evangelist with the Billy Graham Evangelistic Association. This is a condensation of a recent text for *The Hour of Decision* radio program.

WE NEED EACH OTHER

Spontaneously



ACTS 2:4 "and they began to speak...as the Spirit gave utterance."

and

SET IN ORDER

Small Group Covenant

Elders

Deacon's Funds

Systematic Giving

Health Programs

Congregational Group Plans

Survivors' Aid

Fire and Storm

Burial Aid

TITUS 1:5 "set in order the things that are wanting."



Mennonite Mutual Aid

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Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602.

Have Faith Without Fear, by Kenneth L. Wilson. Harper & Row. \$3.95.

Kenneth L. Wilson, editor of *Christian Herald*, is a thoughtful Christian who writes with a freshness and insight which inspires and instructs. Those who have read Wilson's editorials need little encouragement to read this fine volume. With a joyful, searching spirit Wilson looks beneath the surface of common life experiences and expressions and shares insights which enrich and challenge Christian liberty and joy. I love the humor found here because so many of our differences and discouragements arise out of taking ourselves too seriously.

This book calls us upward; to really enjoy being a Christian. All too many of us live by fear instead of faith. Too many run scared. The author says we are more frightened by religion than by the world around us. This is sad for God intends us to be happy. We need to experience the Christian optimism and joy expressed on these pages. Therefore we should read this book. — John M. Drescher.

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High on the Campus, by Gordon R. McLean and Haskell Bowan. Tyndale Publishers. 1970. 132 pp. Paper, \$1.45.

Having just read three books on drug abuse I am faced with the responsibility of ranking them. This book is my first choice! The authors know whereof they speak and have been much closer to drug victims than the other authors.

It is one thing to see a junkie occasionally in your office. It is quite another thing to work out the problem to a successful solution. This involves talking to parents, principals, parole officers, and judges as well as the youth themselves.

The book has an Introduction by Art Linkletter. The Foreword is by an ex-addict known only as Pat. M. There are quotes from students themselves, which makes the message authentic to other youth.

The thrust of the book confirms my own firsthand experience with junkies in the Cleveland area. All the glamor and excitement is reserved for the beginner. But there is a hooker in drug abuse called *addiction*. Once *addiction* becomes a reality drugs reveal their true nature. They are indeed the "crutch that cripples." If one's life is empty and lonely enough to need even marijuana it is time for the church to "turn on" and meet that need. Tomorrow may be too late. While marijuana is not addictive, its continued use hampers even adequate performance. And heroin addiction renders one into slavery if not uselessness.

This book is a must for any youth who may be enticed to experiment with drugs! Excellent for church libraries. Maybe large libraries should buy several in view of the low price and paper cover. — Vern Miller.

• • •

The Military Industrial Complex, by Sidney Lens. Pilgrim Press/National Catholic Reporter. 1970. 183 pp. \$2.95.

Among the spate of books describing American militarism and its pernicious effects on American life, none is as comprehensive, as well written, and as imbued with moral sensitivity as this work by Sidney Lens. Lens, a former union organizer and a pacifistic social activist amasses solidly documented information on the precise shape of the complex.

The last chapter is the best, however, when he points out that the "restructuring of national priorities can only proceed with a repudiation of the complex's definition of national purpose and a reeducation of the citizenry as to its folly." The best insight is Lens's suggestion that militarism is now (it probably always was) self-defeating. Military power does not avail against "social-revolutionary-power." The passion for military power weakens the United States by distorting who the enemy is and how best to confront him.

Lens's book should be read by everyone. He spends little time on formal military structures and actions. But he shows the military impact on the economy, the political process, its effects in the labor movement, and on the college campus. (Perhaps campus difficulties can be traced to the abuse of the academy by the Pentagon. Isn't that when research became more important than teaching and when human idealism was subverted by military realism?)

One chapter Lens didn't write, but which would be interesting, is the role of churches and churchmen in the developing of "garrison America." — John A. Lapp.

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The Early Christians After the Death of the Apostles, by Eberhard Arnold. Plough Publishing House. 1970. 469 pp. \$10.00.

Dr. Eberhard Arnold (1883-1935) was the founder of the Society of Brothers, whose Plough Publishing House is now located at Rifton, N.Y. He received his doctrine from the University of Erlangen in Germany. He had a burning desire to be an earnest follower of Christ, even to the point of renouncing the individual ownership of property, militarism, and the worldly type of Christianity which he felt characterized the major church groups. He made a diligent study of the writings of the early leaders

of the church from the last decades of the first century to about 180 AD. Selections from these writings constitute the bulk of this book. His 55-page introductory essay is easily worth the price of the whole volume. Indeed one is tempted to wish that it would be issued separately as a little monograph in its own right. And yet it would be a pity to separate this essay from the rich wealth of supporting material which follows it.

In this book one gets a sharp and clear picture of what the early Christian church was like. One feels the warm spirit of love and sharing which characterized believers in those early days. One feels the strong hope of Christ's second coming. One senses how seriously believers' baptism was taken. One becomes aware of the salutary influence of the early Christians on the pagan society of that day. It is evident that it was a costly discipleship which often led to intense persecution and martyrdom.

But it is impossible to make a beginning of setting forth the riches of this beautifully printed volume. This book must be read to be appreciated.

Eberhard Arnold has placed Christendom in his debt by his enormous labor of love, and a hearty thank-you must go to the Plough Publishing House for this huge undertaking. For all who want to be serious about obeying the Sermon on the Mount, this book is a must. Excellent for church libraries. — J. C. Wenger.

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The Jesus Family in Communist China, by Dr. D. Vaughan Rees. Christian Literature. 1970. 104 pp. 89¢, paper.

This little paperback is an astonishing account of what happened when simple Chinese peasants overrun by totalitarian communism simply continued to take the New Testament literally in their everyday life. The book's blurb says it well: "The Christian faith has constantly belied its critics by flourishing best in seemingly impossible circumstances. This thrilling story of how . . . unlettered peasants set out to follow quite . . . deliberately the pattern of the early church is a challenge to us of the Western world to see if our complexities of life have rendered ineffective the essential spirit of our Christian profession; it is also a constant encouragement to see how fully the Christian simplicities triumph in the most unpromising conditions."

For want of a stronger word I can only say I am delighted that Christian Literature Crusade has republished Dr. Rees' small book.

I would like to see this small book receive the widest sale and reading; its attractive format and reasonable price should encourage this. — Gerald C. Studer

Items and Comments

The American Jewish Congress said today that a Presidential commission's reported proposal of tax credits to aid parochial schools represented "another ill-conceived attempt to find a loophole in the Bill of Rights and evade the impact of the Supreme Court's decision prohibiting state aid to parochial schools."

In a statement, Leo Pfeffer, special counsel of the Congress, declared:

"The Supreme Court has expressly held that public funds may not be used to subsidize sectarian instruction or religious worship.

"If the Supreme Court was unwilling to uphold public funds that were earmarked for secular courses, it is hardly likely that it would give parents a tax credit on tuition that goes to pay for all the courses in religious schools."

Mr. Pfeffer, who served as chief counsel in one of the two parochial cases decided by the high court on June 28, declared:

"In its decision outlawing state aid to parochial schools, the Supreme Court warned against excessive governmental involvement in religion, and specifically refused to negate the historic constitutional tests set down in earlier rulings. Under these tests, if a law's purpose and primary effect is to aid religion, it is unconstitutional."

. . .

Singer Johnny Cash is singing more gospel songs now because, he says, more and more people are searching for Jesus.

"I want to leave people with something solid—a spiritual uplift," the 39-year-old singer said as he prepared for his show at the Canadian National Exhibition in Toronto.

"It's the way I've been going for some time. More and more people are wanting to know about Jesus."

. . .

The Twin Cities of Minneapolis and St. Paul, world headquarters of the Billy Graham Association and two Protestant denominations, may now be "the occult capital of America."

At least that is the claim of the sponsors of the "First American Aquarian Festival of Astrology and the Occult Sciences," held in Minneapolis.

The festival, they said, was recognition that the Twin Cities have become "the religious center of the Aquarian Age," whose "dawning" was celebrated at the festival.

Carl L. Weschke, owner of Llewellyn Publications, St. Paul, the nation's largest publisher of occult materials, said that Eli,

the "grand master of Druidical witchcraft, had a vision recently showing the Twin Cities as the center for the Aquarian age."

And Lady Sheba, "the queen of American witches," conjured up a vision in which she saw the Llewellyn library of more than 10,000 volumes in St. Paul as "the Camelot of the twentieth century," he said.

Couples with puritanical views about sex have happier marriages, according to a research project by a clergyman in Los Angeles.

The survey showed that fundamentalist Christians tend to have happier marriages than Catholics and Liberal Protestants.

The study of 208 couples in the Los Angeles area was conducted by the Allan G. Snider, an Assembly of God pastor. The report was submitted as a doctoral dissertation in sociology at the University of Southern California.

Of the Pentecostal, or fundamentalist, couples surveyed, 48 percent were classified as having achieved "highest marital adjustment." The more liberal the religion, the lower the incidence of high adjustment, the study said.

Is the United States going to collapse?

A national public opinion poll last month shows that 47 percent of all Americans believe the civil order may indeed collapse.

Among the most acute problems cited are persistent inflation, persistent unemployment, radical division, the growth of business enterprises larger than any states and international in operation, political corruption, and the war in Southeast Asia.

Venereal disease is increasing rapidly throughout the world and has reached "epidemic proportions" in the United States with gonorrhea "clearly out of control."

This is the finding of a panel at the International Venereal Disease Symposium held in St. Louis. Detailing a grim picture of rising VD incidence, the medical experts declared that changes in sexual behavior and contraceptive practices, a marked increase in the number of teenagers engaging in sexual intercourse, an immense growth of population mobility, and the possibility that the VD organisms may be developing resistant strains are all contributing to what was characterized as "an alarming situation of growing proportions."

A new case of gonorrhea is occurring "every 15 seconds around the clock," the

U.S. Government's top VD official reported. Syphilis, reversing a four-year trend increased by 8.1 percent.

Film maker Franco Zeffirelli, perhaps best known in the U.S. for his cinema version of *Romeo and Juliet*, is planning a movie on the trial of Jesus.

Called *The Assassination of Christ*, the picture will probably go into production in early 1972, Mr. Zeffirelli said.

He has just completed a movie on the early life of St. Francis of Assisi. *Brother Sun, Sister Moon* will have its American premiere in San Francisco in the spring.

In explaining his shift to films having religious themes, the director said, "Socialism has turned out to be a grim joke and democracy seems to be going to pieces. The 1970s will be a decade of spiritual awakening."

Of St. Francis, Mr. Zeffirelli said he found "many remarkable parallels between what young people experienced 770 years ago in Umbria when St. Francis was preaching and what youth is spearheading in our society today.

"In 1200 Francis, at 18, was revolted by the horrors of a war in which he had been forced to fight. Returning home, he was disenchanted by the life he was expected to lead as the son of his city's wealthiest cloth merchant. He was history's first dropout. He put aside material things and chose to live close to nature, simply and joyously, discovering his soul through his faith in comforting the poor and the maimed."

National Black Business Directory 1971, published by National Buy-Black Campaign, 115 Plymouth Avenue N., Minneapolis, Minn. 55411, 60 pp., \$5.00.

H. Peter Meyerhoff, a 45-year-old engineer on leave from his job at Honeywell, Inc., gave financial support to the civil rights cause of Martin Luther King until Dr. King was killed. Then he decided to enlarge his commitment to help minorities in their efforts to move up the economic ladder. In this attractive, comprehensive directory of black-owned businesses, Meyerhoff lists some 1,200 firms in scores of categories ranging from adhesives and automobiles to toys and wood products. Brief abstracts give the number of employees for listed firms, annual sales, and some of the customers and products. The directory also contains drawings and vignettes of important American Negroes. "Consider a vendor because he is black," Meyerhoff writes in a preface to the directory. "Buy from him because he is good."

CHURCH NEWS

Secondary Educators Refuel

What would 130 secondary educators from ten Mennonite high schools do in the beautiful setting of Laurelville Mennonite Church Center? From September 30 through October 3 they were engaged in all the activities available at the retreat center — from spirited singing and rousing volleyball games to serious discussion and purposeful worship.



Singing renews

The emphasis of the teachers' convention was on renewal and growth through personal and group enrichment rather than on the usual problems of pedagogy. The planned program provided many opportunities for group interaction but the unstructured periods were also significant as reflected in the response of one conventioneer. When asked what she thought of convention, replied, "The day part or the night part?"

Even though the spirit of fellowship ran high, the realities of teaching were also present as suggested in the sentiments of one comment, "A bit ideal — tomorrow will not be like this." The program did allow teachers to deal with classroom issues in the thirteen departmental meetings. These were the times when it felt "good to know what other teachers are doing; we should have had more."

Another teacher evaluated convention as "tremendous; the talks were superior." John Lederach's paper on discipline presented several new concepts on moral growth that became part of many discussions during the convention. He also led the teachers into enriching worship experiences. Gene Garrick, from the Norfolk Christian Schools in Virginia, helped the participants identify the role of Christian

education in our society. He teamed with J. Lester Brubaker in projecting curriculum innovations for the '70s. Roy Hartzler, in his new assignment with the Mennonite Board of Education, was introduced and shared his vision for the efforts of the Mennonite Church in education.

The teacher is usually considered to be the key factor in the educational process. If this is true, the enthusiasm and interests of the teachers at this convention would seem to indicate that the students in Mennonite high schools have some happy and purposeful teachers to whom they can relate.



Food refuels

Inter-Mennonite Festival of Praise

Approximately 1,000 western Oregon Mennonites attended the Inter-Mennonite Festival of Praise held in the 4-H Building of the Oregon State Fair Grounds in Salem on the sunny Sunday afternoon of September 12. Nelson Kauffman, pastor of the Albany Mennonite Church, led the marathon service of testimonies, singing, and special music.

Approximately twelve special music groups from congregations of the Mennonite Brethren, General Conference, and Mennonite churches participated. Some of these groups, from trio size to choruses, were of long standing, while others were formed specifically for this celebration. A recently formed instrumental ensemble played several num-

bers and accompanied others. Ages of participants ranged across the spectrum from a children's choir (that rehearsed separately during the festival and then presented two numbers) through youth to middle ages.

Roy Roth and Elvon Kauffman led the congregational singing. Roy, a music student at the University of Oregon, led the "adult" numbers. Elvon, a schoolteacher and active youth worker, led in the "youth" section. Together they compiled a book of songs. The adult section was taken largely from older hymnbooks — *Church and Sunday School Hymnal*, *Life Songs No. 1* and *No. 2*. The youth section was contemporary.

A mark of the leaders' enthusiasm was expressed when Roy Roth broke a bone in his foot in a mighty leap from the platform to get a music stand as the celebration was about to begin. The audience was unaware that this had happened! The people entered wholeheartedly into the singing.

Two blocks of time were given to personal testimony. Some of these were prepared but most were spontaneous. All were enthusiastic. One part of the testimony in which all could participate was the offering contributed to MCC after expenses were recovered.

Fellowship with food followed the fellowship in testimony and song. Finger foods were carried in by participants. Milk, juice, and ice cream were available for sale. Many exchanges were made among friends as they munched sandwiches, potato chips, or ice cream bars.



Fellowship with food followed the fellowship in testimony and song.

There were a number of inadequacies in the festival. Most of these can be traced to the fact that this was the first venture of this kind in this area. The crowd was about double what had been anticipated, which put a strain on the ushering and public address systems. However, the overall impression left was of joyful exuberance. This was a true "Festival of Praise."

— David Groh, Donald King

International Mennonite Broadcasts

Mennonite Broadcasts' Board of Directors, in its annual meeting September 24, 25 in Harrisonburg, Va., took action to create a new administrative structure for Latin American broadcasting that will better fit Latin American needs.

This new structure, effective April 1, 1972, calls for the creation of an executive board to operate all Mennonite broadcasts in Latin America. To be known as JELAM, the board will be made up of representatives from national churches throughout Latin America.

JELAM grew out of JAALAM, the former Latin American advisory board for Mennonite Broadcasts. The exact role of the new board and its relationship to Mennonite Broadcasts is subject to further planning and discussion, with initiative to be taken by JELAM.

This new executive board grew out of the creative thinking and initiative of Latin American Mennonites, who were represented at the board meeting by Armando Hernandez, president of JELAM and a leading evangelical in Latin America.

Lester T. Hershey, coordinator of Spanish broadcasting and speaker on the Spanish radio program *Luz y Verdad*, accompanied Hernandez as resource person and interpreter.

In other action, the board moved to add a second weekly program to its Russian broadcast *Voice of a Friend*, aired to Eastern Europe from Trans World Radio, Monte Carlo, Monaco. To fund the new program, Russian literature work among Russian-speaking people in the free world will be curtailed.

The board also encouraged exploring the possibility of beaming programs into China from the two new transmitting stations being erected along the China coast by the Far East Broadcasting Co.

On the home front, action was taken to use music on the *Mennonite Hour*, consistent with contemporary content and format. This may include the use of instruments. In the past only a cappella music was used on this program.

Kenneth Weaver, executive director of Mennonite Broadcasts, presented to the board the need for more space at its headquarters on 1111 N. Main Street in Harrisonburg. Permission was granted to explore possible alternatives to the present facilities.

The board also approved the change of Mennonite Advertising Agency to Mennonite Media Services and the creation of area directors throughout the United States and Canada. This change will serve to coordinate the work of local pastors and churches in the placement of radio and television programs with the media industry.

Lewis Strite, chairman of the board and

executive vice-president of Shenandoah Manufacturing Co., Inc., of Harrisonburg, closed the meeting with a word of commendation and challenge to the staff and board, encouraging each "to be diligent in carrying out the ministry of Christ through modern communications technology."

Mennonite Broadcasts, a program division of Mennonite Board of Missions, Elkhart, Ind., is the mass communications arm of the Mennonite Church.



(Left to right:) Lester Hershey, Armando Hernandez, Lewis Strite and Kenneth Weaver discuss plans for the new Latin American board at Mennonite Broadcast's annual meeting, Sept. 24, 25.

Boise Work Expanding

A day care center along with a combination coffeehouse and drop-in center are being initiated in an old Friends' meeting-house in Boise, Idaho. The building is located in the Hyde Park district of Boise, an older section of the city.

According to Frank and Evangeline King, recent arrivals in Boise, "The Hyde Park community is best described as neglected. Neglected by the state, the city, the church, and even by the people of the area."

The Kings moved to Boise from Kalona, Iowa, in June 1971 at the invitation of the Boise Work Committee, which worked in conjunction with Mennonite Board of Missions, Elkhart, Ind. They were followed several weeks later by Lyle and Ruby Miller, friends of the Kings from Oxford, Iowa. The two couples have set up regular Tuesday evening Bible study fellowships for community residents, in addition to the day care and drop-in centers in the church building. The Kings and the Millers have also been coaching baseball teams, working with a draft counseling service, and engaging in regular neighborhood visitation.

The Boise Work Committee is composed of eight members from the Mennonite churches of Idaho. Archie Janzen of the Nampa Mennonite Church is a school-teacher in the Hyde Park area. Due to his involvement there, a concern developed which led to the formation in May 1970 of the Work Committee. Hoping to relate effectively to the Hyde Park section, and on a permanent basis if possible, the Work Committee sought the counsel and support of Mennonite Board of Missions, represented by Simon G. Gingerich, secretary for Home Missions.

The Joyful Life of the Christian Woman -- Japan

This was the theme for the ninth annual meeting of the Hokkaido Mennonite women, held September 14 and 15 in Kushiro, Japan.

Approximately thirty-five women represented ten of the fourteen congregations in a two-day retreat from work and home responsibilities.

The Tottari church hosted the occasion with good help from her sister congregation in the same city.

The program consisted of two messages, two small-group prayer periods, and four discussion groups, where each participated according to her needs or interests.

Reports from the various churches regarding their women's activities made us aware that we aren't a stereotyped organization.

The activities varied from assisting local women's groups in mending clothes for an orphanage to sewing "scrub cloths" to be sold to a local school as a means of raising funds to help defray expenses for an international work camp. One church reported having flower arranging and brush writing classes at the church for interested community folks as a means of establishing relationships. Another reported having Bible study periods in their homes alternating in this responsibility of preparing and leading the study.

— Louella Blosser

Alternative to Attica

The recent rebellion and tragedy at Attica (N.Y.) State Prison represented an extreme reaction of inmates to their environment, but a number of Virginia and Florida prisoners have selected another existence during confinement.

"There's a percentage of men (prison inmates) who are eager to cooperate with those who will work with them," said Paul M. Roth, director of the Home Bible Studies program of Mennonite Broadcasts.

Who are these prisoners and what have they elected to do while serving their sentences?

They are lonely men and women who are looking for guidance and companionship while in prison, Miss Lovina Troyer noted.

They have enrolled in the Home Bible Studies Department of Mennonite Broadcasts, Inc., to help relieve their loneliness, Mr. Roth and Miss Troyer said.

Mr. Roth added that although only a small percentage of the total number of inmates have enrolled in Home Bible Studies, their response and completion rate is better than average.

(From the *Daily News Record*, Harrisonburg, Va., September 25, 1971. By Bill Cline, News-Record staff writer.)

One Hundred Years at Prairie Street

Prairie Street Mennonite Church will be celebrating its hundredth anniversary next month. It is one of our historic churches.

In the original trustee records of the church we read: "A meeting was commenced which was maintained regularly, for a time, during the winter of 1867-68 in the unfinished room now occupied by the J. Funk and Bros. Book Store.

"On the first Sabbath in December 1870 these meetings were resumed and continued every two weeks to the present time. They were held in private homes until the Fall of 1871 when the meeting house was completed and services held in it on the 26th November in the same year.

"The minister is J. F. Funk; Deacon, H. B. Brenneman. Services are held every Sabbath evening in the English language, and every two weeks at 10:30 a.m., in the German language. A Sabbath School is held in connection with the Church, and meets every Sabbath morning at 9:00 o'clock."

The Prairie Street Mennonite Church owes its beginning to the efforts of J. F. Funk, who gave up his lumber business in Chicago in 1867 in order to move to Elkhart. Upon his arrival here he organized the Mennonite Publishing Company in order to publish literature for the Mennonite Church. He was the first Mennonite to live in the city.

In the April 1867 issue of the *Herald of Truth*, Editor J. F. Funk wrote: "Having purchased a new printing press and types the publisher has determined to move the office of the *Herald of Truth* to the town of Elkhart, Indiana."

In January 1872 the *Herald of Truth* said: "The new meeting house in the town of Elkhart is completed and our first meeting was held in it on Sunday, Nov. 26. We also had a meeting on Dec. 3 and from that time forward will occur every two weeks. Communion was held on December 25, 1871."

The congregation outgrew the original building and fire destroyed another. The next building was inaugurated in 1933. In 1959-60, a 50 x 90 ft. annex with basement was built and the sanctuary improved at a cost of about \$125,000. This now provides excellent fellowship facilities and gives the church thirty-one Sunday school rooms.

Women at Work

Women's work in the Prairie Street Mennonite Church has been very progressive over the years and has been blessed with much excellent leadership. The women's organization has been called the Women's Missionary and Service Auxiliary, an auxiliary organization of the Mennonite Board of Missions and Charities. Prairie Street women have had a girls' section (GMSA), and two women's groups: the

Service Circle (which was previously the sewing circle), and the Women's Fellowship. All these have been coordinated under the Women's Council of the congregation. Under the new churchwide reorganization the women's work of the congregation will be related to the Women's Missionary and Service Commission.

Mission Beginnings

On December 28, 1882, at a meeting of the Prairie Street congregation the Menno-



Prairie Street Church — Old

nite Evangelizing Committee was formed under the chairmanship of J. F. Funk. This was a committee of the Prairie Street congregation, but it represented the beginning of organized mission work in the Mennonite Church. The main purpose was to collect and disburse funds to defray the expenses of ministers traveling to visit scattered members and churches. A decade later J. S. Coffman traveled widely as he held meetings among these scattered Mennonite groups. In retrospect we see how significant a ministry this was.

In 1892 the name was changed to Mennonite Evangelizing Board of America with membership from other district conferences, and in 1896 to Mennonite Evangelizing and Benevolent Board to include charitable functions. In 1906 it developed into the Mennonite Board of Missions and Charities.

Home and Foreign Relief

The Home and Foreign Relief Commission was organized under the auspices of the Mennonite Evangelizing and Benevolent Board, by J. F. Funk, G. L. Bender, George Lambert, C. K. Hostetler, and seven others (most of them associated with the Mennonite Publishing Company) at Elkhart on March 2, 1897, for the immediate purpose of famine relief in India. In April 1897 George Lambert was sent to India to supervise the distribution of the funds of HFRC and the grain for which it was responsible. Bro. Lambert made further trips to India and published a book picturing in vivid detail the terrible famine conditions in India.

The organization functioned at first as

an inter-Mennonite relief organization, and thus foreshadowed the Mennonite Central Committee, but gradually limited its activities to the (Old) Mennonite group. It ceased to exist in 1906 when absorbed by the Mennonite Board of Missions and Charities.

Mennonite Central Committee

At a meeting held in the Prairie Street Church on July 27, 1920, the Mennonite Central Committee was organized to operate a joint Mennonite famine relief program in Russia. This combined Mennonite Relief Committee had been requested by several Mennonite relief committees of



Prairie Street Church — New

North America at that time engaged in sending relief to the Mennonites in Russia. Four Mennonite representatives from Russia attended the meeting and also urged the formation of the Mennonite Central Committee.

Elkhart Institute (1894-1903)

The forerunner of Goshen College was a secondary school established at Elkhart, Indiana, by a group of laymen and ministers of the Prairie Street Mennonite Church to offer educational opportunities to the young people of the Mennonite Church. During the first year, August 21, 1894 to June 4, 1895, it was a small proprietary school owned and operated by H. A. Mumaw, a physician with a strong interest in education, and conducted in the G.A.R. Hall in downtown Elkhart.

On May 16, 1895, the Elkhart Institute Association was incorporated under the laws of Indiana. This organization took over the school and continued to operate it until 1903 at Elkhart, then in Goshen College to 1906, when it turned over the school to the newly organized official church agency, the Mennonite Board of Education. The first and only building of the Institute in Elkhart was located on a lot almost directly across the street from the meetinghouse, now used as one of the congregation's parking lots.

Among the men who served as pastors are John F. Funk, J. S. Coffman, J. D. Graber, J. B. Shenk, Howard J. Zehr, and Russell Krabill. J. J. Hostetler and Lester Mann, among others, were ordained for service elsewhere.

International Students at Goshen

Goshen College's eleven new international students join twenty-five returning overseas students for the fall trimester. In addition, three are auditing courses or studying part time.

Miss Viola Good, international student adviser, said, "A special word of thanks is due the many Sunday school classes, church groups, and congregations who have made Goshen College's international student program part of their mission outreach and who have welcomed students from abroad and assisted them in a variety of ways. Without their valued assistance the program could never have expanded from fifteen in 1946 to thirty-nine in 1971."

The new students come from Asia, South America, and Africa.

Believers' Heritage Celebration at GC

The heritage of the believers' church will be the theme of a special ten-day celebration at Goshen College, October 22-31.

Films, visiting speakers, resource persons, displays, and exhibits will emphasize the importance of the "free church" tradition in contemporary church life.

High light of the week will be the inauguration of J. Lawrence Burkholder as tenth president of Goshen College, on Saturday morning, October 30.

Coordinating the activities is C. Norman Kraus, director of the Center for Discipleship. The center is sponsoring the celebration and festival to stimulate study, discussion, and commitment.

A complete schedule and program and more information are available by writing to Center for Discipleship, Goshen College, Goshen, Ind. 46526.

Overseas Study Is GC Meeting Topic

Goshen College hosted a conference on international education for colleges and universities to evaluate programs overseas and discuss ideas for new ones, on October 15 and 16.

Henry D. Weaver, Jr., director of international education at Goshen College, said the conference is timely because it is significant that colleges and universities can adopt and manage overseas educational programs in a day of tight budgets.

Weaver, along with officials of two co-sponsoring organizations, did much of the planning for the conference. The conference is under the auspices of GC, the Liberal Arts Committee of the North Central Association of Colleges and Secondary

Schools, and the Council on International Educational Exchange, formerly the Council on Student Travel.

Weaver said, "International education and understanding are much more a necessity today than they were twenty-five years ago. International problems confront every citizen because today's world is smaller because of satellite communications. Further, overseas travel is within reach for many because the fraction of a man's salary required for touring abroad is much smaller today than earlier. Education and travel abroad are no longer for the elitist student as it was in the 1930s and 1940s and earlier."

Task Force: Torchbearer and Wayfarer Programs

A special task force appointed by the Mennonite Commission for Christian Education to study the junior club program in the Mennonite Church is scheduled to meet in Chicago, November 1, 2.

The assignment of this task force is to review the present Torchbearer and Wayfarer club materials in use by many clubs

throughout the church. Through surveys and research they will attempt to discover whether the present materials should be revised, replaced, or modified in some way.

Task force members include Harold D. Lehman, Harrisonburg, Va., college teacher; Mrs. Dorothy Shank, Penn Laird, Va., WMSC secretary of girls' activities; Merle Sears, Tiskilwa, Ill., secretary of junior club activities in the Illinois Conference; Grace Knechtel, St. Louis, Mo., club leader in the inner-city areas; Paul K. Smith, Chicago, Ill., counselor in a children's home. Staff people participating will include Paul M. Lederach, director, and Levi Miller, editor of miscellaneous curriculum materials, both from the Congregational Literature Department of Mennonite Publishing House; and Arnold W. Cressman and J. J. Hostetler, staff members for the Mennonite General Board.

While this is a Mennonite Church curriculum item there are many other groups using this material. Members of the General Conference Commission on Education have been invited to sit in and share in the study because of their interest and use of the material in their churches.

New Service Assignments

Thirty-two youth reported to Mennonite Voluntary Service assignments after attending a week-long orientation at Eastern Mennonite Board of Missions and Charities headquarters, Salunga, Pa., from September 20 to 25.

A highlight of the orientation week for

many of the prospective volunteers was working for one day side by side with National Guardsmen in cleaning out flood-damaged homes in Chester, Pa.

The orientation week concluded with a commissioning service on Saturday night at the Willow Street (Pa.) Mennonite Church.



First row: Ruth Ellen Stoltzfus, Elverson, Pa.; Carol Smoker, Lancaster, Pa.; Linda Kauffman, Thompsonstown, Pa.; Rhoda Shenk, Goshen, Ind.; Rhoda Good, East Earl, Pa.; Esther Weaver, Akron, Pa.; Sandi Rohrer, Manheim, Pa.; Linda Petersheim, Greencastle, Pa.; and Karen Bauman, Lancaster, Pa. Second row: Laverne Heller, Lititz, Pa.; Marie Miller, Intercourse, Pa.; Anna Mary Sauder, Ephrata, Pa.; Mary Ellen Hostetler, Elizabethtown, Pa.; June Burkholder, Stockertown, Pa.; Brenda Sauder, East Earl, Pa.; Sandra Miller, Lititz, Pa.; and Margaret Miller, Lancaster, Pa. Third row: Larry Kreider, Lititz, Pa.; Freida and Keith Kandel, Millersburg, Ohio; Ivan Shantz, Harrisonburg, Va.; Carl Stoltzfus, Elverson, Pa.; Lamar Geissinger, Quakertown, Pa.; Delores Swartz, Au Gres, Mich.; Joyce Moyer, Hickory, N.C.; and Jim Miller, Lancaster, Pa. Fourth row: Leonard Good, Lancaster, Pa.; Dan Byler, Thompsonstown, Pa.; Paul Gingerich, Akron, Pa.; Ronald Billings, Wellsville, N.Y.; Kenneth Bucher, Dover, Pa.; Bruce Ecenroad, Myerstown, Pa.; and Ronald Martin, Dalton, Ohio.

Focus on Missionary Education

The Missionary Education Counsel and Reference Committee, responsible for the planning and development of missionary study materials in the Mennonite Church, is scheduled to meet in Chicago, October 28, 29. This is a joint committee appointed by the Mennonite Commission for Christian Education for the Mennonite Church and the Commission on Education for the General Conference Mennonite Church.

General Conference personnel include Martha Graber, Carlyle Groves, Howard Habegger, Cornelia Lehn from Newton, Kan. Mennonite Church personnel include Mahlon Hess, Salunga, Pa.; Boyd Nelson and Harold Weaver, Elkhart, Ind.; Paul M. Lederach, Director of Congregational Literature Division; Levi Miller, Editor of Miscellaneous Curriculum; Howard Zehr, Arnold W. Cressman and J. J. Hostetler, staff members for the Mennonite General Board; and Peter J. Dyck, representing MCC.

The Missionary Education Counsel and Reference Committee planned the 1971

mission study material on "The Church in Latin America Lives!" This provides an adult study of six sessions with the leader's guide written by Peter Stucky and the *Children's Leader's Resource* by Shirley Loganbill.

In addition, three short films have been produced entitled *Latin America: Brothers and Sisters*. James Kratz, Associate Secretary of Overseas Mission, Mennonite Board of Missions, Elkhart, Ind., wrote the interpretive leaflets that accompany the course. The films were produced jointly by the General Conference Mennonite Church, Newton, Kan.; Mennonite Brethren Church, Hillsboro, Kan.; and the Mennonite Church, Scottdale, Pa.

The mission study material for 1972 on the theme "Communicating the Gospel" is being written by David Augsburg, speaker on the *Mennonite Hour* radio broadcast.

The Missionary Education Counsel and Reference Committee will be working on plans for 1973.

and concluding October 8, faculty members led the college community in a series of messages and other special activities on the theme, "Basic Christianity."

Five new believers received water baptism at the Gia Dinh congregation, Saigon, Vietnam. Three adults and two girls in their late teens complete the group. Another group of six persons attended the first session of a new instruction class. The Gia Dinh church has approximately 115 members.

Mabel Brubaker has retired after working ten years as a Jewish evangelism worker at the Korner Reading Room, Philadelphia, Pa., under Eastern Mennonite Board of Missions and Charities. Her new address is 824 Reservoir Street, Lancaster, Pa. 17602.

Ray and Edna Yoder assumed host and hostess responsibilities for the Voluntary Service Center Sept. 25 at Mennonite Board of Missions headquarters, Elkhart, Ind. Yoder served the past five years as pastor of the Levittown (Pa.) Mennonite Church. The VS Center is the primary housing facility for VS-ers in orientation.

Menno Friesen, London, England reports: "Becoming and being may have new possibilities as we think about vital group relationships. Just today a young German nurse who had heard Marlin Miller and John H. Yoder speak on Anabaptists in Germany walked into our office to inquire about possibilities for a K-group experience."

Richard L. Bowman, a Mennonite missionary and pastor in Belize City, British Honduras, began teaching mathematics and physics part time at the Belize Technical College on Oct. 4. Bowman will teach 18 45-minute periods a week in the equivalent of the ninth, tenth, and eleventh grades.

Lawrence A. Redekopp of Saskatoon, Saskatchewan, has become the new district leader for Bookrack Evangelism in all of Saskatchewan Province, Canada. Redekopp brings to his new responsibility 21 years of experience in church-related work, 13 years as a pastor, and eight as director of the Mennonite Brethren Home Mission program.

"A Bible-teaching ministry among the leaders of the independent churches may be the niche into which the Lord is leading us," commented Wilbert Lind on return from his August 16 to September 4 visit to Haiti. Sponsored by Eastern Mennonite Board of Missions and Charities, Salunga, Pa., Lind held a two-week school with 50 church leaders in Gonaives. He plans to return again in late October. EMBMC is seeking for long-term workers to be located in Haiti. Lind's involvements have grown out of contacts made through the ministries of Mennonite Central Committee workers.

Donald R. Jordan, pastor of the Lafayette Church of the Brethren in Elgin, Ill., reports that the two Family Life Peace Spots for TV were shown almost continuously from 10 a.m. to 10 p.m. over a

MENNOSCOPE

Paul Kraybill Reports on Change

Before leaving on a trip to India, where he will be speaking at the all-Asia Mennonite Conference, Paul Kraybill reported on the state of reorganization among the North American Mennonite churches following Kitchener '71. "I am gratified by the church's interest in the changes. There are a lot of questions and these have to be answered," he said. "I am impressed with the movement toward regional organization." However, "I am hoping the church is not expecting a few people to explain everything," he continued. Exciting things are happening at the congregational level, and it is this newness that needs to be reported to the brotherhood.

Richard Detweiler Elected Chairman BCM

The Board of Congregational Ministries meeting in Chicago October 4 and 5, elected Richard Detweiler chairman. Considerable time was spent discussing the role and responsibilities of the new Board. Board members are particularly eager to encourage new approaches to evangelization and the releasing of congregational creativity. The BCM will be meeting again in Chicago, December 2, 3, 1971.

Brazil Charter Flights

Menno Tour informs that affinity charter flights to Brazil, for World Conference, have been tentatively scheduled. Arrival point

for all flights is Sao Paulo. Prices are return and include bus transportation to Curitiba. The U.S. departure is from Miami, leaving July 10 and returning the 24th. Price: \$318. Toronto, July 12 to August 2: \$445. Winnipeg, July 13 to August 10: \$376. Planning for a Vancouver flight is in process. For further information, write to: C. J. Dyck, 3003 Benham, Elkhart, Ind. 46514.

Winds of Renewal

What might have resulted in a letdown is being turned into joy. Fresh breezes of renewal swept Eastern Mennonite College campus when the speaker previously arranged for canceled his services. A meeting that began at 9:30 a.m. under the direction of EMC personnel continued uninterrupted till 4:30 p.m. Read the report by Jim Bishop in the news section next week.

Fast-Breaking Action

In case you haven't read the editorial on "Mennoscope," we would like you to know that in some ways it is a new name for a durable item. "Field Notes" content continues under the new heading. We wanted a place, however, to call your attention to the more significant late-breaking news.

Spiritual Life Week, held twice each academic year at Eastern Mennonite College, broke with the traditional off-campus speaker approach this fall. Beginning October 4

three-day period at a local hospital fair. The spots are 60-second public service productions of Mennonite Broadcasts portraying the Jesus Way of reconciliation and peace in today's world. In one two-hour period Jordan and his wife showed the spots to several hundred persons. He reports, "Thousands were exposed to them."

Omar and Lois Stahl write, "The Lord sent us wonderful helpers in our planned ministry to students in Munich, Germany. We will be working closely with some of them — Wilfried Gundlach of Freising and Horst Neufeld of Dochan, both serving under the Germany Mennonite Home Mission Board. . . . Brother Gundlach came to the Lord during our ministry in Saarbrücken and he and Brother Neufeld each replaced us during a furlough from Saarbrücken."

A **Spiritual Retreat** for physically handicapped persons is planned for Oct. 30 at St. Peter's Lutheran Church, Neffsville, Pa., on Route 501 about 4 miles north of Lancaster, Pa. This church has facilities on one level, ideal for wheelchairs. Helen Good Brenneman, Goshen, Ind., will discuss the subject "Polishing Your Self-Image." Registration begins at 9:30. The retreat ends at 3:30 p.m. Friends are welcome. Advance reservations are necessary for noon meal preparation. Contact Mrs. Rohrer Hershey, 109 Brusen Drive, Lititz, Pa. 17543, or phone 717 626-5549 for further information and brochure.

Women's One-Day Fall Retreat will meet at Salunga, Pa., Oct. 28. Mrs. Rhoda Lind, Akron, Pa., former missionary to Somalia will speak on "Faith, a Living Power." Reservations and information may be obtained by contacting Mrs. Rohrer Hershey, 109 Brusen Drive, Lititz, Pa. 17543, or phone 717 626-5549. Three meals are included in the one-day retreat program.

The fall meeting of the Lancaster Homebuilders will be held Oct. 21 at 7:00 p.m. A. M. Hostetter, psychiatrist of Lebanon, Pa., will be the speaker. His subject is "What Are Mothers For?" The program will be held in the Lancaster School of the Bible Auditorium, 835 Bluegrass Road, Lancaster, Pa.

Selections from Life Songs No. 2. Approximately 1,900 copies of this 96-page, paper-cover book containing 100 selections from *Life Songs No. 2* are available at the special price of \$10 per hundred. Postage extra. Books will be sold by the 100 only. Orders should be sent to Mennonite Publishing House, Scottdale, Pa. 15683.

Correction: Mark Rohrer was installed as pastor of the Millersburg Mennonite Church, Millersburg, Ohio, Sept. 12 instead of the Martin's Creek Church as reported in the last issue. Roman Stutzman is pastor of the Martin's Creek congregation.

Special meetings: David Thomas, Lancaster, Pa., at Erisman, Manheim, Pa., Oct. 30 — Nov. 7. Paul Roth, Harrisonburg, Va., at Steinman, Baden, Ont., Oct. 31 — Nov.

5. Jesse Yoder, Pigeon, Mich., at Greenwood, Del., Oct. 31 — Nov. 7. Joe M. Esh, Lyndhurst, Va., at New Holland, Pa., Nov. 7-14. Paul Landis, Salunga, Pa., at Kingview, Scottdale, Pa., Nov. 14-17.

New members by baptism: one at South Christian Street, Lancaster, Pa.; five at Lititz, Pa.; one by confession of faith at Rainbow, Shouns, Tenn.; one by confession of faith at Warwick River, Denbigh, Va.

Change of address: B. Charles Hostetter, P.O. Box 308, Ikeja, Lagos, Nigeria. Robert Martin, P.O. Box 1070, Jerusalem, Israel. James Wenger, Kita 46 jo, Higashi 7 chome, Sapparo 965, Hokkaido, Japan.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Brother Don Augsburger's article, "The Christian and the Spirit's Gift of Tongues" in the Sept. 7 issue of *Gospel Herald* is certainly touching a timely subject.

In addition to Bro. Augsburger's thoughts and Scriptures presented, I would like to share these: Don states the incidents of tongues in Acts 2, 8, 10, and 19 were fulfillments of Joel's prophecy according to Acts 2:16-21. The prophecy of Joel 2:28 is still being fulfilled today and thus we see the evidence of God's sweet Spirit moving among us, and not mere fanaticism. It is true, however, individuals do sometimes misuse their gifts as they are learning to walk in the Spirit. Let's be patient with each other, just as a child needs patience.

In the article it is implied the gift of tongues is especially for carnal, weak, and unbelieving persons or churches, yet Paul states in First Corinthians 14:18, "I thank my God, I speak with tongues more than ye all." I have never pictured Paul as a weak Christian. Also, in First Corinthians 14:5 Paul says, "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." Note that Paul covets tongues for them all, and even more, prophesying, but not degrading tongues. The word *except* is important, and praise God, our Spirit-filled brothers are obeying this verse, and when a message of tongues is given in church, interpretation follows.

The followers of Jesus at Pentecost spoke in tongues as the Spirit fell upon them, and *power*, not weakness was associated with this, for 3,000 precious souls believed that day.

God has not changed, and as He pours out His Spirit upon men today, we see increased love, souls being brought to Christ, new love for God's Word, miracles and healings taking place. Thank Jesus He has included the Mennonite Church in the charismatic movement.

I am not implying that everyone speaks in tongues as the Spirit falls upon him, although this is often the case, and it is not something to look down upon. We should thank God for it even as Paul did.

Let's all praise and thank God for His Spirit's beautiful gifts, tongues included! — Verna Clemmer, Telford, Pa.

I would like to express my thanks for the article written by Loren Zehr (Aug. 31 issue), "Why I Believe in the Living God." I have read and reread it, because so much of what he said regarding evidence of a living and loving God in

his own life, has by God's grace also been my own personal experience.

My faith is enriched each time *Gospel Herald* appears in my mailbox. I am only sorry I have waited so long to express my appreciation to you. May God bless you as editor, and keep those fine articles coming. — Mary E. Schultz, Toronto, Ont.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bauman, James and Alma (Halteman), Wallenstein, Ont., third child, first son, Phillip Murray, June 28, 1971.

Beachy, Wil and Leslie, Indianapolis, Ind., first child, Kendrick David, Sept. 21, 1971.

Derstine, Earl L. and Janis Beth (Souder), Franconia, Pa., first child, Heidi Welcome, Sept. 26, 1971.

Hurst, Walter and Shirley (Hess), Lititz, Pa., second son, Brian Lee, Aug. 24, 1971.

Kratz, Floyd H. and Mary Jane (Halteman), Harleysville, Pa., first child, Scott Gregory, Sept. 27, 1971.

Leichty, Richard and Barb, Mt. Pleasant, Iowa, second child, first daughter, Paige Ann, Sept. 24, 1971.

Martin, Kenneth A. and Thelma (Eby), Fayetteville, Pa., second son, Darin Gene, Sept. 24, 1971.

Miller, Sam and Lois (Nafziger), Nazareth, Ethiopia, first child, Jennifer Gail, Oct. 2, 1971.

Schlabach, Dale and Vivian, Indianapolis, Pa., second child, first son, Ricki Brian, Sept. 22, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bass — Ritchie. — Charles William Bass, Jr., Richmond, Va., and Charlotte Ritchie, First Mennonite cong., Richmond, Va., by Lloyd Weaver, Jr., Aug. 28, 1971.

Bazzle — Beasley. — David M. Bazzle, Harrisonburg, Va., and Carolyn Sue Beasley, Penn Laird, Va., both from Ridgeway cong., by Harold G. Eshleman, Sept. 25, 1971.

Casas — Snyder. — Arnold Casas, Buenos Aires, Argentina, Mennonite Church, and Edith Marie Snyder, Harrisonburg, Va., by Elvin V. Snyder, father of the bride, Aug. 27, 1971.

Cook — Bauman. — Melvin Cook, Shakespeare, Ont., United Church, and Elizabeth Bauman, Kitchener, Ont., Elmira cong., by Vernon Leis, Oct. 1, 1971.

Estep — Kauffman. — Stephen Estep, Fulks Run, Va., Bethel cong., and Nola Kauffman, Kalispell, Mont., Mountain View cong., by Norman D. Kauffman, uncle of the bride, and D. D. Brenneman, Sept. 3, 1971.

Hoover — Redcay. — Harry F. Hoover and Vera Z. Redcay, both of Martindale cong., Ephrata, Pa., by J. Paul Graybill, Sept. 18, 1971.

Kauffman — Miller. — Randall Kauffman, Archbold, Ohio, Lockport cong., and Rebecca Miller, Archbold, Ohio, Tedrow cong., by Carl Yoder, Sept. 25, 1971.

King — Schmidt. — Michael A. King, Neodesha, Kan., and Rosemary Jo Schmidt, Harper, Kan., Crystal Springs cong., by Gary Harms, Aug. 7, 1971.

Leaman — Myers. — Kenneth G. Leaman, Lancaster, Pa., Willow Street cong., and Judith K. Myers, Milton, Pa., Beaver Run cong., by Paul G. Landis, Oct. 2, 1971.

Leis — Sauder. — Gary Leis, Wellesly, Ont.,

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Amstutz, Paul N., son of Peter J. and Barbara (Schneck) Amstutz, was born June 5, 1902; died at the Dunlap Memorial Hospital, Orrville, Ohio, Sept. 21, 1971; aged 69 y. 3 m. 16 d. Surviving are his wife (Esther Bixler), 3 sons (Ivan, Clifford, and Mahlon), 2 daughters (Lillian and Adeline—Mrs. David D. Yoder), one foster daughter (Mary—Mrs. Leonard Wollard), 19 grandchildren, one great-grandchild, 2 brothers (Ira and H. Clair), and 4 sisters (Fairy, Persis, Frieda, and Verda). Two sisters (Celia and Nettie) preceded him in death. Funeral services were held at the Kidron Mennonite Church, in charge of Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher.

Bender, Conrad S., son of John and Huldah (Glass) Bender, was born at Springs, Pa., Jan. 12, 1888; died of cancer at the Tawas City Hospital, Aug. 31, 1971; aged 83 y. 7 m. 19 d. On Nov. 14, 1907, he was married to Elizabeth Gascho, who preceded him in death Oct. 19, 1961. Surviving are one son (Lloyd), one daughter (Irene), 3 grandchildren, and one sister (Huldah—Mrs. Ammon Troyer). He was a member of the Mennonite Fellowship Church, Mio, Mich. Funeral services were held at the Riverside Mennonite Church Sept. 3, in charge of Floyd Yoder and Alvin Swartz; interment in the Sims-Whitney Cemetery.

Bender, Judith Elaine, daughter of Elam C. and Mildred (Miller) Bender, was born at Saginaw, Mich., Aug. 23, 1956; died of a heart attack while in school at Salisbury, Pa., Sept. 2, 1971; aged 15 y. 10 d. Surviving are 3 brothers (E. Clifford, Timothy Lynn, and Thomas Jay), 3 sisters (Karen Ruth, Candace Joy, and Norma Jean), and her maternal grandparents (Evan and Iva Miller). She was a member of the Oakdale Mennonite Church. Funeral services were

held at the Salisbury Elk Lick High School Auditorium Sept. 5, in charge of Daniel Yutz and Ivan J. Miller; interment in Oakdale Cemetery.

Clemmer, Howard M., son of Isaac M. and Annie (Moyer) Clemmer, was born in Harleysville, Pa., Oct. 19, 1886; died of a circulatory ailment at Harleysville, Pa., Aug. 26, 1971; aged 84 y. 10 m. 7 d. On June 15, 1907, he was married to Lizzie Ann Swartley, who preceded him in death Aug. 6, 1966. Surviving are 4 daughters (Irene—Mrs. Harry Benner, Alma—Mrs. Irwin Detweiler, Anna—Mrs. Willard Bergey, and Hannah—Mrs. Frank Nice), 4 sons (Alpheus, Isaac, Jonas, and Abram), 19 grandchildren, 23 great-grandchildren, and 2 sisters (Mrs. Katie Gehman and Mrs. Clarence Geissinger). He was a member of the Salford Mennonite Church, where funeral services were held Aug. 29, in charge of Willis A. Miller and Henry Ruth; interment in the Salford Mennonite Cemetery.

Easterday, James E., son of Samuel and Anna (Marsh) Easterday, was born in Fulton Co., Ind., Aug. 1, 1897; died Sept. 20, 1971; aged 74 y. 1 m. 19 d. He was married to Letha G. Jones, who preceded him in death. Surviving are 3 sons (Robert, Carl, and Duane), one daughter (Darlene—Mrs. J. T. Rowlett), and 9 grandchildren. He was a member of the Anderson Mennonite Church, Fort Wayne, Ind. Funeral services were held at the Kreider-Lane Funeral Home, Churubusco, Ind., Sept. 22, in charge of Earl Hartman; interment in Eel River Cemetery.

Hershey, Enos, son of Amos and Sarah (Gross) Hershey, was born in Salisbury Twp., Pa.; died at his home in Lancaster, Pa., Aug. 9, 1971. He was married to Elizabeth Groff, who preceded him in death in 1952. He is survived by his second wife (Cora L. Hershey), one son (Warren), 3 daughters (Elsie—Mrs. Arthur Diem, Mary—Mrs. James Herr, and Ethel Hershey), and 8 grandchildren. He was a member of the Paradise Mennonite Church, where funeral services were held Aug. 12, in charge of Clair Eby, Harold Book, and Amos Weaver; interment in the church cemetery.

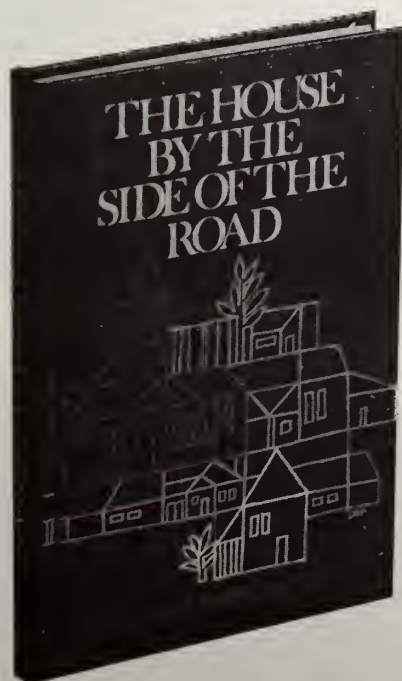
King, Mabel L., daughter of Elba and Elsie (Yoder) King, was born in Logan County, Ohio, Jan. 1, 1902; died at the Mary Rutan Hospital, Bellefontaine, Ohio, July 17, 1971; aged 69 y. 6 m. 16 d. On Nov. 12, 1926, she was married to Paul P. King, who survives. Also surviving are 2 daughters (Helen—Mrs. Richard Hostetler and Joan—Mrs. Mervin Zook), 8 grandchildren, 2 sisters (Freda—Mrs. Carl Slonecker and Margaret), and 2 brothers (Winfred and Herbert). She was a member of the South Union Mennonite Church, where funeral services were held July 20, in charge of Newton S. Weber and Homer Knabel; interment in South Union Cemetery.

Lehman, Emma, daughter of John and Barbara (Bast) Martin, was born at Croghan, N.Y., Sept. 1, 1894; died Aug. 13, 1971; aged 76 y. 11 m. 12 d. On Jan. 28, 1915, she was married to Benjamin Lehman, who survives. Also surviving are 3 sons (Nevin, Myron, and Everett), and one daughter (Vera—Mrs. Leslie Lyndaker). She was a member of the First Mennonite Church, New Bremen, N.Y., where funeral services were held, in charge of Abram Clemens; interment in Croghan Conservative Mennonite Cemetery.

Lockhart, Hazel, daughter of Frank and Austa (Rencaid) Long, was born at Lima, Ohio, Nov. 11, 1895; died at the Lima Memorial Hospital, Lima, Ohio, Sept. 7, 1971; aged 75 y. 9 m. 26 d. She was married to Edward Kies, who preceded her in death. In 1957 she was married to Jess Lockhart, who survives. Also surviving are one daughter (Mrs. Karmen Phillips), one son (Paul Kies), 4 grandchildren, and 4 great-grandchildren. She was a member of the Northside Mennonite Church. Funeral services were held at the T.R. Chiles & Sons—Laman Funeral Home in charge of Gerald Sellers; interment in the Lima Memorial Cemetery.

THE HOUSE BY THE SIDE OF THE ROAD

by Helen Good Brennehan



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Martin, Henry E., son of David M. and Leah (Ebersole) Martin, was born in Franklin Co., Pa., July 28, 1885; died Sept. 18, 1971; aged 86 y. 1 m. 21 d. On Aug. 31, 1911, he was married to Barbara Ernst, who preceded him in death Apr. 5, 1969. He is survived by one son (Christian), 4 grandchildren, 6 great-grandchildren, one brother, and 3 sisters. He was ordained a deacon Feb. 18, 1941. He was a member of the Pleasant View Mennonite Church. Funeral services were held at the Chambersburg Mennonite Church Sept. 21, in charge of Walter Lehman, John Soltenberger, and Mahlon Eshleman; interment in adjoining cemetery.

Roth, Samuel Raymond, son of Daniel and Lisette (Goldsmith) Roth, was born at Morton, Ill., July 7, 1891; died at Morton, Ill., July 17, 1971; aged 80 y. 10 d. On Feb. 10, 1920, he was married to Etta Ropp, who preceded him in death Dec. 16, 1941. On Jan. 12, 1943, he was married to Verna Eigsti, who survives. Also surviving are 2 sons (Roy D. and Nelson M.), one daughter (Carol — Mrs. Dennis Hobaugh), 8 grandchildren, and 2 great-grandchildren. Four brothers, 6 sisters, and one grandson preceded him in death. He was a member of the First Mennonite Church, where funeral services were held July 20, in charge of Roy D. Roth and Clyde D. Fulmer; interment in Pleasant Grove Cemetery, Tremont, Ill.

Saylor, Otto, F., son of George and Lizzie (Shaffer) Saylor, was born Apr. 14, 1892; died at Memorial Hospital, Johnstown, Pa., June 22, 1971; aged 79 y. 2 m. 8 d. He was married to Emma Hershberger, who survives. Also surviving are 3 sons (Dwight, Paul, and Willard), one daughter (Elma Ruth — Mrs. Meredith Shaffer), 22 grandchildren, 20 great-grandchildren, and one brother. He was preceded in death by 2 sons and one brother. He was a member of the Blough Mennonite Church, where funeral services were held, in charge of A. J. Metzler, Harry C. Blough, and John Buchanan; interment in Blough Cemetery.

Sommer, Clyde, son of Daniel P. and Dinah (Moser), was born near Dalton, Ohio, Feb. 18, 1899; died of a heart condition at his home at Kidron, Ohio, Sept. 21, 1971; aged 72 y. 7 m. 3 d. He is survived by one brother (Oren E.), and 2 sisters (Ruth — Mrs. Waldo Lehman and Selma — Mrs. Willis Gerber). He was preceded in death by one brother (Allen). He was a member of the Kidron Mennonite Church, where funeral services were held Sept. 26, in charge of Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher; interment in church cemetery.

Weber, Menno, son of Mr. and Mrs. Daniel Weber, was born in Woolwich Twp., Ont., Sept. 16, 1902; died at St. Mary's Hospital, Sept. 23, 1971; aged 69 y. 7 d. On Jan. 8, 1928, he was married to Selinda Martin, who survives. Also surviving are one brother (Elam), 2 sisters (Susannah and Mrs. Marion Block). He was a member of the Elmira Mennonite Church, where funeral services were held Sept. 25, in charge of Vernon Leis; interment in the Elmira Mennonite Church Cemetery.

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Coming Next Week

Hang Loose the Halo

Bernard L. Ramm

The city of Speyer in the Palatinate. The imperial Diet of the Holy Roman Empire met here in 1529. At that time the infamous Edict of Speyer was issued proclaiming the death penalty for all who wouldn't recognize and/or practice infant baptism. The Edict provided a legal basis for the brutal treatment of Anabaptists and likeminded groups all over Europe. It was reported in 1544 and 1551, and as late as 1694 we find verdicts based on the Edict of Speyer.

JOHN M. DRESCHER, *Editor*

David E. Hostetler, *News Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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Calendar

The Believers' Church Heritage, a Week of Festival, Goshen College, Goshen, Ind., Oct. 22-31.

Inauguration of J. Lawrence Burkholder, Goshen College, Goshen, Ind., Oct. 30.

Virginia Conference Mission Conference, Harrisonburg, Va., Nov. 5, 6.

Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.

Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.

Probe 72, Minneapolis, Minn., Apr. 13-16, 1972.

GOSPEL HERALD

Tuesday, October 26, 1971

Volume LXIV, Number 42



The Christian Hope in Argentina

By Dan A. Nuesch and J. Delbert Erb

Modern society is a "now" society. The Christian, however, must live the "now" with his eyes turned toward the future. The Christian hope in Argentina has a future dimension, but the Argentine church must live in the "now" along with the rest of the world.

Innovative Moves

This "now" is an exciting moment. For the first time in its history the Argentine Mennonite Church has acted to send a missionary beyond its own geographical boundaries. Jose Godoy, who graduated from the Montevideo Seminary in November 1970, and his wife, Soledad, were appointed to Bolivia to work in evangelism and church building in the area near Santa Cruz where MCC has been serving.

In a sense, Jose Godoy's going to Bolivia is not an altogether new venture. It was preceded by three VS-ers who went to work in the same area during the summer months of December, January, and February. Ricardo Perugorri, Susana Rodriguez, and Bonny Perelli lived and worked in the village of Elvi. The Argentine Mennonite Church had never before sponsored a VS program of this type. The experiences of these three youth no doubt will open the way for many others. This is one Christian hope in the Argentine church.

Special mention should be made of the youth exchange program between North America and Latin America during 1970. Two young people from Argentina, one from Uruguay, and two from Brazil visited the U.S. and Canada. In return, five young people from North America offered us special programs of music, song, and testimony. This interchange was a most useful experience, both for the young people who took part in the traveling and for the churches visited.

The Argentine churches accepted new responsibilities in self-leadership during 1970. An interesting — and we believe God-directed — development in this direction has been the formation of pastoral committees in the Ramos Mejia, Floresta, and Pehuajo churches. In each case the congregation



Young people gather for fellowship at the Dan Miller home. Miller has worked with the Timbues congregation in a Montevideo *barrio* in addition to teaching at the Mennonite Theological Seminary in Montevideo.

has selected three of its local lay leaders to serve as a pastoral committee. This plural ministry demonstrates that the laymen are willing to accept greater responsibilities.

Role of Missionaries

In the latter part of 1970 James Kratz, associate secretary for Overseas Missions at Mennonite Board of Missions, visited Argentina and encouraged both missionaries and nationals to initiate a study of the role of the Mission Board and its overseas personnel in the Argentine Mennonite Church. It is understood that over a period of five years the Mission Board will withdraw all subsidy for national pastors' support. This policy and the role of the missionary were discussed openly in the annual Conference.

Need for Theological Training

For over ten years the Theological Seminary serving the Mennonite churches in Paraguay, Uruguay, and Argentina has been operating in Montevideo, Uruguay. A series of Bible studies prepared by the Theological Seminary faculty on "The Nature and Mission of the Church" was conducted

Dan Nuesch, a leader in the Argentine Conference, is a member of the Floresta congregation, a staff member of the Billy Graham Evangelistic Association and representative for Mennonite Broadcasts, Spanish programming in Argentina. J. Delbert Erb, serving with Mennonite Board of Missions, is treasurer of Argentine Conference and pastor of the Mechita congregation.

in the churches of Argentina. These studies have clarified the way in which the Theological Seminary can best help the churches to fulfill their ministry.

The Argentine churches feel that an extension of the Theological Seminary should be established in Argentina to serve the increasing demand for Christian training of young people and laymen. It is becoming increasingly difficult for laymen to leave their secular obligations and attend the Theological Seminary for a period of time.

The Argentine Mennonite Church has benefited from the ministry of John Howard Yoder during his year on sabbatical from the Associated Mennonite Biblical Seminary in Elkhart, Ind. Bro. Yoder's work has been mainly connected with the Montevideo Seminary, but he has also made a valuable contribution by teaching courses on Anabaptism and nonresistance in other seminaries.


Reaching the Masses

Church schools in Argentina are proving to be an excellent way to reach the unchurched. Through the children, their parents are contacted and many persons have been reached for God. The church in Moron, a suburb of

Buenos Aires, initiated a kindergarten last year, and elementary grades may be added in the future. A building to house this project is under way. In Floresta and Choele-Choel, studies are being made to begin school activities.

Other doors for evangelism are constantly pried open. For the people in the streets, markets, and plazas a fully-equipped trailer has been built (with a public address system) to operate as a bookstore and as a platform for meetings.

The massive use of transistor radios presents a challenge to Christian outreach. The lengthy, preaching-oriented radio program is no longer the most effective method for today's radio broadcasts. Instead, the program should be short and incisive. An experiment is being made with a five-minute program, *Comentando*, produced in connection with Mennonite Broadcasts, Inc. Although produced in Argentina, it is being used extensively throughout Latin America. While its value is yet to be fully tested, initial responses indicate that it is highly effective.

We thank God that His presence "now" is leading His church into the future. Our prayer is that the Argentine Mennonite Church will be a faithful follower. 

Puerto Rico: Christian Hope in the Emerging Church

By Addona Nissley

The 1971 annual meeting of Puerto Rico Mennonite Conference was held at La Plata, the same place where Civilian Public Service workers first set foot in 1943. During the meeting Mrs. Kathryn Troyer, a pioneer missionary to Puerto Rico, noted how the work had started providentially and grew with the blessing of the Lord. Seven national pastors had been ordained to the ministry. Now, it seemed to her, the continental missionaries could begin to withdraw from the work.

Mrs. Troyer's remarks were substantiated when the delegate body named a national pastor, Raul Rosado, to serve as general secretary of Puerto Rico Conference — a significant "first" for the young Puerto Rican church. As a result of the elections, only one continental will serve on the Puerto Rico Mennonite Conference Executive Committee during the next fiscal year.

This action taken by the conference is both symbolic and culminating — symbolic in that it graphically portrays the transition that has been taking place for several years; culminating in that it is somewhat of a decisive step in the direction of the national church assuming major responsibility for itself.

While the missionaries' services and Mennonite Board of Missions' support will not be discontinued at this point, a major step has been achieved toward greater autonomy in the area of leadership and administration. The Puerto Rican Mennonite Church is "growing up," and God's kingdom is becoming a reality in this small Caribbean island.



Raul Rosado, newly elected general secretary of Puerto Rico Conference, talks with a student on the Cayey campus of the University of Puerto Rico.

Addona Nissley is stationed at Coamo, P.R., with Mennonite Board of Missions, Elkhart, Ind.

In any mission field the role of the missionary must be flexible and remain open to major changes. Having been in complete charge of affairs at one time and then turning over practically all responsibilities to others demands wisdom, versatility, and the grace of God. This has not always been easy. Not all have shared the same opinions. While some favored rapid movement in this direction, others preferred to move more slowly and cautiously.

Zeal for the "safety" of the church, while necessary to a certain extent, can also stifle the healthy development of a national church and its leadership. Puerto Rico is not an exception. But through it all God's Spirit has been manifested through the brotherhood and has shown them what His will is for His church in Puerto Rico.

Amid difficult times the Puerto Rican Mennonite Church is growing in stability and maturity. Naming a national to the secretaryship of Conference marks another step in preparation for whatever the future might bring.

Need for Autonomy Is Urgent

The revolutionary ferment of Latin America is felt keenly by all Puerto Rican citizens. What will eventually become of the island in the political realm is difficult to ascertain at this time, but something will surely take place as the people continue their struggle for self-identification. While we believe that placing leadership responsibilities into the hands of the nationals is good mission strategy in any location, it is even more urgent to do so where the atmosphere is charged with revolutionary ferment and uncertainties. In this situation the blessed hope that accompanies membership in God's kingdom becomes more real.

The hope for God's people, both present and future, is kingdom membership. The time to firmly establish the church of Christ in Puerto Rico and to gather in His people is *now*.



Anselm Answers

Editor's note: Send in your questions. Keep them short. Anselm will try.

Dear Anselm:

What we need today is more "old time religion." Don't you think we've lost it? — M.D.

Dear M.D.:

"Old time religion" is the only religion worthwhile, if it goes back far enough. So often when we speak of old time religion we are thinking of a particular form, expression, or method we knew as youth, the kind our father or grandfather practiced. It is really not old at all — possibly seventy-five years old and quite modern. Whatever the imperfections of the church today, I'll take it over seventy-five years ago. Then we couldn't print a lesson on tem-

perance because too many members drank, even preachers and bishops. There were few, if any, home or foreign missions. Church meetings were held once or twice a month. Large numbers of youth were lost to the church. It seems to me when I begin talking about the "old time religion" I've lost out spiritually myself.

Dear Anselm:

Many of my Mennonite friends are seemingly able to indulge in promiscuity without the church saying anything about it pro or con. What does the Mennonite Church currently have to say on the issue of promiscuity? H.G.

Dear H.G.:

Regardless of the seeming silence of a given minister, parent, or teacher, the Mennonite Church accepts fully the New Testament teaching that sex has a significant and beautiful place in marriage. Promiscuity, no matter how common, is a sin. See the teaching of our Lord and of the whole New Testament: Mt. 15:19; Mk. 7:21; Rom. 1:29; 1 Cor. 6:13, 18; 2 Cor. 12:21; Gal. 5:19; 1 Cor. 6:19. Read 1 Thess. 4:3-8 in the RSV which gives, I believe, the sense of the Greek.

Dear Anselm:

Are we as parents too narrow-minded to imply to our children we expect them to date and marry Mennonites? — L.S.

Dear L.S.:

Mennonite parents properly want their children to be Mennonites. Faith and practice which we hold should be good for our children too. But we can't pass our faith on by wish or command. Young people are won to the Mennonite interpretation primarily by the quality of the living together in a Mennonite home. If they are convinced, they will tend to date those who have similar convictions and ideals. If their close associations in MYF and church, in high school, college, and Voluntary Service have been with Mennonites, they are likely to date Mennonites. It is more important that our children be Christians than merely Mennonites. Likewise, it is most important that they marry real Christians. If their dates do belong to some other church, you should not assume that your children will go to that other church. I know of one Mennonite congregation in which the majority of the men became Mennonites when they married convinced Mennonite girls. You should be able to persuade your children to seriously consider the church question as they choose their dates. If they cannot agree on a church home before marriage, they are not likely to do so afterward.

. . .

Do not expect God to use you as a lighthouse somewhere else if He cannot use you as a candle where you are.

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Afraid of the World

"Fear not." "Be not afraid." These words from Christ are His constant call. He knows our human nature. He knows that we are fearful creatures — fearful until we learn to put our faith in something and Someone bigger than ourselves.

The object of many of our fears is the world. By the world I mean persons who are different and a society which has goals, purposes, ambitions, and values different from ours. The world is that formidable foe which opposes the way of Christ and His followers. The world is that which we meet on the highway of life because we are going a different direction.

One of the great hindrances is fear — fear of the world. Of all people we, as Christians, ought not fear what the world does, says, or how it threatens.

Christ was not afraid of the world. He came to save the world and that meant love, taking the offensive, and looking the world in the eye.

The early church was fearless before a fearsome and furious world. Its pulse remained steady in spite of whatever happened. Its hope was higher than human happenings. Its aim was beyond what man could reach or tear down. Its future was so sure that life or death drew no inner or outward fear. The early church was not afraid of the world.

Today it seems we are afraid of the world. Whenever we take our eyes off the One who is Lord of all we become fearful.

What happens when we fear?

One result of fear is that we withdraw from what we fear. So if we fear the world we withdraw and seek to live in isolation as much as possible hoping the things we fear will let us alone.

Another result when we fear the world is that we are threatened by all the world does and says. Every blatant evil and every approach of the world contrary to the gospel is upsetting. We forget that the world does not know God and by nature does not do His will. In forgetting this we are disturbed and disquieted whenever the evil of the world comes to light to the extent that our own peace is shattered and we fear for ourselves. Rather than seeing the world as in need of our witness we become fearful that the world will influence us, make its inroads on us. Rather than having a faith which takes the offensive, fear makes us feeble. Too often we go about complaining how the world is invading the church instead of how we can invade the world for Christ.

An old saying puts it this way: "If one doesn't know to which port he is sailing, every wind that blows is an

ill-wind." We often get upset because of the way the wind is blowing — the way the world is going — when we forget that God never promised that the world would be good or have any inclination to protect our position or us personally. We should not expect the world to be friendly.

Fear of the world takes love out of our lives while love casts out fear. Those who get all excited about changing fads and fashions, who hate the hippies and blast the morality of our day are usually living in fear. To point out the sin of the world is one thing, of course, and needs to be done. But much of the denunciation of today is not out of compassion or love. It rather arises from fear. It is rather a condemnation which Jesus said He Himself did not come to do. "I am come," Jesus said, "Not to condemn the world but that the world might have life."

The more need a person had the more Jesus loved. How much we need to learn of Him. "Perfect love casts out fear." "Fear has torment."

Fear takes away creativity. Nothing so deadens a church program or personal living as quickly as fear. No church will develop new programs or new ideas of worship, praise, or witness if such is running scared of the world. Fear frustrates. It binds so that action is impossible. It blinds so that possibilities cannot be seen. Fear stifles the imagination so that Christian aspirations through God and His Spirit never surface.

Only when fear is cast out by love can we minister as God's people to the world. Only when our faith in Christ is stronger than the storms which threaten are we free from fear to do Christ's will in the world.

So it is that fear makes us suspicious while love helps us see possibilities in Christ. Fear blinds while love enlarges and clears the vision. Fear withdraws while love reaches out the helping hand. Fear frustrates while love frees to serve and praise. Fear makes the nerves and mind tense while love provides sweet release. Fear threatens every relationship while love builds and blesses every relationship. — D.

Point of Conversion

I am more and more convinced that my real conversion took place when religion turned from drudgery to delight, when my feelings toward others turned from tolerance to caring love, and when I chose to take Christ more seriously than myself. — D.

Hang Loose the Halo

By Bernard L. Ramm

"Be not entangled again with the yoke of bondage," Paul wrote to the Christians in Galatia (5:1).

The yoke was a familiar image in those days. Not only was it used to join oxen together, but there was another type of yoke which was laid upon the necks of a conquered people as a symbol of their servile position. It was a humiliating thing. Furthermore, if it didn't fit properly it could be extremely oppressive and uncomfortable.

The Galatians had been freed from this kind of yoke, spiritually. The good news that they no longer had to try to work their way to favor with God was freedom indeed. But it seemed too good to be true, apparently, because they had begun to listen to other teachers who were telling them they had to keep the rigid ceremonial law after all.

So Paul writes to warn them against putting that yoke back on themselves. He reminds them that they are free men in Christ. They don't have to wear a yoke anymore. In fact, if we may say so, they now have a halo instead of a yoke. But Paul wants them to make sure that even that halo doesn't fit too tightly, either. "Hang loose the halo," he is saying. The halo as a symbol of our righteousness in Christ isn't meant to fit like a neck brace. But it is a common misconception that it should. We find it in both the Galatians (the legalists) and the Colossians (the ascetics; see 2:20-23).

Modern psychology helps us to understand why many of us can't wear our halos as loose as they should be. Some people never develop a social conscience at all. Something happens to them as children so that they do not have the normal moral feelings of ordinary people. We call these people psychopaths. A psychopath can kill people in cold blood and yet feel no guilt, remorse, or shame. He will receive his death sentence as calmly as he hears a weather report.

Compulsive Perfectionists

On the other hand, some children come through childhood and develop a very sensitive conscience. They become just the opposite of psychopaths. They are compulsive perfectionists. They are the people with the tight halos. They may be very rigid about cleanliness, or about neatness, or about social decorum. But they are rigid, and in many instances their halo fits so tightly that it precipitates emotional collapse.

Now not many of us will find ourselves at either of these extremes. We are all somewhere in between. But many of us tend to be nearer the perfectionist end of the pole than the psychopath, and that is why the Apostle Paul's declaration of Christian liberty is so important to us: "Christ set us free, to be free men; therefore be not entangled again with the yoke of bondage."

The perfectionist is a person who is threatened by life. He has a deep-seated anxiety about the whole business of living. Accordingly, part of his strategy is to highly systematize life. He structures everything according to a rigid pattern. Only by living within that pattern can he feel secure.

But he does not stop there. He makes imperious demands upon others to conform to this rigid pattern. Thus the perfectionist mother raises her children more like a drill-master than a mother, and the perfectionist father rages at his children if they do not excel as he feels they should.

If a perfectionist becomes a Christian, he is apt to put himself under the most rigid spiritual discipline. This may come out as hours of prayer, or hours of Bible study, or perfect attendance at church meetings. It also issues in a neat system of do's and don'ts which become the barometer of spirituality. The halo fits tightly.

When such a perfectionist becomes a pastor, his pattern of preaching is predictable. He will attempt to impose his perfectionism upon his flock. He will try to whip them into more praying, more giving, more church attendance, more soul-winning. And he will map out a very specific program of spirituality. The saints must conform or else. The halo is screwed on until blood shows.

But Paul says, "Hang loose the halo!"

For one thing, no man has the right to impose his version of spirituality or his doctrinaire theology on fellow Christians. Of course Sunday school teachers, pastors, and other Christian workers are to witness to the doctrinal truth of Christianity and the high ethical demands of the new life in Christ. There are scriptural absolutes to which we subscribe and to which we bear witness as Christians. But witnessing is not the same as demanding or binding. We are all fallible. We are fallible in our understanding of Scripture. We are fallible in our interpretation of the Christian life. Therefore the halo must hang loose. In Colossians 2:16-23, Paul clearly and emphatically says that Christians are not to be intimidated by pathological perfectionists.

Unrealistic

Second, the perfectionist's version of the tight halo is unrealistic. The perfectionist is a driven man. He has an inner pathological strength which enables him to set up a very rigid pattern of Christian living and keep it, and then demand that other Christians do likewise. But most people are not perfectionists. Most people are not driven people. They cannot draw upon the emotional power the perfectionist can. Therefore, most Christians simply cannot wear a tight halo.

Our Lord knew that. That is why He promised no perfectionist's yoke, but one that was light and easy. Matthew 11:28-30. He protested against the perfectionist Pharisees who bound men with burdens which they could not carry.

Paul likewise knew that to bind man to a legalistic perfectionism was unrealistic. Galatians, Colossians, and Romans 7 all witness to the fact. The majority of Christians simply cannot wear a tight halo.

Third, tight halos are a contradiction to the priesthood of the believer. The priesthood of the believer means that doctrinal conviction and spirituality grows out of the heart through the working of the Word of God and the Spirit of God; it cannot be imposed by external authority. During the Reformation, the concept of the priesthood of the believer was the proper corrective to Roman Catholic law, which prescribed Christian conduct externally and in minute detail.

Back to the Old Slavery

Today's perfectionist doesn't realize how his compulsions are leading back to the old slavery. And he wants to apply his perfectionist law for all Christians. He cannot concede that the Spirit may lead Christians in different ways. He must be reminded that the priesthood of the believer relieves tight-fitting halos.

Every Christian is obliged to hear the Word of God preached and taught. He is obliged to read the Scriptures, to seek the counsel of other Christians, and the leading of the Holy Spirit. Then having done this, he has the right of conscience to determine the truth for himself. Perfectionists, please keep out! Screw your own halo down as tightly as you like, but grant the priesthood of believers to other Christians. If their halo hangs loose, leave them alone. That's what Paul says in Romans 14.

Finally, true spirituality as described in Galatians and Colossians is the result of Christ living in us and the Holy Spirit guiding us. This process of sanctification is personal and sacred to each Christian. Perfectionists with their tight doctrinal halos, with their tight ecclesiastical halos, with their tight halos of Christian ethical standards, must not compete with the inner convictions of Christ and the Spirit. Only as we hang loose the halo do we give Christ the freedom to guide us and the Spirit the freedom to prompt us.

We shall always have our perfectionists with us, and they will persist in trying to intimidate us with their own versions of the tight halo. Perhaps they will help some people

who are weak and need external structuring for their spiritual lives. But they likewise will harm others by imposing unrealistic burdens on them.

Freedom in the Spirit and freedom in Christ is too great a heritage to deed away to perfectionists. Therefore, a Christian who knows his theology of freedom will never let anybody, no matter how well meaning, screw down his halo. Only as we let it hang loose do we enjoy the sweetness, the joy, the release of freedom in Christ—freedom to be our true selves, to hear the Word of God for ourselves, to find our own way in Christian ethics, to develop our spirituality in harmony with our own individuality.

"Christ set us free, to be free men." Therefore, hang loose the halo!



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Character Building

Character is the garment of the soul. We are the architects and builders of our own characters, and must of necessity dwell within them. Character is developed under pressure. If we never met opposition and obstacles we would soon become weak and spineless. As the athlete develops physical strength by exercise, so mental strength comes from facing problems and thinking them through.

The fight for character is real in the life of all those who are not drifting down the current of pleasure, but rowing up the stream. All who are spiritually minded realize that we are living in the midst of satanic foes. Moral strength is developed in places of difficulty and trial. Temptation if met in the right way benefits the soul.

Character is like the foundation to a house, it is below the surface. The qualities of character are revealed eventually even as the quality of a building is revealed under the stress of time and storm. When we see character as a supreme purpose of life, we recognize all the difficult experiences of life merely as a lesson and challenge, and seek to master them. When we do less than our best, we cheat ourselves. — Christian E. Charles.

Man

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilt goes?
In vain we build the work, unless
The builder also grows.
— Selected

Jesus Is Coming Soon

The last days are here, whether we believe it or not. There is much evidence of the outpouring of the Holy Spirit as recorded in Acts 2:17. Further, there is the increased activity of Satan and the fact that it is as in the days of Noah, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until . . . the flood came, and took them all away; so shall also the coming of the Son of man be" (Mt. 24:38, 39). Apparently it is unnoticed by many people also in the church.

It is not enough to say that Jesus Christ is the Son of God and so I am *safe*. Many are called, but few are chosen. If we want to belong to the 300 chosen men, as in the story of Gideon, (Judges 7) we will have to go further in our Christian experience than just to be saved.

I am convinced that we will have great challenges and tribulation in the near future and that it will take the Spirit of God for us to stand, for as Matthew 24:24 says, "If it were possible, they shall deceive the very elect." And Matthew 24:13 states, "He that shall endure unto the end, the same shall be saved." Furthermore the Lord admonishes us to watch and pray that we may be ready. It will take great faith and a real closeness to God. This is a time of *repentance* and seeking for a real experience with our Lord Jesus Christ.

For several years I did not know what was missing in my Christian life. I knew something was not right. I used to talk about this with my husband, Christian friends, and ministers until one day He let me know that I had to come with this problem to Him. Shortly after that He was merciful in revealing Himself to me. I found out that it was the real experience with the Lord Jesus which made the difference. Whether this is called the baptism with the Spirit, second blessing, filling with the Spirit, whether it comes with tongues, prophecy, or vision it matters not as long as one knows the realness of our Lord Jesus and the Spirit coming upon one's life.

A lot is being done *for* the Lord. But once the Spirit takes over one quits working the works and a lot is being done *through* the Lord. The Lord Himself will reveal all things to us through His Spirit of truth as it says in John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." 1 John 2:27 says, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

It is very important that we do have the Holy Spirit as our Teacher, for He is the only truth. Satan is at work in so many places and areas that only the revelation from the

Lord Himself can be trusted.

Once we receive the Holy Spirit, the Spirit of truth, we can see what Satan is doing, even in our midst. Therefore, if one really wants to know if He is real and is coming soon, He will answer and reveal Himself to those who diligently seek Him.

These days seem to me like the days of John the Baptist, who preached *repentance* and made straight the paths of the Lord. Praise the Lord, we have many prophets in our day also, who are preaching *repentance* for Christ's return.

Many people recognized that Christ is the Son of God. After He was crucified darkness over the earth came, then earthquake, the veil in the temple was rent from top to bottom, and many of the saints who had died were seen in Jerusalem, they said, "Truly this man was the Son of God." Now there will be many again that will recognize the Lord *after* He comes. But this time it will be too late. Time will be no more.

It will take sacrifice of things we have in our life which we feel justified to have from a second home in the mountains to a new toothbrush. If we have to justify things, not only in the material area, but also in the spiritual area, we better wonder if Satan is not talking. Yet giving up of self and having the Lord take over gives us the ultimate happiness in life, and a peace that passes understanding, a treasure for which one is willing to sell all that one has in order to obtain that.

If we want to see the future with all confidence and anticipation, we will have to have the Spirit of the Lord. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Lk. 11:13)? He provided His Spirit for us in the last days so that the very elect will not be deceived, but may endure to the end. *Jesus is coming soon*. Praise His holy name. — Maria K. Nice, Harleysville, Pa.

Readers are urged to submit material on any issue for this column.

Wit and Wisdom

Rejected by the college of his choice, the banker's son angrily accosted his father. "If you really cared for me, you'd have pulled some wires!

"I know," replied his father sadly. "The TV, the hi-fi, and the telephone would have done for a start."

• • •

"Hasn't your son learned to walk yet?" asked the teacher. "Not yet," replied his mother. "He's just learned to drive."

Missions Week November 7-14
Building God's Community Now

SHARING GOOD NEWS



MENNONITE BOARD OF MISSIONS — ELKHART, INDIANA

Items and Comments

CROP, usually thought of as a food assistance program, has sent anti-TB materials to Indonesia.

CROP provided 328,000 packs of Pasma Tri-Pak Granules which are being used in an extensive antituberculosis campaign in four villages in North Sumatra.

The campaign was launched in cooperation with the local Department of Health, as part of a local community development plan.

In another area, in South Sulawesi, CROP provided 20 tons of insecticides, requested by local health officials to combat malaria.

According to *Between the Lines*, insight into the moral ethics dominating the political aspects of our agriculture life is found in the recent action of the Senate in refusing to limit farm subsidy payments to \$20,000 for each individual farmer. The House had voted such a limit, but the Nixon Administration to its shame exerted pressure to block Senate action.

The result: The Federal farm subsidy program will continue to pour millions into the hands of the large landowners and industry-owned and operated large-scale holdings while doing little for the family-sized farm for which the subsidies were originally intended. The \$55,000 limitation incorporated in legislation last year could be evaded by the big operators through leases and other legal devices which divided their production into different units.

Last year seven corporations received \$1 million or more each; 14 were paid between \$500,000 and \$1 million; 54 companies or individuals received \$250,000 to \$500,000, and many more \$25,000 or above. Numerous large owners, including such superpatriots as Sen. Eastland of Mississippi and movie actor John Wayne, garnered \$300,000 or more each by the above evasive methods.

. . .

According to the Harris Poll, only 16 percent of the American blacks feel white churches "really care" about achieving racial equality.

Thirty-one percent of black respondents, the survey organization said, feel white churches are "indifferent," 29 percent say they have tried to "prevent" racial equality, and 24 percent are "not sure."

These findings were reported among results from a poll of 1,200 black households during the summer.

Only television and the U.S. Supreme Court were given pluralities as being institutions which "really care."

Forty-seven percent of the blacks said television cares and 39 percent had a positive assessment of the Supreme Court.

A Roman Catholic sociologist and well-known pacifist declared in New York that the real significance of growing Catholic resistance to Vietnam is not the Berrigan brothers but that many Catholics have freed themselves from the "old theological trap" — the just war theory.

Conceding that militant Catholic opposition to war still constitutes a "small minority," Dr. Gordon Zahn, professor of sociology at the University of Massachusetts, Boston, said that today's Catholic antiwar movement "had to start from scratch" because the Catholic minority in America always had to prove it was just as "American" in time of war as its Protestant neighbors.

Observing that Catholic "resisters" were practically nonexistent during World War II and that a U.S. prelate then decreed that a Catholic could not be a conscientious objector, Dr. Zahn said in less than three decades a considerable change has occurred.

Now the official policy of the Catholic bishops since 1969, affirms that Catholics may even seek "selective" conscientious objector status, he said.

The National Council of Churches has come to the defense of three Wisconsin Amish families which refuse to send their children to public high school.

A "friend-of-the-court" brief was filed asking the U.S. Supreme Court to uphold a Wisconsin Supreme Court ruling exempting Old Order Amish youth from education which is compulsory until age 16.

The case on appeal to the Court came from the state which had won its case in a lower court only to have it set aside by Wisconsin's highest tribunal.

Art Linkletter, the television star who lost his daughter to drugs in 1969, came to the United Nations to plead for a change of direction of the world's campaign against drug abuse.

Appearing at the invitation of U.S. Ambassador George Bush, Mr. Linkletter asked the U.N. to fight drug abuse by answering basic questions about human life and not relying solely on international codes and enforcement.

Mr. Linkletter spoke as president of the independent, nongovernmental National

Coordinating Council on Drug Education. The agency's headquarters is in Washington.

He told a special audience of U.N. ambassadors and civil servants that past reliance on treaties, agreements, and enforcement has not curbed worldwide drug abuse. He said that new emphasis should be placed on behavior, life-styles, and human motivation in finding an answer to addiction.

He appealed to the world body to use its resources in a global investigation of the underlying causes of drug abuse. Such research, he said, would enhance the work of specialists in medicine, sociology, law enforcement, and human development.

Archbishop Gabino Merchan of Oviedo has called for a more equitable distribution of Spain's national income, coupled with more extended opportunities for participation in the country's political life.

Writing in a recent issue of his archdiocesan bulletin, the Catholic prelate said that there is an "excessive inequality in the division of goods" in Spain. Some people earn astronomical sums and live excessively luxurious lives, while a great many others do not receive large enough salaries to satisfy even their basic needs.

"We must put aside privileges that have arisen through exceptional circumstances," the archbishop continued, "and guarantee to all Spaniards that political participation to which they are entitled by reason of their all being members of the same community."

"However," he added, "without a better distribution of the nation's economic resources, it would be utopian to imagine a peaceful and responsible participation of all citizens in Spain's political life."

Plans announced by the Supreme Council of the Knights of Columbus for a national lobbying campaign to pass laws to provide financial assistance to nonpublic schools has inspired a request to the Internal Revenue Service that the organization's tax exemption be canceled. The request was made in a letter from Glenn L. Archer, executive director of Americans United for Separation of Church and State, to Johnnie M. Walters, Commissioner of Internal Revenue, dated August 31.

In his letter Mr. Archer reminded the commissioner that Americans United had had its tax exemption canceled in 1969 for opposing the very kind of legislation the Knights were sponsoring. If Americans United had to lose its exemption, it seemed only fair, he said, that the Knights should lose theirs also.

CHURCH NEWS

Churchwide Youth Council Plans Special '72 Convention

From Friday to Sunday, September 24-26, 1971, forty-eight youth and adults — district conference representatives and youth-related persons — met at the YMCA Hotel in Chicago for the semiannual meeting of the Churchwide Youth Council.

The group decided to undergird and support plans for a 1972 youth convention being planned for young people from minority congregations across the Mennonite Church. Approximately 500 minority youth are expected when the convention convenes August 20-25, 1972, at Epworth Forest, North Webster, Indiana.

Conference representatives agreed to invite young people in their districts to stand behind the convention with support and financial assistance. The group agreed to meet a subsidy need of \$15,000 in order to keep the registration fee at \$50 and provide ample travel assistance. Council members contributed \$250 during the course of the meeting as a demonstration of their pledge to support the convention.

The council also decided that the next Churchwide Youth Convention, planned for August 19-24, 1973, be held on the Calvin College campus in Grand Rapids, Michigan.

"Youth Council this fall was an experi-

ence in study, worship, sharing, and coming to decision by consensus," said Art Smoker, churchwide secretary for Youth ministry. "We met very informally, and in the three days that we met together made only two or three important program decisions. But the experience of being together and sharing together was important in strengthening our relationships with each other and with Christ. We discovered that it is important to take time to share together, to help one another gain new vision and insight, and to go back and live and minister with youth across the church."

Paul Erb, veteran youth worker in the Mennonite Church, was present to lead the group in several pointed Bible studies dealing with the Christian hope.

Other items of business included evaluating summer 1971 youth leaders' seminars, considering funding needs for the High-Aim program to get minority youth into Mennonite high schools, discussing ways to continue helping youth develop a servant-hood life-style, and considering plans for a spring 1972 Christian Citizenship Seminar.

Discussion of issues was facilitated by dividing the group into caucuses running along the lines of the five new regions proposed for Mennonite Church organization.



Neftali and Grace Torres

Neftali Torres delivered a message at the first public session Saturday evening. Leslie Francisco preached the sermon Sunday morning and Charles McDowell spoke on "Being the Salt and the Light in Race Relations" Sunday evening in the final session. At various times during the weekend Grace Torres blessed the participants with her powerful, spiritual singing.

In his message McDowell stated that problems in race relations are really problems in human relations. He affirmed that the only hope of alleviating prejudice is in seeking a spiritual maturity which enables people to see members of all races as brothers in Christ.

Miriam Beachy, a participant from Portland, Ore., writes: "It was soon evident all of us were a minority group dedicated to Jesus Christ. Through Him I gained a deep love both for and from these brothers and sisters."

According to resource person Theron Hooks, the conference was "a real experience for me. I think planted were seeds of different ideas from which new attitudes may grow."

Coming Together in Oregon

"The spirit of brotherhood was the most significant element of this interracial encounter. Instead of listening to angry accusations and frustrations of minority spokesmen, we experienced Christ's love as these persons exposed their concerns to us as brothers in Christ."

This statement by Alan Shirk, teacher at Western Mennonite High School, Salem, Ore., conveys a certain consensus of feeling regarding the "Cross-Cultural Experience" held September 17-19 on Western's campus.

Three of the stated purposes of the weekend were "to plan ways we as Christians can work together for the good of our neighbor, to realize our differences as essential to form the body of Christ, and to learn appreciation for various cultures." One cultural bridge was crossed in the kitchen as black, Indian, and Spanish foods were prepared for three weekend meals.

Approximately seventy-five persons

registered for the 2 1/2-day conference, with about 250 attending the final get-together Sunday evening. Serving as primary resource personnel were Mennonites from various backgrounds. They were LeRoy Chupp, Anglo from Portland, Ore.; Leslie Francisco, Indian from Newport News, Va.; Theron Hooks, black from Seattle, Wash.; Art Lewis, black from Portland, Ore.; Charles McDowell, black from Youngstown, Ohio; Neftali and Grace Torres, Latins from Chicago, Ill.; and Lynford and Jeanie Hershey, Anglos from Elkhart, Ind. Hershey, director of Cross-Cultural Relations with Mennonite Board of Missions, Elkhart, served as coordinator of the conference.

A fairly informal meeting launched the program Friday night. Saturday's schedule included the subjects "What We Face as a Minority, Christian or Not!" and "Identifying the Real Problem." Emphasis was placed on small-group discussions.

Travel Arrangements to Curitiba Announced

Chartered flights have been announced for delegates to the Ninth Mennonite World Conference in Curitiba, Brazil, July 18-23, 1972. All the chartered flights will arrive at Sao Paulo. The first flight will leave from Miami on July 10, and return July 24. Another flight will leave from Toronto July 12, and return August 2. A third flight will leave from Winnipeg July 13, and return August 10. Plans have not yet been finalized for a possible flight from Vancouver.

Local transportation arrangements have been made from Sao Paulo airport to Curitiba where the Mennonite World Conference will take place. Members of Mennonite congregations who are traveling to Curitiba and will participate fully in conference activities are considered to have delegate status. The chartered flights are

for delegates only. More information on these flights can be obtained from C. J. Dyck, executive secretary of the Ninth Mennonite World Conference, 3003 Benham Avenue, Elkhart, Ind. 46514.

Fourteen group tours are also being planned by Menno Travel Service to coincide with the Ninth Mennonite World Conference in Curitiba. These tours will include visits to most of the major touristic attractions in South America, but will feature attendance at the conference during the conference week.

Tour leaders for these tours are former missionaries, church workers, or others who are familiar with South American languages and customs. Each tour leader assisted in the planning of the itinerary for his particular tour so that features with which he is most familiar and about which he is most enthusiastic are included in his tour. In some instances, arrangements are being made with the direct assistance of the tour leader to insure maximum exposure to the cultural aspects of the country being visited.

Most of the names of the tour leaders are familiar to Mennonites through articles and information published in the various Mennonite papers through the years. A brochure listing itineraries, tour leaders, and prices is available from any Menno Travel Service office.

Registration forms for the Mennonite World Conference are available from C. J. Dyck in Elkhart, and from any Menno Travel Service office. Registration forms should be completed and returned for certification by January 1, 1972. Lodging choices are to be indicated on the registration forms. Lodging, local transportation, and meals will be handled by a local committee in Curitiba as part of the registration process.

Farming in Ghana: Gascho

John Gascho, Imlay City, Mich., recently completed two years of farm extension work in northern Ghana. Appointed as an overseas missions associate with Mennonite Board of Missions, Elkhart, Ind., he worked on an agricultural station in Bawka U.R. directed by the Christian Service Committee of the Ghana Christian Council.

Introducing new farming methods in crop and animal husbandry involved extension work in sixteen villages in a twenty-mile radius, short courses at the station, and developing suitable rations for animals—especially chickens and hogs.

Gascho indicates the difficulty of finding proteins and carbohydrates for rations that do not compete with human consumption needs. Other duties involved servicing equipment and selling lightweight plows suitable for donkey or bullock traction.

Farmers are willing to accept new ideas, Gascho says; "We go when we're asked for." Reception of new methods however is not a simple process. Projects must

"fit" the local situation. He cited the many broken-down tractors that were introduced but could not be used or maintained effectively. Their "economic feasibility was low," he said. Teaching methods must be in line with what can be absorbed and integrated into the local economy.

Three foreign workers in addition to the director Karl Rigter, a native of the Netherlands, worked in the station program assisting and doing in one area what the Ministry of Agriculture is doing for the vast upper region of Ghana.

Crops grown on the eleven-acre experimental farm included Guinea corn (sorghum), millet, groundnuts (peanuts), several varieties of beans, rice, and maize (corn), plus the garden vegetables known here. Extension work dealt with demonstrating the use of fertilizers, showing the value of cut grass for feed or compost, limiting the dry season burnings, and introducing potatoes as a crop.



Storing rice for the farmers

Another special project initiated by the Bethany Church in Imlay City, Gascho's home congregation with a membership of forty-four involved sending five registered Yorkshire boars to Ghana. The hogs were distributed to five different stations to introduce new bloodlines and upgrade the quality of local hogs. The congregation raised the \$600 required to purchase each hog. The Heifer Project provided transportation costs from Michigan to Ghana.

Farmers in the area of the experimental station cultivate five to six acres, living as an extended family in a cluster of rectangular or round huts joined by four walls. From fifteen to thirty persons live in this "village" where each wife has her own hut, kitchen, and storeroom. Wealthy farmers have metal roofs, the others have grass roofs. Cash turnover usually ranges from \$150 to 300 yearly per farmer.

The majority of persons in the region attend primary and many attend middle school, according to Gascho, however few get to attend secondary school.

During his term Gascho lived with the director and his family. He felt he was well received by the people, learning informally of their culture, language, and

history. However, on his leaving the people asked him, "You've lived with us for two years and now you want to go, why?"

Gascho graduated from Imlay City High School in 1968 and attended Hesston (Kan.) College for one year. He anticipates returning to school next January in business administration. Hoeing potatoes on his father's farm now must mean something more than work to John. "In Ghana the idea was to do everything as much as possible so that the farmer could copy it," he concluded.

Renewal on Campus

Erupting with what one professor called "spiritual dynamite," Thursday morning's (Oct. 7) chapel period at Eastern Mennonite College became a seven-hour prayer and praise marathon that lasted until 4:30 p.m.

Coming at the next-to-last day of EMC's semiannual Spiritual Life Week, the extended chapel began with Truman H. Brunk, Jr., pastor to students, inviting persons from the audience to come forward and share "what God has revealed to them during the week."

After a long pause, a student responded with a personal testimony and soon a line began forming across the front of the auditorium and down the aisle.

At 10:10 a.m., the time for chapel to officially close, Mr. Brunk allowed students to leave for classes or other engagements, while those who wished to stay moved toward the front.

Although many persons did leave, some later returned, when they learned that the service had only begun, to share testimonies of being filled with the Holy Spirit and the implications of this act. An average of 200 persons participated in the meeting at any given time.

For many EMC students this week of special meetings which began Monday (Oct. 4) became a first-time encounter with Christ. For others, it was an affirmation of their personal faith that for some was punctuated with joy over seeing a friend or roommate accept Christ or receive the Holy Spirit.

As the service progressed, students and faculty alike came forward to offer prayer or prayer requests for friends or members of their family who were facing various spiritual crises. Hymns and spirituals broke out spontaneously between testimonies.

At one point Richard A. Showalter, assistant to the president, announced that two telephones were being made available for students to place long-distance calls toll-free to parents and pastors, informing them of what was taking place on the EMC campus.

Although the spontaneous service ended by late afternoon, the auditorium remained open for small-group sharing.

The evening service, originally calling

for a five-member dialog on "creative brotherhood," was canceled in favor of a communion service. An estimated 800 students and community persons attended.

On Sunday (Oct. 10) students shared their personal experiences in area churches. A few reportedly left the campus to speak in their home congregations.

Commented one student later: "I've attended EMC off and on since 1964, and I would call this a first for this campus, although many persons have been praying for such a moving of the Spirit for a long time."

EMC's Library Dedicated

Eastern Mennonite College dedicated its completed \$1.4 million structure on Saturday, October 23. Special observances began at 9:30 a.m. with a coffee hour followed by a convocation at 10:30 a.m. in the college auditorium.

Speaker for the occasion was John A. Lapp, executive secretary of the Mennonite Central Committee Peace Section, Akron, Pa. From 1956 to 1969 he was a professor of history at EMC.

Preceding Lapp's address special music was provided by the EMC orchestra under the direction of Amos F. Burkholder, instructor in music. In addition, Ira T. Zook, associate professor of music, led the chamber singers in selections by Orlando Gibbons and Randall Thompson.

Phil Mininger, president of the Young People's Christian Association, and Duane Yoder, vice-president of the Student Government Association, represented the student body on the program.

The litany of dedication was prepared and led by Jay B. Landis, associate professor of English.

The modular style library (114 x 134 ft.) houses the main library collection, the Menno Simons Historical Library and Archives, the curriculum library, and the learning resources department.

Featuring air-conditioning and humidity control on all three floors, the library has a maximum shelf capacity of 175,000-200,000 volumes plus microfilms and a seating capacity exceeding 500.



The new EMC library

Child Welfare Report Instigates Action

Action taken September 10 at the biennial meeting of the Health and Welfare Committee of Mennonite Board of Missions opens the way for the employment of a person to help develop avenues for child welfare services in Elkhart and St. Joseph counties in northern Indiana.

The committee acted after hearing the report of a two-month study done by Carl L. Gusler, Clinch Valley College, Wise, Va., on the status of programs in the northern Indiana area for meeting the needs of emotionally disturbed delinquent adolescents. According to Gusler, current resources in the area are not adequate to handle the demand for such services.

A qualified person to assist in facilitating a program for adolescents in the area is being sought. His duties will include serving

as an associate administrator with Luke Birky in the Health and Welfare office. It is planned that the name of such a person will be submitted to the Health and Welfare Committee at its March 1972 meeting.

In his report Gusler states that due to a number of factors, including the complexities of political and administrative red tape, "there is a great lack of service in most areas of Elkhart and St. Joseph counties." He especially singles out the lack of rehabilitation services for adolescent girls. Gusler concludes his report by saying: "I propose that the emotionally disturbed adolescent in northern Indiana is part of a minority and has been treated unfairly; he also is entitled to all the compensatory damages and attention that anyone is capable of providing him."

North Newton Material Aid Center Expands

Following approval by the Mennonite Central Committee Executive Committee, September 30, plans will be implemented to expand the facilities of the North Newton, Kan., MCC regional office.

A salesroom will be built to market the ever-increasing inventory and selection of self-help items from around the world. Experience at the Material Aid Center, Ephrata, Pa., had indicated that having the self-help shop in the same building with the material aid center is advantageous in that many of the volunteers who come to work in the center learn of the self-help program and support it.

Also included in the expanded North Newton facilities will be more adequate office and storage space, said Virgil Claassen, regional MCC director there. "Our primary purpose for expansion is to broaden the availability of MCC's services to the MCC constituent groups of the area."

Shebelli School Enrollment Reaches New High

As the first four weeks of classes progressed at the Shebelli Intermediate and Secondary School, Johar, Somali Democratic Republic, the enrollment steadily climbed beyond the projected number for this year. After classes became full, daily requests for special consideration were received and denied.

Several new buildings which are rapidly receiving their finishing touches under the direction of missionary John Zook have added to community interest in the school.

There are 219 students in six grades. The teaching staff is composed of five Somali men and Mennonite missionaries Mary Gehman, Rhoda Wenger, Everett Myer, and Ken Nissley.

Mary Gehman writes, "Teacher-student cooperation seems very good. New innovations on campus are the biweekly Friday evening student debates and the self-help projects."

MENNOSCOPE

Project Timothy

Elvin Stoltzfus, Lancaster, Pa., announces that the third "Project Timothy" for the Lancaster area will be launched January 1, 1972. Enrollment has already begun. "Timothy" is a study — apprenticeship in Christian service. Both the Pauls and Timothy's presently involved are equally enthusiastic; twenty-three are enrolled in the first group and thirty-five in the second.

Breakthrough in Drug Rehabilitation

A group of young men living near the Cottage City (Md.) Mennonite Church have

made commitments to Christ and have given up drugs. Christian workers are relating to drug users and are helping them to see that spiritual wholeness is better than artificial living. There are plans to receive one of these men into membership in the not-too-distant future.

Tobas Organize

In mid-October the Iglesia Evangelica Unida (United Evangelical Church), the Toba Indian church in the Argentina Chaco, was to have met to reorganize in compliance with the government's requirement for

all non-Catholic churches in Argentina to be registered. Missionaries Michael Mast and Willis Horst have given assistance to Toba leaders as has Jose Palacios, pastor of the Mennonite Church in La Plata, Buenos Aires. While the legal aspects of bylaws and charter are important and necessary, it is hoped the real function and purpose of the church will not be hindered. Toba church life has been based on the tribal structure of their society; they have not had the often limiting background of "high organization."

Editors Visit Elkhart-Goshen

Six Mennonite Publishing House editors from Scottdale, Pennsylvania, were in the Elkhart, Indiana, area, October 12-14, 1971. The arrangements worked out between Boyd Nelson, secretary of Information Service at Mennonite Board of Missions, and Dan Hertzler, director of the MPH periodical division, included dialogue with administrative and information personnel of Mennonite Board of Missions, Goshen Biblical Seminary, Goshen College, and Mennonite Board of Education. The purpose behind the visit was to provide a better understanding of the goals and work of the various programs. The editors were Dan Hertzler, John M. Drescher, Helen Alderfer, Ken Reed, Lorne Peachey, and David E. Hostetler.

Joanna Mae Steckley, 20, of 858 College Ave., an EMC junior, died Oct. 3 following a two-car accident in Goshen, Ind. The funeral was conducted Oct. 6 at the Pigeon River Mennonite Church.

Adriel School, a school for slow-learning teenagers with some emotional problems has openings in the area of houseparents for a group of girls and a group of boys. This could be single people or a married couple. Adriel School is approved by the Selective Service Program. If interested contact Don Hertzler, Administrator, Box 188, West Liberty, Ohio 43357, or call 513 465-5010.

George Richards and Margaret Wenger are teaching in an experimental learning center for children with special difficulties. Seven concerned couples and a few friends are supporting this church-community project in the W Street Area of Washington, D.C. Eastern Board is providing Richards and Wenger to the project.

John L. Freed was installed as pastor of the Towamencin Mennonite Church, Kulpsville, Pa., July 11. He had previously served as dean of men at EMC for the school year '70-'71, where he also earned his BS in Bible and Sociology. His current address is Harleysville, Pa. 19438.

Hanover Mennonite Church, 563 Broadway, Hanover, Pa., has scheduled a day of Bible meetings for Nov. 14. The instructors are Lloyd M. Eby, Lancaster, Pa., and Isaac Sensenig, Ephrata, Pa.

Fourteenth Annual Bible Doctrine

meeting at Columbia (Pa.) Mennonite Church, Nov. 21. Sanford Shetler, Hollsopple, Pa., will serve as instructor.

Chester Wenger, Eastern Board's Secretary for Home Ministries and Evangelism, made his annual visit to the churches in the Georgia—Peninsula Florida District from October 15 to 23. He was accompanied by the local bishop, Martin Lehman.

John Powell, executive secretary of the Minority Ministries Council, representing the minority congregations in the Mennonite Church was ordained to the Christian ministry Oct. 3 at the Chapel of the Sermon on the Mount, Elkhart. Participating in the ordination ceremony were Edward Stucky, Berne, Ind.; Mrs. Dan West, Goshen, Ind.; Earl Sears, Hubert Brown, and Glenn Good, all of Elkhart. The participants represented the Mennonite Church, the General Conference Mennonite Church, and the Church of the Brethren. Hubert Brown preached the sermon and the Burnside Community Mennonite Church Choir, Columbus, Ohio, led in a gospel songfest.

Mary Jane Brenneman, Tavistock, Ont., in the summer of 1971 completed twelve years as a missionary teacher at Landour, Mussoorie, India. She taught primary grades at Woodstock School, serving with Mennonite Board of Missions, Elkhart, Ind. She is a member of the Cassel congregation and plans to teach school in Ontario.

Missions in India are at various stages in making the transition of personnel and program to the Indian church. The MBM has set 1975 as the date for completing this transition in its program.

Clyde and Miriam Shenk, P. O. Suna, Kenya, have spent most of August and September visiting the emerging congregations in southwest Kenya. "We are trusting the Lord to build His church in these little out-of-the-way places," Miriam reported. "We see many needs, and ask Him how we can best be of help." The plot at Migori is being cleared in preparation for building a residence. Presently the Shenks are enjoying the use of a dwelling provided rent-free at Macalder Mine.

Charlie W. Shedd, author of *The Stork Is Dead* and other books, visited Eastern Mennonite College on Monday and Tuesday, Oct. 11, 12 and spoke in chapel both days. Shedd focused on the social life and problems facing young people today.

The Church, Industry, and Business Association (CIBA) will hold its third annual meeting November 5-7 in Chicago at the Conrad Hilton Hotel. Topics for discussion sessions include profit sharing, and financing business growth. Topics were

chosen to take advantage of expertise and experience of CIBA members, and provide opportunity for sharing of common problems and concerns. Also, Carl Kreider, provost and professor of economics at Goshen College, will lead an evaluation discussion of the current state of the economy. For information write to Delmar Good, 1700 S. Main, Goshen, Ind. 46526.

Oliver W. Shenk, who recently completed a full-color oil portrait of the late J. B. Smith, first president of Eastern Mennonite College, has been commissioned to paint similar portraits of two other EMC ex-presidents, A. D. Wenger and John L. Stauffer. The paintings should be done in time for the 1972 homecoming.

Five students have enrolled in Eastern Mennonite Seminary's new "master of religion" program. This two-year course aims at "training participants for practical work rather than for teaching or preparing for a doctorate."

A group of Goshen College students and people from various sections of the church will tour Palestine for sixteen days in late spring of '72. The dates are May 22—June 8. The tour is entitled the "Palestinian Bible Seminary" and is sponsored by Goshen College. Stanley Shenk will serve as seminar leader. Emphasis will be placed on a deeper understanding of the Bible through the study of geography and archaeology. For further information, write Stanley Shenk, Goshen College, Goshen, Ind. 46526.

Ralph Harshbarger, Dagmar, Mont., was ordained to the ministry for the Coolridge (Mont.) congregation, Oct. 8. Officiating were Floyd Kauffman, Leroy Schrock, and Vernon Hochstetler.

Forty-two persons attended the third August orientation at Mennonite Central Committee headquarters, Aug. 24—Sept. 3. All of those attending the orientation accepted domestic assignments in the United States and Canada.

Special meetings: Willard Mayer, Erwin, Ohio, at Salem, Wooster, Ohio, Oct. 27-31. Alvin Kanagy, Harrisonburg, Va., at Valley View, Spartansburg, Pa., Nov. 7-14. Edward Diener, Archbold, Ohio, at Fairview, Surrey, N.D., Oct. 24-31.

New members by baptism: seven at Kaufman, Davidsville, Pa.; ten at First Mennonite, Colorado Springs, Colo.; three at Prince of Peace, Corpus Christi, Tex.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Wilbur and Dolores (Godshall), Lancaster, Pa., second child, first son, Anthony Dean, Sept. 26, 1971.

Beiler, Levi S. and Nerida (Villanueva), Frederick, Pa., fourth child, third son, Daniel Mark, Sept. 19, 1971.

Birky, John and Suzanne (Good), Wanatah, Ind., first child, Galen Jon, Sept. 28, 1971.

Charles, Paul and Ruthann (Shelly), Marietta, Pa., third child, second daughter, Janis Ralene, Oct. 3, 1971.

DeFries, Harvey and Carolyn (Shrock), Darien, N.Y., first child, Wendy Marie, May 19, 1971.

Duncan, Phil and Janeth (Heatwole), Phoenix, Ariz., second daughter, Janette Lynn, Sept. 19, 1971.

Geiser, Vincent and Janet (Nussbaum), Dalton, Ohio, second son, Christopher Michael, Sept. 24, 1971.

Gingerich, Loren and Ruth (Delagrange), Hicksville, Ohio, fourth child, second daughter, Gyneth Nadine, Oct. 1, 1971.

Jantzi, Robert and Ruth (Swope), Darien Center, N.Y., third child, second daughter, Mary Sue, July 25, 1971. (First daughter deceased.)

Kauffman, Maynard and Joyce (Eichelberger), New Paris, Ind., third child, first daughter, Tina Renee, Aug. 30, 1971.

Krabill, Ron and Louise (Stauffer), Three Hills, Alta., third child, first son, Michael Duane, Sept. 28, 1971.

Leach, William and Linda (Kutzley), Archbold, Ohio, first child, Jennifer Jill, Sept. 6, 1971.

Mast, Richard and Shirley (Erb), Alden, N.Y., second daughter, Rochelle Ann, July 11, 1971.

Miller, Floyd and Shirley (Murray), Corfu, N.Y., fourth child, second daughter, Debra Ann, Apr. 27, 1971.

Miller, LaVern and Bertha (Weaver), Nampa, Idaho, eleventh child, seventh son, Tim Ian, Oct. 26, 1968; adopted Sept. 17, 1971. (One child deceased.)

Mumaw, Ward and Ruth (Schrock), Orrville, Ohio, third daughter, Audrey Joy, Sept. 26, 1971.

Muzzy, Gary and Judy (Litwiller), West Lafayette, Ind., second child, first daughter, Melissa Anne, Sept. 8, 1971.

Nafziger, Gene and Carolyn (Swartzendruber), Minier, Ill., third son, Deryl Fredrick, Oct. 1, 1971.

Nafziger, Richard A. and Joanne Kay (Roth), Defiance, Ohio, first child, Wendy Jo, Sept. 1971.

Nussbaum, James and Amy (Shetler), Columbus, Ohio, first child, Christina Renee, Sept. 12, 1971.

Schlabach, Raymond A. and Susan (Troyer), Talamanca, Costa Rica, third daughter, Elaine Marie, June 5, 1971.

Schlonegar, Willard and Carol (Smucker), Dalton, Ohio, first child, Ryan Dean, Sept. 17, 1971.

Stoll, John and Linda (Chupp), Chicago, Ill., first child, Shawn Mark, Sept. 30, 1971.

Yoder, Henry and Ruby, Goshen, Ind., third child, second daughter, Bonnie Jo, Sept. 28, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Allebach — Fulmer. — Merrill Allebach and Rose Ann Fulmer, both of Perkasia, Pa., Blooming Glen, Pa., by David F. Derstine, Jr., June 19, 1971.

Bontrager — Wilson. — Lavan Bontrager, Flint, Mich., and Linda Sue Wilson, North Lothrop, Mich., South Flint cong., by Alvin Swartz, July 3, 1971.

Brubacher — Gingrich. — Leroy Brubacher and Beverly Anne Gingrich, both of Hawkesville cong., Hawkesville, Ont., by Simeon Hurst, Sept. 25, 1971.

Burkholder — Mast. — Martin Burkholder, Phoenix, Ariz., Trinity cong., and JoAnn Mast, Phoenix, Ariz., Sunnyslope cong., by Donald E. Yoder, Sept. 3, 1971.

Crossgrove — Yoder. — Gary Lee Crossgrove, Grabill, Ind., North Leo cong., and Marilyn Marie Yoder, International Falls, Minn., Point-o-Pines cong., by Mervin Slaubaugh and Orvil Crossgrove, father of the groom, Sept. 24, 1971.

Gunden — Herr. — Doug Lynn Gunden, Saranac, Mich., and Miriam June Herr, Nottingham, Pa., both from North Park cong., Grand Rapids, Mich., by Richard E. Martin, June 26, 1971.

Hadaway — Schulz. — Tracy Mac Hadaway, Rocky Ford, Colo., and Wilma Jean Schulz, La Junta, Colo., First Mennonite cong., by Eugene Schulz, uncle of the bride, Oct. 2, 1971.

Hess — Strite. — Donald Huber Hess, Landis Valley cong., Lancaster, Pa., and Elaine Joy Strite, Trissels cong., Broadway, Va., by Richard E. Martin, Aug. 28, 1971.

Hess — Miller. — Donald Walter Hess, Sarasota, Fla., and Diane Kay Miller, Sugar Creek cong., Wayland, Iowa, by Vernon S. Gerig, Oct. 2, 1971.

Koehler — Wayne. — Dan Koehler, Elma, N.Y., Alden cong., and Lana Wayne, Lancaster, N.Y., by Daniel Yutzy, Sept. 11, 1971.

Martin — Nofziger. — Richard E. Martin, Jr., Salem cong., Elida, Ohio, and Karen Joyce Nofziger, Lebanon cong., Lebanon, Ore., by Richard E. Martin, father of the groom, Aug. 21, 1971.

Martin — Rohrer. — Robert E. Martin, Pequea, Pa., Byerland cong., and Marilyn L. Rohrer, Lancaster, Pa., E. Chestnut Street cong., by James M. Shank, Oct. 2, 1971.

Peachey — Yoder. — Gerald J. Peachey, Belleville, Pa., Locust Grove cong., and Susan Kay Yoder, Allensville, Pa., Allensville cong., by R. R. Peachey and Erie Renno, Sept. 25, 1971.

Pepin — Jantzi. — George Pepin, Portland, Ore., and Candice Jantzi, Shedd, Ore., by Louis Landis, Aug. 21, 1971.

Reichert — Lambert. — Larry Reichert III, Richmond, Va., and Jenny Lambert, Hampton, Va., both from Huntington Avenue cong., by Lloyd Weaver, Jr., Oct. 3, 1971.

Shank — Bender. — Myron Shank, Nampa, Idaho, and Sylvia Bender, Lebanon, Ore., by Louis Landis, Aug. 20, 1971.

Sprinkle — Bainbridge. — Jerry Sprinkle and Rebecca Bainbridge both from Scottdale, Pa., Kingview cong., by Ralph Shipley and Edwin Alderfer, Sept. 25, 1971.

Stauffer — Denlinger. — Philip E. Stauffer and Velma J. Denlinger, both from Lancaster, Pa., East Chestnut Street cong., by Elam W. Stauffer, Oct. 2, 1971.

Strunk — Bontrager. — William Strunk, Spring City, Pa., and Patricia Bontrager, Alden, N.Y., Alden cong., by Dan Yutzy, June 19, 1971.

Stumpf — Miller. — Randy Stumpf, Catholic Church, Richmond, Iowa, and Betty Miller, Wellman, Iowa, Mennonite Church, by L. J. Berghthold, Sept. 17, 1971.

Stutzman — Nitzsche. — Scott Alan Stutzman, Milford, Neb., and Kathern Louise Nitzsche, Beaver Crossing, Neb., both from West Fairview cong., by Dale Oswald and Lloyal Burke, Oct. 1, 1971.

Swartley — Rausch. — Donald N. Swartley, Silverdale, Pa., Blooming Glen cong., and Susan M. Rausch, Souderton, Pa., Catholic church by David F. Derstine, Jr., Oct. 2, 1971.

Ullner — Schwartzentruber. — Allister Alfred Ullner, Waterloo, Ont., Baptist Church, and Beatrice Elaine Schwartzentruber, Waterloo, Ont., Tavistock cong., by Wilmer Martin, Sept. 25, 1971.

Villanueva — Kriebel. — John Villanueva, Bronx, N.Y., Fox Street cong., and Audrey Kriebel, Bronx, N.Y., Souderton, (Pa.) cong., by John L. Freed, Oct. 2, 1971.

Wenger — Stutzman. — Wayne Leroy Wenger, Lebanon, Ore., Bethel cong., and Marie Luann Stutzman, Lebanon, Ore., East Fairview cong., by E. S. Garber, Oct. 25, 1971.

Wittmer — Knepp. — Melvin Wittmer, Montgomery, Ind., Berea cong., and Maris Knepp, Odon, Ind., Bethel cong., by James Knepp, father of the bride, and Ralph Yoder, uncle of the bride, Sept. 25, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birkey, Joseph, D., son of John and Catherine (Schrock) Birkey, was born in Illinois, Nov. 11, 1880; died at the home of his son, Roy, in Grand Rapids, Mich., Sept. 25, 1971; aged 90 y. 10 m. 14 d. On Dec. 17, 1903, he was married to Elizabeth Oyer, who preceded him in death in Feb. 1929. Surviving are 2 daughters (Neva — Mrs. John Yordy and Edna — Mrs. Melvin Stahl), 3 sons (Chester, Roy, and Melvin), 17 grandchildren, 15 great-grandchildren, and 2 sisters (Lizzie Naffsizer and Katie Zehr). He was preceded in death by one daughter (Lorene — Mrs. John Jackson), one sister (Lena Springer), and 2 brothers (Andrew and Levi). He was a member of the Bowne Mennonite Church, where funeral services were held Sept. 27, in charge of T. E. Schrock and Daniel Zook; interment in adjoining cemetery.

Espander, Otto, was born at Chicago, Ill., Jan. 12, 1904; died of a stroke at Walsenburg, Colo., June 9, 1971; aged 67 y. 4 m. 28 d. In 1923 he was married to Pearl Douglas, who preceded him in death in Mar. 1969. On May 8, 1970, he was married to Martha King, who survives. Funeral services were held at the Walsenburg Mennonite Church June 12, in charge of Eugene Schulz; interment in Walsenburg, Colo.

Frey, Marietta L., was born in Lagrange Co., Ind., Oct. 29, 1921; died of Hodgkin's disease at the Elkhart General Hospital, Elkhart, Ind., Sept. 14, 1971; aged 49 y. 10 m. 16 d. On June 14, 1941, she was married to Sylvanus Frey who survives. Also surviving are 3 sons (Larry, John, and James), 3 daughters (Mrs. Layton Pergim, Mrs. Pat Frain, and Sherrie), one grandchild, her mother (Mrs. James Mishler), and one brother (Robert). She was a member of the Maple Grove Mennonite Church, where funeral services were held Sept. 16, in charge of Joseph Swartz; interment in the Maple Grove Cemetery.

Grove, Luther, son of John H. and Martha (Shank) Grove, was born in Franklin Co., Pa., May 13, 1892; died at the Menno Haven Home, Chambersburg, Pa., Oct. 4, 1971; aged 79 y. 4 m. 21 d. His wife (Katie S. Grove) preceded him in death Oct. 1, 1958. Surviving are 8 children (Mrs. Martha Miller, John E., Arthur E., Erma E., Clarence E., Mrs. Amanda Dick, Luther Grove, Jr., and Mrs. Leona Mussleman), 19 grandchildren, 7 great-grandchildren, and 2 brothers (John F. and Ross Grove). He was a member of the Salem Ridge Mennonite Church. Funeral services were held at the Cedar Grove Mennonite Church, Greencastle, Pa., Oct. 8, in charge of Norman Martin, Nelson Martin, and Paul Erb (representing the Mission Board); interment in Cedar Grove Cemetery.

Litwiller, Leonard M., son of Amos and Barbara (Naffsiger) Litwiller, was born at Hopedale, Ill., Nov. 9, 1904; died at Delavan, Ill., Sept. 28, 1971; aged 66 y. 10 m. 19 d. On Aug. 25, 1932, he was married to Ada Yordy, who survives. Also surviving are 4 daughters (Arlene, Phyllis, Mrs. Mary Stalter, and Mrs. Margaret Mast), one son (Paul), 9 grandchildren, 4 sisters (Mrs. Alma Kauffman, Mrs. Marie Sutter, Mrs. Mabel Zehr, and Mrs. Erma Nafziger), and one brother (John P.). He was a member of the Hopedale Mennonite Church, where funeral services were held Oct. 1, in charge of Ivan

Kauffmann and Harold Zehr; interment in the church cemetery.

Roth, Daniel K., son of Lewis and Elizabeth (Cramer) Roth, was born in Holmes Co., Ohio, Apr. 19, 1893; died at his home in Orrville, Ohio, Oct. 7, 1971; aged 78 y. 5 m. 18 d. On Mar. 19, 1920, he was married to Lena Bengelsdorf, who survives. Also surviving are 4 children (Carroll, Glenn, Evelyn — Mrs. Richard Flory, and Marlene — Mrs. Joseph Widmer), 12 grandchildren, and one sister (Lenora — Mrs. Allen Shoup). He was a member of the Orrville Mennonite Church. Funeral services were held at the Gresser Funeral Home Oct. 9, in charge of J. Lester Graybill; interment in East Chippewa Cemetery, Orrville, Ohio.

Roth, Florence, daughter of Michael and Catherine (Wyse) Krabill, was born in Muscatine, Iowa, Jan. 22, 1897; died at Colorado Springs, Colo., Sept. 30, 1971; aged 74 y. 8 m. 8 d. On May 16, 1915, she was married to Seth R. Roth, who survives. Also surviving are 6 sons and 3 daughters (Gilbert, Everette, Marvin, Eldon, Gene, Robert, Grace — Mrs. Eli Yutzy, Kathryn — Mrs. Ezra Gugel, and Darlene — Mrs. Willis Roth), 37 grandchildren, 19 great-grandchildren, one brother (Lester Krabill), and one sister (Mary — Mrs. Earl Hostetler). Two brothers (Omer and Elmer) and one son preceded her in death. She was a member of the Sugar Creek Mennonite Church, where funeral services were held Oct. 3, in charge of Orie L. Roth and Vernon S. Gerig; interment in the adjoining cemetery.

Steckley, Joanna Mae, daughter of Floyd and Anna Marie (Shetler) Steckley, was born at Pigeon, Mich., Sept. 9, 1951; died from injuries in an automobile accident at Goshen, Ind., Oct. 3, 1971; aged 20 y. 24 d. She was a student at Eastern Mennonite College, Harrisonburg, Va. Surviving are her mother, 2 brothers (F. Robert and Reynold), and her grandparents (Mr. and Mrs. Sol Steckley). She was a member of the Parkview Mennonite Church, Harrisonburg, Va. Funeral services were held at the Pigeon River Mennonite Church, Pigeon, Mich., Oct. 6, in charge of Harold Eshleman and Luke Yoder; interment in church cemetery.

Swartz, Sarah O., daughter of John and Sarah (Overholt) Swartz, was born in Tinicum Twp., Pa., Sept. 12, 1880; died at Franconia Homes, Inc., Franconia, Pa., Sept. 23, 1971; aged 91 y. 11 d. Funeral services were held at the Suess Funeral Home Sept. 27, in charge of James M. Lapp; interment in Deep Run Mennonite Cemetery.

Zehr, Sarah, daughter of George and Barbara Iutzi, was born in East Zorra Twp., Ont., Jan. 22, 1907; died at Stratford, Ont., Oct. 5, 1971; aged 64 y. 8 m. 13 d. On Apr. 27, 1932, she was married to Ervin C. Zehr who survives. Also surviving are one son (Harold), 2 granddaughters, and 2 sisters (Selma — Mrs. Edmund Witzel and Emma — Mrs. Joseph Yantzi). She was a member of the Tavistock Mennonite Church, where funeral services were held Oct. 7, in charge of Wilmer R. Martin; interment in East Zorra Cemetery.

Calendar

The Believers' Church Heritage, a Week of Festival, Goshen College, Goshen, Ind., Oct. 22-31.

Inauguration of J. Lawrence Burkholder, Goshen College, Goshen, Ind., Oct. 30.

Virginia Conference Mission Conference, Harrisonburg, Va., Nov. 5, 6.

Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.

Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.

Probe 72, Minneapolis, Minn., Apr. 13-16, 1972.

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<i>On the Meaning of Biblical Prophecy</i>	John C. Trever

Cover photo by Monkmeyer. Mapuche Indian girl in school at Nueva Imperial.

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David E. Hostetler, *News Editor*

Boyd Nelson, *Contributing Editor*

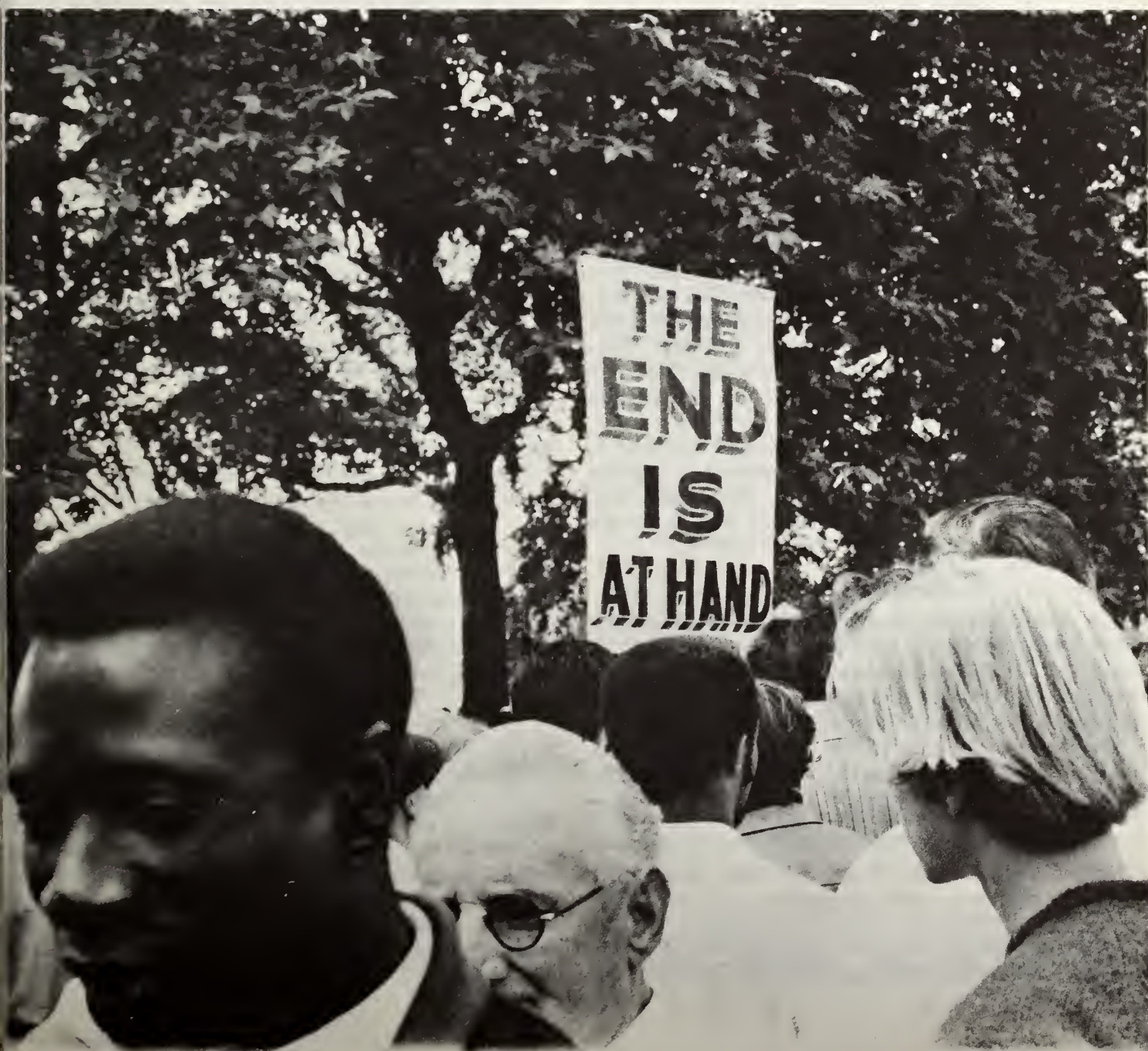
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, November 2, 1971

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Theologies of Revolution

By J. C. Wenger

Suffering Witnesses

It is a commonplace to point out the awful suffering and the unjust execution of the Lord Jesus. Perhaps less emphasized is the unjust suffering and abuse which His disciples had to endure. The Book of Acts is a chronicle of cross-bearing. The apostolic witness angered the Jewish leaders and disturbed the Gentile world. The Jews did not wish to hear of a crucified Messiah, and the Romans did not recognize any *Kyrios* (Lord) but Caesar.

So in Acts 4 Peter and John were jailed, and it happened again in Acts 5. In Acts 7 the godly Stephen was stoned to death. Two plots were made against Paul's life in Acts 9. In Acts 12 James was beheaded, and Peter was jailed with the intention of also executing him. In Acts 13 Paul and Barnabas were driven from Antioch.

In Acts 14 a mob was formed in Iconium, so Paul and Silas fled to Lystra — where Paul was promptly stoned to death (so they thought). In Acts 16 Paul and Silas were beaten and jailed because of un-Roman activities (16:21).

In Acts 17 there was another mob, and the apostles were charged with violent revolution — turning the world upside down. In Acts 18 Paul was dragged into court. In Acts 19 there was a riot against him in Ephesus, and in Acts 21 in Jerusalem, where he was also beaten.

In Acts 23 there was a plot to assassinate Paul, and in Acts 25 another plot. He spent two years in a Caesarea prison, and two years in bonds in Rome. The apostles must not have learned how to win friends and influence people [to be human].

Our Troubled Era

The latter twentieth century is an era of revolutions. Many peoples are striving for freedom and justice. Religious, racial, and political minorities are groaning under oppression. The poor are crying for assistance and relief. Many of the oppressed insist that relief can come only by revolution.

What attitude should sincere Christians take in this struggle? Four major alternatives may be mentioned; at least in the area of reality four camps of thinkers are seen.

Violent Revolution Inevitable

Various leaders in the struggle for social justice assert vigorously that there is only one effective way to rectify the

injustice in today's world, and that is the way of violent revolution. These leaders say the "Establishment" will never surrender its privileged position voluntarily, so these cruel oppressors will have to be overthrown by force.

Youth especially are inclined to accept this proposal, and many of them are willing to put their life on the line in a desperate struggle to achieve the kind of a world in which the hungry may eat, and the oppressed can be set free. If it be pointed out that this method of violent revolution necessarily involves suffering and bloodshed, they reply: "Not nearly as much as will continue under the old system if it is not overthrown." The only solution, they believe, is raw violence.

The Police seem to feel that in a showdown with revolutionaries, the only effective means of overcoming is overwhelmingly greater force of arms. The revolutionaries in turn resort to killing policemen, even judges, to burning banks and stores, and even to bombing government buildings. And thus the vicious cycle of violence trying to crush violence is escalated.

One of the most discouraging aspects of this sad sight is the awareness that in many situations if the revolution should succeed, it would simply reverse the roles of oppressors and the oppressed — with no more love and justice than under the present system.

The newly liberated, fresh in seats of power, would be tempted to be just as harsh and cruel as the men they overthrew. Thus the stage would be set for another round: oppression, revolution, liberation, new oppression, another revolution. Violent revolution is therefore not the answer. Violence forgets the law enunciated by the Lord Jesus: "All who take the sword will perish by the sword." There is only one way to overcome evil and injustice; that is the way of suffering love. See Romans 12:18-21.

Nonviolent Revolution

A number of twentieth-century reformers have fairly successfully employed the technique of nonviolence. They advocated meekness in personal suffering, and the total avoidance of retaliation and bloodshed. Martin Luther King, Jr., tells us that he learned this technique from Mahatma Gandhi, and his success in achieving greater justice for the blacks of America was impressive. The largeness of his spirit, and the beauty of his vision, aroused the admiration and sympathy of the world. But like Gandhi, he was cruelly assassinated.

J. C. Wenger, Goshen, Indiana, is professor of Historical Theology at Associated Mennonite Seminaries, Elkhart, Indiana. He is currently on leave teaching at Union Biblical Seminary, Yeotmal, Maharashtra, India.

Surely the oppressed peoples of the world owe a great debt to men of conviction and courage like Gandhi and King who suffered all sorts of punishment and indignities in their anguished efforts to achieve greater justice for minorities. Everyone must rejoice at the solid achievements which such reformers of nonviolence have accomplished.

But must we not humbly and quietly ask if the Christian's central struggle is for greater social justice? A just social order is certainly a laudable situation to pray for, and to hope for. But the Christian has an even higher goal: to induce men and women to turn from sin to Christ and to join the new redeemed humanity which God by His Spirit is creating through personal evangelism and the public proclamation of the saving gospel of Christ.

True peace and joy do not come from wealth, nor from political freedom: they come only through the peace and joy of Christian salvation. Must we not make central as Christians that which is central in the New Testament? And what is that? Surely it is the Great Commission: to make disciples of all the nations.

The early church engaged in a mighty struggle to win the Roman Empire for Christ, and willingly endured persecution and martyrdom in the process. When an apostle found a runaway slave he led him to Christ, and sent him back to his earthly master, but gently hinted to the master to receive him as a brother, and even to return him to render service to the apostle!

If a number of "Philemons" would but set their slaves free the conscience of the wider society would undoubtedly be aroused! The principles of love and brotherhood set forth in the Word of God ultimately destroyed slavery. But most fundamental in the program of the church is the Great Commission, not turning aside to fight individual sins and evils.

Our goal is not the calculated compelling of oppressors to render social justice; it is rather the winning of the oppressor for Christ and His salvation so that he too may be motivated by divine love.

Quit Rocking the Boat!

One of the largest blocs of people, even of professing Christians, are those who seem to be concerned only for peace and quiet. Why, they ask, must these reformers always be stirring up the poor, trying to arouse them to a struggle for justice? They point out that we have always had the poor with us, and no doubt always will.

Of course, there are some bad situations — especially in the large cities, and we ought to pray for them, and also support evangelists and social workers among the down-trodden. The temptation may even come to such blocs of Christians to rejoice in the armed might of the city, state, and federal police forces!

We need the milk of human kindness at this point. Many people have never been close to the suffering of the minorities. They do not know how it feels to see Mr. Ordinary Citizen have no trouble in securing employment, obtaining loans, and purchasing insurance — only to be turned down

flat in all three areas because one has too much pigment in his skin, or some equally ridiculous basis of rejection. But it is easy for what may begin in ignorance to become a calloused conscience, an attitude of hard and sinful indifference — although God Almighty has an ear of compassion which hears the feeble cries of the oppressed poor.

Must we not face the fact that in some cases we are tempted to have only one major concern: our own security? We then speak loudly and clearly on the need for the maintenance of "law and order." We are deeply hurt when desperate youth throw bottles. But what do we say when our government annihilates men, women, and children in vast numbers by the use of atomic bombs, defoliates large tracts of land lest food supplies reach the "enemy" forces, and scorches untold numbers either to death, or to a living death with napalm? Did not our Lord say something about a mote and a beam?

Come into the New Order!

What Christians really need in today's troubled and confused world is the apostolic vision. That vision was not a matter of making either minor or major repairs on the dying and sinful social order. It was rather a matter of helping Christ build a New Order. Not an order maintained by weapons and violence, but the new humanity in Christ Jesus!

New members were welcomed from every tribe and tongue and people and nation. The sinful barriers which a fallen social order creates were all ignored. The new humanity has only one class: the fully accepted and warmly loved. They lived together in peace and love. They shared generously with each other. Each one had the dignity of a child of the King. The members constituted a little beachhead of heaven. The entire community had one unifying goal: to make Christ known.

In their society there was only one kind of people: the redeemed of the Lord. But they welcomed men and women from all classes, rich and poor, slave and free. In the new humanity there was to be no sin, no crime, no oppression, no bloodshed. They were too busy trying to win new recruits for this "army" of the Lord to spend any time tinkering with the old fallen social order. They were not willing to make others suffer, but if called on to identify with their Lord in His suffering they rejoiced that God had counted them worthy of such a high honor.

The ancient church may not have been a perfect church, for even the new humanity is composed of men and women still in the flesh, but it was a happy fellowship of forgiven and forgiving people. It is accurately described in the Book of the Acts. The very presence of such a new society in a pagan community had a wholesome effect. Infant exposure soon ceased in the Roman Empire, and other evil practices came to be regarded as sin, even in the non-Christian community.


The centrality of building the new humanity, of being co-workers with God, does not, of course, eliminate the need and the value of prophetic witness. The greatest agent of

renewal in the post-Reformation church was undoubtedly John Wesley, who hardly had time to sleep, so busy was he preaching 40,000 sermons, and riding 250,000 miles on horseback. Yet Wesley found time to write to key government figures in the promotion of social justice — stopping the slave trade, for example.

Our Lord taught us to be interested in the total man, in all his needs, even his physical needs (See Matthew 25). The humble Quaker, John Woolman (1720-1772) joined in what the Friends used to call the "Lamb's War" (the struggle to establish the New Humanity), and using what the world would regard as naively simple — the method of quiet testimony — Woolman induced untold numbers of slave owners to set their slave free.

But the main point must yet be made. The ultimate realization of a perfect society will not come through human effort, not even through the "Lamb's War." It will follow the second coming of the "Lamb." No amount of human effort can create a perfect society on earth. Much less can

the future be secured against tyranny by any amount of armed force.

No amount of war and destruction can destroy the sin in the human heart. Men cannot create any sort of political utopia through education or legislation — necessary as both are in human society. Human depravity is the rock on which all utopias crash. The Lord's people who have clearly seen the apostolic vision therefore concentrate heavily on the building of God's new humanity, but they also do what they can in humble and quiet Christian witness against every form of sin and injustice. They seek to minister to the total man and his needs. On the clock of God, the time left to the church is short. We must make every effort to realize the apostolic vision. Let us seek for the greatest possible effectiveness, through prayer and concentrated effort to promote the "Lamb's War." And let us live in Christian hope! 

Bibliography: Dale W. Brown, *The Christian Revolutionary* (Eerdmans, 1971); Arthur G. Gish, *The New Left and Christian Radicalism* (Eerdmans, 1970); Will Oursler, *Protestant Power and the Coming Revolution* (Doubleday, 1971).

The Holy Spirit

The Gift of the Holy Spirit

The Holy Spirit is God's gift to mankind under the new covenant. The receiving of this gift brings about the new birth. Joel 2:28-32; John 7:37-39, 14:20; Acts 2:1-4, 14-21, 38. The Holy Spirit brings the fullness of the Godhead into His sons. John 1:12; Colossians 2:9, 10. The new birth does not assure the wonderful experience of being continuously filled with the Spirit. Ephesians 5:18. It is evident that many Christians are living on a low spiritual plane.

The Person of the Holy Spirit

The Holy Spirit comes into the heart with all the fullness of God. But He cannot make that fullness functional until there is a total surrender to Him in heart and life. Romans 8:2. Such surrender is never easy. Often it is made after defeat and dissatisfaction with one's experience. Only when that full surrender is maintained in daily life, can the indwelling Holy Spirit fill the heart to overflowing. Romans 6:13; Galatians 5:22.

The Gifts of the Spirit

The Holy Spirit gives gifts to each member of the church severally as He wills. These gifts are for service and for the unifying of the body. We recognize the gifts of the Spirit that are in keeping with New Testament example and experience. 1 Corinthians 12:4-11, 25-27. No one has all the gifts. No one can claim superiority for himself nor judge another's gifts. Nor can the presence or absence of certain gifts be considered as the evidence of being filled or not filled with the Spirit. 1 Corinthians 12:29-31. We may dis-

cern true spiritual experience by its compatibility with the Spirit of Jesus Christ. He obeyed His Father, who has promised to give the Holy Spirit also to them who obey Him. Acts 5:32. If the experience produces self-righteousness, hostility, exaggerated claims of knowledge and power, it should be questioned. If, however, the experience produces new dimensions of love, joy, peace, and faith and blessing to others, we must conclude it is of the Lord.

The Spirit's Working Among Us

The Holy Spirit is bringing new life and fullness into the lives of many Christians today. We should praise God for every work of the Holy Spirit even though our experiences and gifts differ. Let us not attempt to control, criticize, explain away, or deny His workings. Not everything that is new comes from the Holy Spirit. We need to try the spirits and let God and time reveal their true source. May God give us discernment as we try the spirits to see whether they be of God. 1 John 4:1, 2. Within a congregation's program there should be opportunity for unhindered manifestation of the Spirit's presence through the vibrant expression of praise and the fearless spreading of the good news of the mighty works of God taking place in our time. Let us ask God by His Holy Spirit to bring new life in all its fullness to every Christian.

— Adopted by Lancaster Conference
of the Mennonite Church
September 16, 1971

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Needed in Addition

One of the tragic situations in our land today is the fact that our public schools can attempt to teach youth morals as such, but they cannot go on to help them find the faith which provides the power to live by those standards. No wonder so many fail.

But probably this is not the task of the public school. It is, we may be sure, the task of the home and church. And it is the charge of the Christian school. The possibility is that youth may merely be taught a moral code by the home, church, and Christian school and never find the spiritual power in Christ and through the Holy Spirit to live the Christlife. When this happens youth fails to do the right, no matter how fervently the truth is taught or how clearly it is understood.

Here is the way it works. A student may want to be honest. But under the pressure of many things, he comes to the place where he begins to ask, "After all, why be honest?" If he has no faith to guide him and no spiritual power to undergird him, he discovers he can't be true to the ideal. Passing a course in school or getting some money for himself or the family may justify his being dishonest!

The great minister and theologians, John Baillie, wrote: "Christ did not come to earth merely to tell us what we ought to do; He came to do something for us." Christ came not merely to exhort, but to help. He came not to give us good advice, but to offer that which is far more needed, the power of God unto salvation.

So if our homes, our churches, and our Christian schools do not help people to the salvation Christ came to bring (power to deliver out of sin), then people are still helpless and the cause we espouse is as hopeless as the public school which cannot go beyond an attempt to instill a knowledge of morals but without the power to live. — D.

Bible—Rule of Faith and Practice

We exalt the Bible as "our rule of faith and practice." But, perhaps this is more of a cliché than an expression of fact. The test is what we do in a moment of crisis.

Do we seek to resolve problems and gain enlightenment by an honest search of the Scriptures? Or, do we satisfy ourselves with a few proof texts?

We may simply ignore the Bible altogether. In the book, *Baptists See Black*, compiled by Wayne Dehoney, Word Books, publisher, Dr. Brooks Ramsey, pastor of the Second Baptist Church, Memphis, Tennessee, relates the experience of an earlier pastorate. The church he was serving at the time

was facing the question, controversial for them, whether the congregation would admit people of a different color to its worship services.

Dr. Ramsey requested the deacons join him in taking "our New Testaments in hand and spend at least one night trying to discover the mind of God on this matter." One of the influential men on the board of deacons responded, "Pastor, we already know how we feel about this matter."

In Berea, Acts, chapter 17, the Jews of the synagogue in that city eagerly received what Paul and Silas had to say, examined the Scriptures daily to see "if these things were so," and "many of them therefore believed." — J. A. Parthemore, editor of *The Church Advocate*

Meetingplace

What kind of term do we use for the place where we come together for fellowship, instruction, and worship? "Church" can mean all sorts of things. Without much thought we have used the term to mean a building, a denomination, a local congregation, worldwide communion, the select from among the many, the institution, the "true" body of believers, and perhaps many other things.

I would suggest that we cultivate again the term "meetingplace" for our house of fellowship and worship. One of the very strong emphases of the early Anabaptists, as also of the early Mennonite Brethren, was the stress on a vitally alive fellowship. They asserted that the church is the body of believers and that the building they use for their assemblies is first of all a *Versammlungshaus* (meetingplace).

Our brethren less than forty years ago, after coming to this country, did not feel strange when they had to meet in schoolhouses, fruit packing sheds, town halls, or cleaned-up barns. All they needed was a meetingplace.

I think we should resurrect the term. Let's make it our way of saying that we place people ahead of building. Cathedrals, sanctuaries, places of worship don't reflect our primary understanding of the church in relationship to the place where the church gathers. The building is quite functional—a means of gathering the congregation for fellowship, mutual edification, and communal worship. Meetingplace best expresses that purpose. — Harold Jantz, editor of *Mennonite Brethren Herald*.

Dead Sea Souls

Most of us know something about the Dead Sea. It is dead for two reasons. The one reason flows from the first. Deadness results because water does not flow out. Because water does not flow out, the water is bitter and salty and thus contains no life. The sea is beautiful but it contains no life.

And there are lives like that. They are dead because nothing flows out to refresh others. They are dead because self kills real living. And even though such may appear beautiful on the surface such are dead while they live. — D.

On the Meaning of Biblical Prophecy

By John C. Trever

Every world crisis since the completion of the biblical canon in the first and fourth centuries has provoked certain Christians to search their Bibles for any parallels to so-called "biblical prophecy." With the present military and verbal conflicts in the Near East, Christians are once again being flooded with claims that the ancient prophets predicted these events. The widely publicized film, *His Land*, sponsored by the Billy Graham Foundation, is a graphic portrayal of the process. Conservative religious literature abounds in the emphasis.¹

In the face of the added menace of a potential nuclear confrontation between world powers, it is particularly urgent right now that every Christian pay sober attention to the historic meaning of "biblical prophecy" lest he become a victim of the propagandist's machinations. A little study now will go a long way in easing the layman's mind in the midst of the conflicting voices and perhaps spare him the agony of disillusionment later.

One Word "Prophet"

To understand any word, one must penetrate to its root origins, its etymology. For the word "prophet" it is especially important since it communicates an ancient concept and translates a biblical Hebrew word. The English word is taken directly from an ancient Greek noun which literally meant "to speak for" or "on behalf of."² Thus the noun embraced the concept of speaking for someone, or a spokesman. The story of Moses at the burning bush is a good biblical illustration, when in Exodus 7:1 God argues with the reluctant Moses, saying, "See, I make you as God to Pharaoh; and Aaron your brother shall be your prophet."³ Aaron was to be Moses' spokesman, or to speak for Moses.

For centuries the meaning "spokesman," or "proclaimer," was the primary use of the Greek and later the English. In 1615, for instance, Jeremy Taylor wrote a book entitled, *The Liberty of Prophesying*. Today its contents would be titled *The Freedom of Preaching*, for that was the subject matter. Our word "prophet" and the ancient Greek meant, therefore, what "preacher" means today — one who is a spokesman

for God. To see how the word was applied in the Bible to the spokesman for God, read such biblical passages as Deuteronomy 18:15-20; Amos 3:7, 8; Isaiah 6:8-10; Jeremiah 20:7-9, and Ezekiel 3:16-21.

In the Hebrew Old Testament the word we translate "prophet"⁴ occurs frequently after the passage in Exodus 7:1, where its meaning is clearly identified. Scholars differ, however, regarding the origin of that Hebrew word. Some say it was a word borrowed from another Semitic language, Akkadian, from a word meaning "to call." Others think the word came from a slightly different Hebrew root meaning "to bubble up," "to boil" (from the possible relation to epilepsy, or the ecstatic nature of the earliest prophets). Still another assumption is that there was an early verb meaning "to proclaim," or "speak forth," which was retained only in this noun form. Whatever the actual origin, these three suggestions, when added together, provide an excellent description of the classical Hebrew prophets. They were men who felt a deep sense of the divine presence linked with a call to serve; they were deeply disturbed (they "bubbled" and "boiled") by the serious inconsistency between the behavior of their nation and its people in the face of the Sinai covenant, until they bubbled over to proclaim the Word which stirred within them from the divine presence. They therefore were "forthtellers," not "foretellers" — the preachers of ancient Israel and Judah who took seriously the divine covenant morality to which their nation had become committed at Sinai. They were the "covenant conscience" of the ancient Hebrew-Jewish people.

Early Prophetic Nationalists

The story of the development of the prophet-preachers in ancient Israel is long, and its origins are obscure in the pre-writing period of Hebrew history. There is no question, however, that the movement had emerged by the tenth century BC, at least by the time of David. It was then that writing became a cultural feature of Israel.⁵ We might identify an earlier stratum or level of prophecy, however, among the so-called "Judges," whose charismatic nature, marked by religious enthusiasm, nationalistic zeal, and aggressive leadership, links them with the later classical prophets. The stories of Deborah (Judges 4, 5), Gideon (Judges 6-8), and their peers read like stories of the heroes of any emerging

¹Head of the Department of Religion at Baldwin-Wallace College and a faculty member since 1959, John C. Trever is an authority on the Dead Sea Scrolls, having written the book, *The Untold Story of Qumran*, and numerous magazine articles on the subject. He also served as consultant on flora for the *Interpreter's Dictionary of the Bible*. Reprinted by permission from Quaker Life.

nation. Security of the nation was their predominant concern, and sprang from their religious enthusiasm in which they saw God "fighting for Israel."⁶ It is hard to detect in these stories the fine ethical and moral ideals of the Mosaic covenant from less than a century earlier, for nationalism took precedence over covenant responsibility. Establishing the security of the nation came first. The clear inconsistency between the militant stories in Joshua and Judges on the one hand and the moral emphasis in some of Exodus and most of Deuteronomy on the other hand ought to make the careful Bible student cautious about any authoritative use of these nationalistic stories.

The Classical Prophets and Covenant Responsibility

With the stories about Samuel (a transitional figure) and especially the account of Nathan's rebuke of David, after he committed adultery with another man's wife, Bathsheba,⁷ a new stratum of prophecy can be identified in Hebrew history. A man of God, Nathan, dares to challenge a king who violated the rights of one of his people. The Mosaic covenant law had been prostituted. The condition which God had laid down at Sinai for the fulfillment of His promises of a land to Abraham's descendants was ignored, as David behaved like any other oriental despot.⁸ With the violation of the uniqueness of Israel's heritage in the covenant — an ethical-moral social structure seen for the first time in human history — those loyal to the covenant became incensed, and some felt called to thunder, "Thus says the Lord!" The era of the classical Hebrew prophets had been born.

Nathan, Ahijah, Elijah, Micaiah, and Elisha left no personal writings, but an indelible impact from their covenant concerns remained on sensitive minds in Israel and Judah for later recording. With Amos a new kind of literature appeared in the form of prophetic oracles, usually in poetic form, the more clearly to impress and preserve the stern words. Beamed to a recalcitrant nation, usually to secular-materialist kings and princes and often religious leaders, their warnings were focused on doom and punishment of the nation for her covenant-breaking.

A desire to save the nation may have sparked the prophet's concern, but it was covenant responsibility that was clearly motivating his oracles. Amos thundered:

"For three transgressions of Israel, and for four, I will not revoke the punishment; because they (Israelites) sell the righteous for silver, and the needy for a pair of shoes" (2:6)

The first message of the first writing prophet of history was proclaimed in terms of *economic and social justice*, which Amos had seen violated in the cities of Israel and Judah. Isaiah wailed:

Hear, O heavens, and give ear, O earth;
for the LORD has spoken:
"Sons have I reared and brought up, but

they have rebelled against me.
The ox knows its owner, and the ass its master's crib;
but Israel does not know, my people does not understand.
Ah, sinful nation, a people laden with iniquity . . ." (1:2-4a).

Isaiah feared for the fate of Judah because the covenant of God had been forgotten. Punishment therefore was inevitable. How otherwise would a just God deal with faithless Judah?⁹ And so on through the seventh century BC and into the sixth, these men of God warned, threatened, and cajoled their people and their leaders. Moral responsibility, they sincerely believed, was the only sound basis for their security as a nation. Then tragedy struck, and Judah succumbed to the onslaught of Nebuchadnezzar's ruthless army in 587 BC. Jerusalem fell; the people were carried into bondage, this time into Babylon. The prophetic message had been fulfilled, as God's retribution descended upon Judah. Hopes were dashed. The nation was crushed. Thus ended the classical period of Hebrew prophet-preachers and their covenant-oriented messages.

Revival of Nationalism

A new era of prophetic preaching appeared in the Babylonian Exile, as the people's inevitable question, "Why have we suffered so?" prompted their spiritual leaders to assert more than just "The prophets told you so." With a punishment so severe — many Judean leaders were in exile, while most of the peasants were left in a desolated Palestine in desperate plight — the preachers of Israel turned to messages of hope and encouragement. They, too, sought an encouraging word from the Lord. Already the classical prophets had laid a base for such preaching with occasional flashes of pleading among their harsh warnings.¹⁰ The word "return!" had punctuated many a prophetic sermon as a clarion call back to covenant responsibility.¹¹ But Isaiah more than any other pre-exilic prophet probably set the stage with two deeply moving poems¹² in which he expressed the universal longing for a just and righteous ruler for the nation.

With the exile, however, oracles of assurance and comfort flowed from the mouths and pens of devout men of the covenant. Some of these new oracles later became attached to the classical prophetic writings.¹³ Of all the Hebrew prophetic poetry, however, none can match the sublime thought and expression of Isaiah chapters 40-55, which present the highest plateau of inspiring literature in the midst of the exile.¹⁴ The familiar words:

Comfort, comfort my people,
says your God.
Speak tenderly to Jerusalem,
and cry to her
that her warfare is ended,
that her iniquity is pardoned,
that she has received from the Lord's hand
double for all her sins.

begin a series of matchless prophetic oracles that pointed toward a period of Hebrew renewal.

The enlightened and more benevolent rule of the Persians also sparked a renewed hope in the exiled Judeans. What emerged was a religious nation, however, rather than a political state. Nevertheless, with the "return" to Palestine and the rebuilding of Jerusalem (520-440 BC) came nationalism and separatism under the zealous leadership of Haggai, Zechariah, Nehemiah, and Ezra. Covenant responsibility, other than within their own community relationships, again was submerged beneath legalistic particularisms and new nationalistic aspirations.¹⁵

Apocalyptic Literature

The vast sweep of Alexander's Greek armies across the Near East in 333-331 BC did not change immediately the course of Jewish cultural and religious developments so much as it intensified resistance to foreign domination. The struggle produced a new kind of literature born of persecution and suffering under tyranny in the second century BC. It is called "apocalyptic" literature, from the Greek root "to uncover" or "to reveal." It expresses man's ultimate response to frustration in which he abandons his final hope to God. Born in the midst of crisis, apocalyptic literature was to continue to provide devout men facing persecution with strength and inspiration for centuries to come. The major Old Testament examples are found in Isaiah 24-27, Ezekiel 38-48, Zechariah 9-14, and especially Daniel. But a vast literature of this nature that never gained admittance to the Bible — Enoch, Jubilees, Apocalypse of Baruk, 2 Esdras, the Psalms of Solomon, and a host of others — was penned during the critical years when Judah was dominated by the Greeks and the Romans, especially during the three centuries following the battle of Panias in 198 BC, when the aggressive Seleucid Greeks captured Palestine from the Ptolemies of Egypt. It was in the spirit of this literature that the Qumran Community by the Dead Sea was established and thrived. The Dead Sea Scrolls were predominantly apocalyptic in nature, reminiscent of Daniel and Revelation in our Bible. The hope that a new and mighty act of God in history would bring to an end the age of human abuses and persecution and usher in a transformed era of peace, justice, and brotherhood by a great miracle was the inspiration that spurred the discipline and devotion of the men of Qumran. They, as well as Jews, awaited the appearance of the "anointed one" (Messiah) who would lead and rule in the new age.¹⁶

It was, furthermore, about 200 BC that the writings of the classical prophets became canonized; that is, they came to be considered the sacred Word of God. Once having attained that level of authority, those books lent themselves readily to searching examination for indications of God's plans for the future and further goaded devout Jews like the holy men who produced the Dead Sea Scrolls. The original historical associations of the oracles from the preacher-prophets became secondary, as their metaphors and allusions became useful for interpreting contemporary events in terms

of the impending end.¹⁷ The prophets as "predictors" thus gradually replaced the "preacher" concept and took on a new significance, for every possible relation to their day was sought. Concern for covenant responsibility once again became secondary. For the Christians in the latter part of the first century AD the attempt to prove to the Jews that Jesus was their long-expected Messiah added to this method of interpreting the prophets.¹⁸ It should be noted that though the men of Qumran used the same method for interpreting Scripture that was later used by the Christians, both differed in their interpretations of history. Both believed, also, that their particular interpretation was revealed to them by God and thus had final authority.¹⁹

Back of the figures of both John the Baptist and Jesus can be seen this mingling of the prophetic concern for covenant responsibility with the apocalyptic hopes of their contemporaries. Scholars differ over the degree to which Jesus was influenced by apocalyptic literature and thought, but that He spoke in a context of this intense thought pattern there is no question. That He used its imagery and many of its expressions there can be little doubt. That Christianity wrested itself from a dominating control of that kind of thought, however, in contrast to the men of Qumran, there is also little doubt. The Gospel of John demonstrates a move away from a preoccupation with the end of the age and reveals a viability not found at Qumran,²⁰ which was crushed by the Romans about AD 70. But in periods of crisis, such as that of the Domitian persecutions of AD 95, when the Book of Revelation was probably written, apocalyptic literature served as a steadying influence for suffering Christians. That the Book of Revelation was written to meet such a need can easily be seen by noting such repeated expressions as "what must soon take place," "for the time is near."²¹ Such expressions stand as warnings against applying the contents of the book to centuries later.²²

Conclusions

To combine the apocalyptic literature with that of the classical prophets of ancient Israel and Judah, as is done by those who claim that the Bible is being fulfilled in Palestine today, therefore, is a serious breach of academic honesty and a violation of historical integrity.

On the other hand, failure to see the promises of God to Abraham in the light of the Mosaic law and the centrality of covenant morality in the stream of prophetic pronouncements is to prostitute the moral focus of the Bible. When we read, therefore, in Genesis 15:18:

On that day the Lord made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates. . . ."

and claim that it is fulfilled in the partition of Palestine in 1948, we are misusing the Bible. That promise must be read in the light of the Books of Exodus, Deuteronomy,²³ and Joshua, which record the historic fulfillment of the Genesis passage. But even more do we misuse the Bible when we

forget its central concern for morality and covenant responsibility on the part of those who would claim to be God's people who were "chosen" for responsibility, not privilege. Thus we must also put beside Genesis 15:18 such passages as Deuteronomy 7:12 and 8:19, 20.

"And because you hearken to these ordinances, and keep and do them, the Lord your God will keep with you the covenant and the steadfast love which he swore to your fathers to keep. . . .

". . . And if you forget the Lord your God and go after other gods and serve them and worship them, I solemnly warn you this day that you shall surely perish. Like the nations that the Lord makes to perish before you, so shall you perish, because you would not obey the voice of the Lord your God."

From the standpoint of biblical prophecy, therefore, to evaluate the situation in Palestine today apart from its relevance to covenant morality, the heart of the Mosaic and classical prophetic pronouncements, is to falsify the biblical message and prostitute its purpose.

Christians should ask again the obvious question in the face of the Middle East crisis, "Is the God we worship One who works in history through geopolitical manipulation, or through men who respond in faith to His moral demands and spiritual guidance?" It is only a blind faith that identifies the God of Jesus Christ with the political struggle in the Middle East today, as the Graham film *His Land* so naively suggests.

According to the central biblical prophecy, therefore, the state of Israel today must stand under the moral judgment of God on the same covenant terms that were proclaimed to ancient Israel and Judah, if she is to claim anything from that biblical heritage. On such a basis the present events in Palestine cannot possibly be interpreted as fulfilling biblical prophecy. Instead we should be reminded of the poignant words of Isaiah:

Zion shall be redeemed by justice,
and those in her who repent, by
righteousness,
But rebels and sinners shall be destroyed
together,
and those who forsake the Lord
shall be consumed (1:27, 28).

What we see happening in Palestine today is purely secular, political nationalism at work. It is the age-old human struggle for ethnic identity and self-preservation, and it must be viewed and evaluated in terms of other ethnic, political nationalisms of our day.



1. See, for example, Oral Roberts, *God's Timetable for the End of Time*, Tulsa, Heliotrope Publications, 1969.

2. i.e., Gr. *prophetes* — *pro* ("for" or "on behalf of") + *phemi* ("to speak").

3. In the Greek translation of Exodus 7:1 *prophetes* is used to translate the Hebrew word *nabhi*.

4. It is the Hebrew word *nabhi*.

5. See 2 Samuel 20:24, 25.

6. See Joshua 10 and 1 Samuel 15 for examples.

7. 2 Samuel 11, 12.

8. See Deuteronomy 5, especially the last two verses.

9. Read Isaiah 3:8-15 and Hosea 2 for other graphic examples.

10. See Amos 5:4-6; Hosea 5:15 — 6:3; Micah 6:6-8; Jeremiah 3:11 — 4:4.

11. Note especially Jeremiah 3:12 — 4:1. Centuries later John the Baptist and Jesus used the Aramaic equivalent of this word, *tubh*, as a central focus in their preaching. It comes through the Greek translation into English as "repent!" — Mark 1:4, 15 — but it really meant "return" (to God and the Covenant).

12. Isaiah 9:2-7 and 11:1-9.

13. To study this phenomenon read Amos 9:11 ff. with eighth century BC Hebrew history in mind, then compare Isaiah 2:2-4 with Micah 4:1-4, and continue with Micah 4 as clear examples.

14. Isaiah 44:28 — 45:7 clearly portrays the setting of those oracles in the period of expansion of the Persian Empire under Cyrus, 553-538 BC.

15. Study Leviticus 19:17, 18 carefully to capture this nuance of meaning, especially in relation to Ezra 9, 10 and Nehemiah 13; but see also Leviticus 19:33.

16. In the Qumran Scrolls there are references to two Messiahs: One of Aaron (priestly) and one of David (royal). See the Manual of Discipline (IQS) Column IX, lines 10, 11.

17. Read the Habakkuk Commentary, one of the Dead Sea Scrolls, for a classic example.

18. Compare, for instance, Matthew 2:15 with Hosea 11:1 and its context, and Matthew 1:23 with Isaiah 7:14 and its context.

19. See Habakkuk Commentary Col. VII: 1-6.

20. Read John 14 and compare it with Mark 13, Matthew 24, 25, and Luke 21.

21. Revelation 1:1, 3; 22:6, 10, and compare 22:20.

22. Other New Testament apocalyptic writings are Mark 13 (and its parallels in Matthew 24, 25 and Luke 21), Jude, and 2 Peter.

23. See especially the last part of Deuteronomy 9:5.

Each to Each

*Come, come, true heart,
'Tis afternoon, 'tis true;
Yet time remains to plow
God's field with you.*

*It will not be
A dew-fresh thing
While robins sing
Their morning song.*

*We both have known
Hard midday work
And heartache task
When left alone.*

*But hark!
A voice!
Come heart,
Rejoice!
Our Master calls!
Till evening falls
We turn the sod
Yoke-hitched
For God!*

— J. Paul Sauder

(Written for those who have lost companions
through death and marry again)

The Battle of the Symbol

By Katie Funk Wiebe

One seldom sees pictures of little girls stumbling around in their mother's high heels anymore. As I look down at the shoes I wear to work most mornings, I realize that either middle age is becoming more comfortable or that the symbols of feminine adulthood have changed. Probably something of both.

One of the confusing and sometimes frustrating experiences in a rapidly changing society is to keep up with the shifts in meanings of symbols. The peace symbol, the circle with the broken cross, has passed through a number of changes. It may once have been the sign of the anti-Christ, as some people propose; at another time it was the symbol of the nuclear disarmament movement; yet today thousands of young people and older ones wear it as the international symbol of peace.

Hair is another symbol which changes like a chameleon. Remember when a longhair meant the kind of musician only very cultured people listened to? Today this very volatile symbol has been picked up by not only hippies, students, and professors, but also by others.

To the modern businessman who has let his hair grow out, it probably isn't a symbol at all, but only an indication of changing styles. Yet the person who does not understand that a symbol can have variant meanings will respond to all long hair in only one way his understanding of the symbol, probably that it means a hippie radical.

It is impossible to overemphasize the effect of symbols on our everyday lives. Symbols are a language in themselves; they communicate meaning by re-creating for the individual the objects, feelings, and events of past experience. They make life meaningful. Unlike a sign which simply points to something else and which usually means the same to all people, a symbol will mean different things to different people. A skunk raising its tail is a sign; a flag waving in the breeze is a symbol.

So accustomed have we become to symbols, verbal as well as nonverbal, we underestimate their power and also their limitations. A symbol cannot take the place of the reality it represents, yet some girls unconsciously value the engagement ring above the relationship it represents. Some Christians value the symbols of piety and worship above the experience of fellowship and worship.

How does a symbol work? A word or symbol has no meaning in and of itself until people assign or bring meaning to it. The incident of Bill Klem, an experienced baseball umpire, who was working behind a catcher who liked to anticipate Klem's calls, has been repeated often. On one occasion the catcher turned to Klem after a particularly close pitch and said, "Strike?"

"Young man," said Klem, "it ain't nothing till I calls it!"

Like that ball which has no significance until the umpire gives it a label, a symbol has no meaning until we bring meaning to it.

When Christ instituted the Last Supper, He wanted His followers to re-experience in their minds His death on the cross. Individuals who partake of the bread and the wine without understanding the symbolism see it only as a meaningless ritual. The Lord's Supper becomes meaningful only if we know the truth behind the words and the symbols.

Sometimes people will struggle more intensely to maintain a symbol than what it represents. A symbol which will probably get battered again during spring commencement exercises is the scholar's cap and gown. Does it still represent scholarly values? Perhaps a materialistic establishment? It may help to understand how this tradition began.

From my reading I learned that in the fourteenth century men wore a very practical kind of coat that gave plenty of warmth because of its close pleating across the shoulders. Students bent over their books in cold stone halls were glad to own such coats, and since they were usually poor, they wore these coats until they were threadbare and out of fashion.

Perhaps because of this, or maybe as a kind of unconscious protest against the materialistic values of sixteenth-century England, said one writer, the university preserved its medieval way of dressing, until today the gown is the symbol of academic learning and worn only on ceremonial occasions.

Students who have developed scholarship as a way of life and understand the tradition can probably accept this symbol with integrity. Yet if the symbol is actually defunct,

perhaps all concerned should take another look at it. Yet what symbol could adequately represent American scholarship?

Those students who think that by wearing blue jeans and work shirts at graduation are establishing a full-fledged protest symbol may be fooling themselves. A symbol only emerges when it represents an actuality, a truth, and unless they can re-create through this garb the idea of complete dedication to a nonmaterialistic approach to life, that clothing like the cap and gown may become only a sign—the one of a person who has attended school for four years, the other of a workman who has somehow gotten mixed up in a scholar's parade.

As our society continues to change, so will our symbols. We need to reinforce that the symbol is not the reality—carrying a peace sign does not necessarily mean a peaceful person anymore than waving a flag means that person is patriotic. When the reality substantiates the symbol, it can be most powerful.



Seth's Korner

Feller at our church who seems to enjoy makin folks feel uncomfortabl at times has bin complainin that there aint enuf peepul frum our church tendin the program at the Rescue Missun ivery two munths when weeuns is in charge. Fact is, says he, sum nites there aint nobody there cept them given the program. And hes given bout forty-eleven reasuns why the rest of us orter be there. And now Im given a kouple of bettur reasuns why I aint bin there and why I kant go.

Furst place is that I figgur it aint doin much good. A feller mite as well be honest. Them thats komin in off the street to the Missun aint komin in fer the Gospell, theys komin in fer the food. Anybuddy knows that what is bein said is goin in one ear and out the othur. Kinder feel that its a waste of time to talk to the likes of sech. Bout like pourin sand down a rathole.

I aint bin goin to the Rescue Missun program fer anothur reason. Sum of them men, fact most of them, aint to kleen. Woodnt be surprised if sum didnt have infektions or bugs they mite be handin out at no charge. We aint nevir had no bedbugs or lice at our home and we aint fixin on startin no sech zoo. Why, we aint evin lettin our dog have fleas. Last time we went to the Missun I made all the chilluns take a bath aftur we got home and had Sarah wash their klothes and them that koodnt be washed we sent to the

kleaners. It kost me \$5.85 and I got the bill to prove it. We got our house fixed up pritty nice and no use bringin in roaches or sum othur wild animules.

I figgur most of them men aint wurth much now. Korse, Jesus talked bout peepul bein wurth more than the whole world, but Im shure He wurnt talkin bout the likes of these at the Rescue Missun who aint shaved and bin sleepin in there klothes fer a munth of Sundays. Sum of them aint evin smellin vary nice.

Seems like we got plenty going at our own church and aint no use wastin yer time runnin ovir there. I figgures the church is fer helpin me and thats why Im stickin klose to her. Evin bin goin to a small-group meetin during the week and Im sorta proud of that kause it means Im goin to church four times a week and lots of peepul are only goin twice or three times. Seems like goin ovir to the Rescue Missun once evir to munths is askin pritty much of a feller thats alreddy goin to church as much as I am.

Kinder wunder if there aint a chance we might git in reel truble givin that program ovir there. Supposin sumone duz git fixed up with the Lord and then wuz wantin to join up with our church? Seems to me we wood have a big problem. Mite evin have to let him join. Chances are he woodnt evin have a name like Miller or Yoder and he woodnt most sartinly be in the Bender book. And anuther thing rite here, he most likely koodnt help with the church budgit.

Our church is needin a new organ fer too long and it seems to me that we orter git peepul to join our church who kin help pay fer that organ and all them pipes. A feller has to make ends meet in the church and it aint good stewardship to be jest takin in peepul thats goiner to be a burdin to you. When new folks kome to our church to visit, I like to find out what they do, and if they got a job that earns them a good peace of money, then I make them mity welcome.

I said sumthin to our preechur bout my reasuns fer not going ovir there and he wuz askin me who I thought Jesus wuz komin fer back there when He kome. I told him reel plain that Jesus wuz komin fer peepul like me and I gave him a powerful testemony mity quick. I aint slow on given testemonies. And the preechur jest walked off kause he didnt have no good ansur fer me.

Peers to me like if there wuz more peepul in the church like me, weeuns wood git along a lot bettur and there woodnt be no need to have meetins where ye mite git the rong kind of pursons to be Christians.

Truly Yours,

Brother Seth

Brother Seth



At front right can be seen the beads, fork, basket, and cloths formerly used in Satan worship. The girl on the left is one who witnessed to Wizero Jafari.

... But God

By Esther M. Becker

The Holy Spirit broke through in a glorious way to draw students to Christ at the midsemester conference at the Bible Academy in Nazareth. When lives, attitudes, spirit, and interests of students are changed, there can be no doubt that the Holy Spirit is working.

For a few months prior to the conference the twelfth-grade girls were meeting for prayer. Their sincerity and deep concern were attractive to others. They banded together and believed that something would happen.

"At first we kept silent," they said, "but after a while others became aware of what we were doing." They prayed long into the night, even to the point where some who were concerned for their health advised them to keep "reasonable" hours. Many times the girls said, "Something is going to happen at our conference," and it did. The power of prayer is limitless.

Christian youth (Pentecostal) in Addis Ababa were also praying for an outpouring of the Holy Spirit upon the Bible Academy students. Some young men from Nazareth who had joined with the Addis youth in prayer came to witness personally to students.

On Saturday night of the conference weekend Satan got to work, too. One girl began to cry and shout uncontrollably. The staff, conference speakers, and students prayed for her. She told them she was possessed by seven devils. The group prayed, "In the name of Christ, come out!" The devils were cast out, and she was freed.

Many of us were convicted of the need for dedication and reconsecration. There was much intercession for others to be saved from the bondage of Satan. Girls and fellows formed prayer cells and joined "hands" in prayer. And something happened!

The bond of love united students very closely. Their conversation changed. Fellows and girls talked about the Bible. They shared prayer requests and Bible verses. And the Bible became a treasure. Many students who had not owned a Bible bought one. "I used to only read the Bible," one said, "but now I understand it."

The following week at Meserete Kristos Chapel in Naza-

areth a group of Christian youth from the government school in Nazareth — "Semaye Birhane" — planned a weekend conference at Meserete Kristos Chapel. The Bible Academy students attended those meetings, and God again dealt in marvelous ways.

One young man went out of curiosity, but God touched him. As he told of his experience, he said, "I went only because most of the students were going. I had cigarettes in my pocket. I do not know what happened to me, but after hearing a message and singing, suddenly I began to cry like a baby." Now he is a changed young man. He continued, "I did not care about the Bible Academy, but God has changed my life and I want to help to make it a better place."

Students at the Bible Academy have been cemented together in Christian love. Singing songs of praise and adoration to God has become an integral part of their daily experiences.

"We are one in the Spirit, we are one in the Lord. . . ." they sang meaningfully in classes, prayer meetings, morning devotions, and in informal get-togethers. "And they'll know we are Christians by our love . . ." has meant a great deal, too.

The students were not satisfied to have "revival" only on campus. They began to witness in the community, and there were victories there, also.

One Sunday morning two girls who had gone out in evangelism came into the services carrying a basket of beads, cloths, and a two-pronged fork which had been used in Satan worship. Wizero Jafari had decided to worship God. She gave the articles used in Satan worship to the girls because she no longer needed them.

Prayer delivered her from evil spirits, too. She gave her testimony of freedom from Satan. She understands little of the Bible, but she and her household listen as Bible Academy students read to her.

Students are praying that Jafari's mother, too, will be released from Satan worship. This requires much prayer, for she has said, "I have worshiped Satan, and the devils in me are many and very strong." Join us in prayer for victory in her life, too.

Still another village woman, Wizero Beyunesh, came to the Lord through the prayers and influences of Bible Academy students. She also wants students to come and read the Bible to her.

There is no doubt — God can!





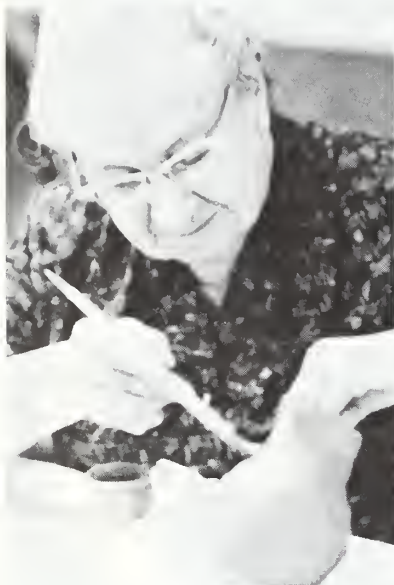
Missions Week November 7-14

**Give
Generously
to Build
God's
Community
Now**



Seniors in Annual Retreat

By Moses Slabaugh



Nixon's economic freeze, that rocked the world economy, didn't shake about a hundred seniors who attended this year's Senior Retreat at Laurelville, Pa. They came from five states and Canada. Their average age was seventy-two, the oldest being eighty-six years old. The years of experience represented by these seniors was 6,398. With all those years to draw from you wouldn't expect the retreat to be dull.

We computed their population (we couldn't compute the pollution) and 1,031 was the number of their offspring. (These seniors were doing their thing.) It was interesting to note that a number of husbands had to rely on their wives to give the number of grand and great-grandchildren. Some were expecting on their family tree and even the wife was uncertain about the number. (Who said seniors are finished?)

Paul Erb and Fred Brenneman were speakers. Erb led our Bible study of 1 Peter, the epistle of hope. Brenneman discussed the process of aging and gave some positive reasons why we should want to live long.

Shuffling, quilting, ceramics, wood turning, and special foods were activities for the afternoon. One man admitted, though, that about all the shuffling he did was to shuffle to the dining room.

It was a good week. These seniors had a zest for life and are making the most of the retirement years. They all seemed to be busy at part-time activities of some sort.

The most interesting characteristic about these seniors is their optimistic outlook for the future. There wasn't the lament about the sad conditions of the times, but a forward look, beyond the present life and circumstances. There was plenty of planning for the here and now (some signed up for

Left: Mrs. B. B. Shantz works her ceramics. She is 86 years old — the oldest senior at the retreat. Her husband was Bishop B. B. Shantz.

Center: Elmer Stoltzfus and John Slabaugh have something in common. It might be fishing and then it might be predestination.

Right: They came in wheelchairs. The camp furnished a girl to serve as motor power.

next year's retreat), but their outlook was the future. Life is still exciting and full of meaning regardless of the accumulated years.

If the spiritual stamina and future outlook of these hundred seniors is symbolic of the 10 percent of the church's population, then we are not as sick as some pessimists make us out to be. Life is not a dirty trick and to find its meaning and purpose in old age is something you work to achieve. Old age is the work of a life-time, not a windfall from yesterday.



The staff: Paul Erb, Fannie Heatwole, Bertha Beery, Lois Messner, Fred Brenneman and Moses Slabaugh. Not pictured: Evan Miller.

Moses Slabaugh, Harrisonburg, Va., is pastor of the Lindale Mennonite Church, Linville, Va., and director of the Senior Retreat at Laurelville Mennonite Church Center.

I Know Not Why

I know not why that Jesus should have loved me so
To give His life a ransom for my soul;
Or what He saw of worth in this my state below
To destine it to reach so high a goal.
But this I know, it cost Him every drop of blood
To pay the ransom price that set me free,
And that His heart divine was broken for my good:
His ransomed one forever more to be.

O love profound, who is there that could sound Thy depths?
Or measure out the fullness of the sea?
Or balance up Thy boundless mercy with my debt,
Outweighing it throughout eternity?
And though my reason cannot fathom out these things,
Since it can't swing to realms of faith above;
The heart believes, and, on, the flood of joy it brings:
It can't explain, but knows that it is love!

— Baroness Martha L. von Blomberg

Prayer of a Deserter

Dear God, how can this war and bloodshed go on? I confess that I can stand it no longer. I must go home to my father's house where there is peace. I have honors and am a hero for my country. If I go home, will they call me a coward?

Lord, do You think I am a coward? The cries of innocent women and children haunt me into the night. The bloody wounds of my buddies flash in my dreams. The wild stares of those I killed pierce me all the time.

Oh, Lord! Do You hate the enemy and love the oppressor? I just don't understand. It is hard for me to love You now. I've been in "the valley of the shadow of death" for a long time. Restore me again. I want peace, but show me where to find it. I beg this in Your name. Amen. — Martha K. Kauffman

Wit and Wisdom

Want to get somebody's complete attention?
Whisper!

• • •

We *know* how it is, so tell it like it ought to be.

• • •

The most beautiful thing one can put on is a pleasant look.

• • •

Say only kind things — no one ever resents them.

• • •

Don't wear yourself out carrying the needless weights of grudges, prejudices, and envy.

• • •

From My Scrapbook

Don't bother to quarrel over small things. Let the other fellow think he's right when it really doesn't matter.

• • •

It is easy to exaggerate the important and to underestimate the importance of the seemingly unimportant.

• • •

It is a good thing to be rich and a good thing to be strong but it is a better thing to be beloved by many friends. — Euripides.

• • •

We tried letting the American dollar float in the open market but the lady at the checkout counter grabbed it.

• • •

Gratitude is the most exquisite form of courtesy.

• • •

Out of the mouths of babes sometimes come words dad never should have said in the first place.

• • •

A fanatic is one who can't change his mind and won't change the subject.

• • •

People will judge you by your actions, not your intentions. You may have a heart of gold, but so does a hard-boiled egg. — *Church Key*, Whittier, Calif.

Coming!

By Lorie C. Gooding

Sometime soon my Lord is coming!
See, the dawn's bright ray
now reminds me He is coming —
maybe on His way!

When the beaming golden circle
stands straight up at noon,
then I think of shining glory —
Jesus coming soon!

Evening star and peace descending
over land and sea
draw my joyful thoughts to Jesus
coming soon for me!

When through lonely wakeful darkness
sounds the midnight chime,
then my heart leaps up to answer:
This may be His time!

Light and dark and dawn and sunset
turn my longings home.
Oh, I grow so eager waiting —
Come, Lord Jesus, come!

Items and Comments

French Dominican Father Roland de Vaux, biblical scholar and archaeologist, died in Jerusalem, Sept. 10, at the age of 68.

Funeral services were held Sept. 13 at St. Stephen's Church, attached to the Ecole Biblique et Archeologique Francaise, Jerusalem's biblical and archaeological school, which Father de Vaux had headed since 1945.

The French Dominican achieved fame for his part in the discovery and study of the Dead Sea Scrolls, the first of which were found in caves at Khirbat Qumran in 1947.

Evangelist Billy Graham will conduct a crusade in Rome next May, it was announced. Italian evangelicals invited the evangelist to Rome to conduct a crusade at a sports arena seating 25,000.

The evangelist has also agreed to conduct an Upper Midwest crusade, probably at the Minnesota State fairgrounds, during the summer of 1972, according to George M. Wilson, executive vice-president of the Billy Graham Evangelistic Association.

A softball game between the city policemen and Greensboro "street people" has been arranged by the Inter-Church Ministry for Social Change.

The street people issued a challenge to the police department for a "nonviolent confrontation on the athletic field," and the department—which has a championship softball team—has accepted, according to James L. Clark, director of the ministry.

He said it was felt "a little personal contact by patrolmen with 'freaks' (as the street people are sometimes called) would do a lot to break down misunderstanding."

A giant statue of Jesus Christ, taller than the Statue of Liberty, may be presented to the U.S. by Mexico as a present for America's 200th birthday celebration in 1976.

If the proposed plans are fulfilled, the statue will be placed in Corpus Christi Bay on the Texas coast. It will be similar to the Statue of Liberty in New York Harbor, which was given to the U.S. by France about 100 years ago.

Mexican officials said they chose Corpus Christi for the statue because the city's Spanish name means "Body of Christ." They asked that the statue be placed on a high base in the bay so it can be seen for miles.

Architects from Mexico said special railroad cars will be built to carry sections of the statue to Corpus Christi as they

are constructed in Mexico.

The statue of Jesus will be hollow and elevators will carry sightseers to the head of the statue to an observation tower located in the crown of thorns. It will be made of steel with an exterior of marble.

An architect has described the statue as "a genuine monument to peace and goodwill among men." . . .

Two young pastors, a man and a woman, have chosen to serve a United Presbyterian church without salary and will maintain full-time secular employment—but not because the church can't afford to pay them.

They have secular jobs because the congregation of Westminster Church in Suburban Des Plaines agreed that pastors involved in the "day-to-day struggles of the laymen" can better relate to them.

Gary Hickok, 34, and Barbara Spelman, 30, share the pulpit and preach sermons called "The Contemporary Word." He is a personnel manager in a downtown Chicago department store, she is a social worker.

Mr. Hickok was installed in 1968 upon the insistence of the Westminster congregation that its pastor be permitted to hold secular employment. The Chicago Presbytery at first did not approve of the plan. Miss Spelman was installed in April "without question." . . .

World leaders of the Salvation Army ended their international Commissioners' Conference by announcing their opposition to "violence of every kind from whatever source" and affirming that the Army would fight "the excesses prevalent in a permissive society."

While vigorously condemning the spread of drug addiction, illicit sexual relationships, and pornography, a policy document adopted by the delegates from the Salvation Army's work in 74 countries said, "Whilst condemning the sin, we must continue to love the sinner and intensify our efforts on behalf of the victims of these evils, bringing them into a saving knowledge of our Lord and Savior." . . .

Dr. William F. Albright, one of the world's leading biblical archaeologists and longtime professor at Johns Hopkins University, died at Baltimore at the age of 80.

The Methodist scholar had won numerous honors for his investigation of ancient languages and his archaeological excavations which located the sites of many biblical towns. Since 1956 he has been senior editor of the Anchor Bible, a series

of biblical translations and commentaries by various scholars. Dr. Albright was a co-author of the seventeenth volume in the series, *The Book of Matthew*.

When photographs of the texts of the Dead Sea Scrolls were sent to him by a colleague in Israel, Dr. Albright verified their authenticity and became the first expert outside Israel to call the scrolls genuine. . . .

Presbyterian and Reformed church missionaries in Mexico plan to leave that country by the end of 1972 when the National Presbyterian Church of Mexico becomes autonomous.

Following a three-day retreat at Cuernavaca, 25 missionaries notified their sponsoring denominations that the Mexican church's autonomy, coming at the centennial celebration of the Presbyterian Church, the Presbyterian Church in Mexico, would be an "exciting time of new responsibilities and new challenges."

"All of us now feel that Christ has established His church in Mexico, and that the Holy Spirit is working through her," said the statement of missionaries from the United Presbyterian Church, the Presbyterian Church in the U.S., and the Reformed Church in America.

An agreement reached earlier this year implements the autonomy of the Mexican church by disengaging mission personnel and funds after 1972.

"This is an event toward which the Mexican church and missionaries have been working for many years," the group said, noting that mission work in Mexico has been facilitated by harmonious relationships between the sponsoring denominations. . . .

Dr. L. Nelson Bell, father-in-law of Evangelist Billy Graham, has severed his ties with the *Presbyterian Journal* because he disapproves of the conservative independent magazine's part in a move to split the Presbyterian Church, U.S. (Southern).

Dr. Bell, a former medical missionary, has been a director of the *Journal* and an associate editor. He is also a cofounder and the executive editor of *Christianity Today*, the evangelical fortnightly. He lives in Montreat, N.C., and is a member of the Southern Presbyterian denomination.

The physician has withdrawn from the *Presbyterian Journal*, published in Weaverville, N.C., because the magazine's board joined three other independent conservative groups in backing a plan for congregations of the Southern Presbyterian Church to pull out and form a new denomination.

CHURCH NEWS

Bicentennial Points to '76

Restoration of the historic Germantown Mennonite Church, the Christopher Dock Bicentennial, the Historical Committee's annual meeting, and negotiations with artist Oliver Wendell (Tom) Schenk concerning the portraits of the earliest Anabaptist trio filled the days between Saturday, October 9 and Thursday, October 14 to the proverbial brim for several persons actively involved in all of these events.

Plans are unfolding beautifully for the restoration and utilization of the Germantown Mennonite Church property as an information and witness center serving the thousands of tourists annually visiting the greater Philadelphia area. The target date for completion of the major aspects of the program is 1976 when the nation will be celebrating its 200th anniversary.

During the Germantown Mennonite Church Corporation's annual meeting held in the meeting room behind the pulpit of the oldest American Mennonite Church building (1770), busloads of people on the historical tour planned by the Christopher Dock Bicentennial Committee arrived and were given a brief orientation to the past, present, and future of this significant site.

Out at the Christopher Dock Mennonite High School and beginning at 3:00 Saturday afternoon, an efficient and Mennonite colonial costumed corps of waiters and wait-

resses served a delicious and authentic Pennsylvania Dutch dinner to all hungry ticket holders. Each diner ate from a place at a table especially furnished with a place mat decorated with the calligraphy of Mary E. Clemmens including selected quotations from Dock's famous "Rules for Children."

On Saturday evening was the premier showing of *The Quiet in the Land*, a 72-minute, full-color film especially prepared for this celebration. It was written and produced by John L. Ruth. It is an excellent re-creation of life along the Skippack in the days of Christopher Dock appropriately intermingled with text and pictures relating those days to European Mennonite origins and modern Mennonite life. Following the commemoration, this film will be available on a rental basis.

On Sunday afternoon, Hiram Hershey directed a choir, consisting of the Franconia and Lancaster Choral Singers, presenting the Christopher Dock Cantata created by John Ruth and Alice Parker Pyle. On Sunday evening the *Martyrs Mirror*, an operatic oratorio also written by Ruth and Pyle, was presented by the same singers plus guest instrumentalists.

J. Winfield Fretz, Conrad Grebel College president, in an address on Saturday evening, October 9, entitled "Evolution of a Heritage" compared Christopher Dock's life and witness to that of John H. Oberholtzer, founder of the General Conference Mennonite Church. He noted that "one followed the Holy Spirit's leading by cultivating the inner graces while the other did so by vigorous outward services."

On Sunday afternoon, October 10, Don Yoder of the University of Pennsylvania gave an illustrated and introductory address on "The Nature of Fraktur Art." This provided perceptive background to all who then visited the Fraktur Art Exhibit on display in the gymnasium. This exhibit was open at stated hours throughout the week-long commemoration.

Monday and Tuesday, members and guests of the Historical and Research Committee of Mennonite General Conference had its last annual two-day meeting with its "old" membership and organization in the administration building of the Christopher Dock School. Chairman J. C. Wenger was



Stanley Sauder, president, of the Germantown Mennonite Church Corporation and Melvin Gingerich, standing outside the Information Center, located on the corner of the Germantown Mennonite Church property.



A silver communion set used by the Reformed Mennonites when they worshiped in the Germantown Mennonite Church building for a period of time in the mid-1800s.

unable to be present due to his assignment in India. Gerald Studer chaired the meeting at his request. More than twenty persons attended all or part of the committee's deliberations including representative Cornelius Krahn of North Newton, Kan., for the General Conference Mennonites and George Neufeld from Fresno, Calif., for the Mennonite Brethren. The historical libraries and archives of the Mennonite Church's various colleges and district conferences were also well represented.

On Wednesday representatives of the Laurelville Mennonite Church Center Board of Directors flew to Southwest Harbor, Maine, to discuss with artist Tom Schenk the matter of painting portraits of the earliest Swiss Mennonite founders/leaders, Conrad Grebel, Georg Blaurock, and Felix Manz. If the plans are approved by the Laurelville Directors, these will be sponsored financially by the Church Center for the benefit and enrichment of the entire brotherhood. — Gerald Studer

Cooperating Where It Counts

"It is my understanding that this is the only organization in the United States that has blacks and Spanish-speaking Americans working together as a team."

This statement was made by John Powell, executive secretary of the Minority Ministries Council, in his keynote address at the Minority Ministries Council Annual Assembly held October 15 and 16 in Detroit, Michigan.

Powell went on to say that "we are here to discover and to strategize what we have to contribute to the Mennonite Church. And I think that's a great deal."



Lupe De Leon, Tomas Chavez, Sammy Santos (left to right).

Helping to focus the purposes and goals of the annual assembly, Lupe De Leon, associate executive secretary of Minority Ministries Council, said, "As executives we are responsible to the local minority congregations who send one voting delegate each to the assembly. These delegates are the Minority Ministries Council. Whereas their job is to serve us as a review and consultation board, ours as executives is to inform them of progress and future directions." The Minority Ministries Council works in cooperation with Mennonite Board of Missions, Elkhart, Indiana, but is not a program division of the Board.

Approximately forty voting delegates attended the assembly, the third annual meeting since the Minority Ministries Council, formerly the Urban Racial Council, was begun in 1968. About thirty persons served in other capacities or simply observed during the sessions. Meeting Friday afternoon and Saturday morning were two caucuses — one black, one Spanish-speaking. The same agenda items were discussed in both caucuses, with formal actions taken Saturday afternoon in a mass business session.

Friday evening the assembly as a whole convened for several hours of reports, inspirational gospel singing by the Burnside Community Mennonite Church, Columbus, Ohio, and a speech by Tomas Chavez, director of American Hispanic Ministries, Detroit, Michigan. Chavez spoke primarily

on the condition of Spanish-speaking peoples in the United States. "We live in the community of deferred hopes — we always have had to wait," said Chavez. He went on to emphasize that "the true church of Jesus Christ is the fellowship of the concerned."

Throughout the two days many voices were heard with each representing a unique viewpoint. There were moments of anger and misunderstanding. Yet a oneness, a singleness of purpose, characterized the assembly.

This feeling was prominent not only at the outset, but during and after the sessions. In his devotions at the Friday evening meeting, vice-chairman of the Minority Ministries Council executive committee, Hubert Brown, Elkhart, Indiana, stated the importance of being unified in the Spirit. "We must be one, we cannot be divided," he exclaimed. "Let us go from this place affirming our oneness under the lordship of Jesus Christ."

Others also kept sight of the larger picture, the forest, and did not become lost in the trees of divisive conflict. "The body of Christ must have peace," said Charles McDowell, Youngstown, Ohio. "If we can't have peace, who can?" Echoing the basic precepts of unity was Indian-American Daniel Schirman, Hotevilla, Arizona. One of the two Indians represented at the assembly, he said, "I have felt a marvelous spirit of brotherhood here. It just proves what the spirit of Christ can do in the lives of man, regardless of nationality."

Major actions taken by the Minority Ministries Council in its business sessions encompassed a wide range of concerns. High in priority was a plan for indigenous economic development of minority businessmen and congregations, approved by the assembly. Involved is an outlay of over one million dollars of investments in various enterprises, including credit unions, moving companies, and professional lawn care services. Loans are being worked out with



Tomas Chavez (left), Lupe De Leon at podium.

a number of cooperating organizations.

Several actions were directed toward the Mennonite brotherhood as a whole or the Board of Missions in particular. First, the delegates passed a motion requesting that Compassion Fund be given more serious consideration by placing it in the total giving program of the church, instead of being an above budget item. Second, a motion passed by the council asked that a minority person be named associate secretary of Home Missions and that the next regional director for Voluntary Service be a minority person. Third, sought by the council is a deeper look at the three Mennonite colleges vis-a-vis minority persons on campus, many of whom are frustrated in their current situations. And fourth, a task force of six to eight minority persons was delegated to draw up an official statement to the total Mennonite Church of the position of the Minority Ministries Council.

In addition to the above actions, the constitution of the council was approved with minor changes and ratified. Announced were details of the Cross-Cultural Youth Convention to be held in August 1972 and coordinated by Ted Chapa, Corpus Christi, Texas, assisted by Art Smoker, Scottsdale, Pennsylvania. Also presented was the list of delegates to World Conference in Curitiba, Brazil, next year. Representing the council will be John Powell, Lupe De Leon, Hu-



Burnside Community Mennonite Church choir from Columbus, Ohio.

bert Brown, and Sammy Santos, this year's executive committee chairman from Brooklyn, New York. Spanish-speaking congregations will attempt to send one to three more delegates if possible.

Elected to serve as chairman and vice-chairman, respectively, of next year's assembly were Warner Jackson, Cleveland, Ohio, and Ruperto Guedea, Denver, Colorado. Black caucus chairman next year will be Richard Pannell, New York City; the Spanish-speaking caucus chairman is yet to be appointed.

Recurring throughout the sessions was an expressed awareness of the minority congregations' relationship to the total Mennonite brotherhood. At several points Anglos in attendance were asked to comment from their perspective.

According to Larry Cruz, Chicago, Illinois, "Racism comes from all sides. But part of the gospel is being involved in the world as Christ was. We can't separate Christianity from the problems of this earth."

Two days after the conclusion of the Detroit meeting, Ted Chapa summarized his feelings: "In comparison to last year, I am very pleased. I appreciated the unity and the way we were able to confront each other with our differences in a spirit of love." — Special MBM assignment by Dan Shenk

Associated Expands

More than 300 persons were active participants in the various study programs offered by Associated Mennonite Biblical Seminaries during the 1970-71 school year. This number includes students on campus, ministers, those enrolled during the regular terms and in workshops, and a number of people who took the January interterm courses taught by AMBS faculty in several Mennonite congregations in the United States and Canada.

Plans are again being made this year to offer more off-campus courses and workshops in congregations during January 1972.

Final enrollment figures as of October 1 show a significant increase over enrollment figures of the past five years. A total of ninety-eight students are enrolled of which seventy-two are enrolled full time. Fifty-two are enrolled in Mennonite Biblical Seminary and forty-six in Goshen Biblical Seminary.

Of the total, fifty-nine are enrolled in the seminaries' three-year Master of Divinity program. Those remaining are divided between the Master of Religious Education program, the Master of Arts in Religion degree program, in Peace Studies, the one-year program in theological studies, the new Associate in Theology program, and the unclassified students. There are also twenty-two persons auditing classes without credit, bringing the total number of persons participating in the campus program to 120.

Penal Reform Examined

Sixty Mennonites from across the country convened in Washington, D.C., September 27-29, to explore the urgent question of penal reform under the topic, "The Church and the Offender."

Participating in the largest seminar yet sponsored by the Mennonite Central Committee Peace Section Washington Office were individuals currently engaged in prisoner rehabilitation programs, as well as denominational staff exploring new ministries and prisoner rehabilitation projects for their constituencies.

Among the constituents who came to Washington were a halfway house sponsor, alternative service workers assigned to work in a prison, prison chaplains, probation and parole officers, and a former prison warden.

An intensive three-hour exchange with inmates inside the Washington, D.C., Department of Corrections Lorton Prison, Lorton, Va., was a significant part of the seminar experience. The sixty seminar participants, seated with seventy-five inmates, directed questions to a panel of twelve prisoners who responded in penetrating fashion. The animated small group conversations that followed the structured segment of the encounter reflected the importance of citizens getting to know prisoners and their concerns. This can only happen by getting behind the prison walls.

In marked transition, the participants moved from this encounter with the powerless in Lorton Prison to the seat of power on Capitol Hill for a luncheon meeting with Sen. Charles Mathias, R-Md., on the Senate Subcommittee on Penitentiaries. A further session with Senate staff members explored legislation on penal reform currently pending before Congress, and especially urgent after the Attica eruption.

Edgar Epp, former Mennonite prison warden in British Columbia and current director of the Department of Correctional Services, Province of Ontario, read a major seminar paper reflecting his philosophy of penal reform. Epp stressed the need for residential treatment centers and services as the needed new approach for most offenders. Emphasizing the destructive impact of prisons, Epp said:

"Because of a deep conviction that man has no right to destroy his fellowman, I would not, under any circumstances, use guns or like weapons in running a penal institution. I had the experience once of quelling a riot in an institution for which I had responsibility, and it was done without bloodshed or broken bones. . . . If you hear me saying that Kingston and Attica could to a large extent have been avoided, you are hearing me correctly. . . . You and I who are content to let our country build and maintain large fortress-like institutions, who do not clamor for the obvious and nec-

essary changes, are collectively guilty of the Kingstons and Atticas. We can expect those problems to continue happening wherever we have robbed persons of their freedom and dignity, herded them together like cattle without easy access to those in the community who may yet care about and love them, giving them little opportunity to exercise responsibility, offering no understanding of the problems which caused them to become offenders in the first place."

As a guest resource consultant from Royal Oak, Mich., Judge Keith J. Leenhouts, Christian layman and president of Volunteers in Probation, Inc., challenged participants to take the initiative in forming groups of concerned citizens to forge new opportunities for prisoners who will be returning to society that will lead to their personal renewal and social rehabilitation. Volunteers in Probation began in 1959 with eight people and has engaged well over 1,000 courts in using 200,000 volunteers in one-to-one supportive relationships with prisoners awaiting probation. The work of the volunteers is supplemented by professionals who freely contribute psychiatric services, marriage counseling, and job training.

Vernon Neufeld, director of Mennonite Mental Health Services, observed that our Mennonite young men in Civilian Public Service became deeply involved in serving the patients of state mental hospitals during World War II. He noted that the quality and character of their caring for mental patients — physically and socially walled off from the normal community — had a major impact on their rehabilitation as well as on the reform of mental health care in the United States.

The obvious action and challenge was clear: Now that the mentally ill are no longer put away to be forgotten, with mental health care being returned to the community, has the time arrived when the church should enter into a ministry to prisoners as it did to the mentally ill? Is now the time to rescue and restore to our communities the offender, so long ignored and walled off from society's care.

With the participation in the seminar of the Home Ministries Council, a recently formed inter-Mennonite reference group, it is possible that the spark will ignite action. Crucial to entering this new frontier is the fact that a sizable number of local members in the brotherhood have already lit some torches by their self-initiated involvement in prisoner rehabilitation.

One warning should be given, however, before we romanticize the drama of a new venture. It may prove to be a costly road of discipleship to identify with the offenders in a society that seems more determined to punish than to rehabilitate those found in crime. Yet that identification lies at the heart of our Gospel: "They crucified Him *with* the criminals, on either side of Him" (Lk. 23:33). — Delton Franz

Plunge into Chicago

A three-day "plunge" into the inner-city ghetto of Chicago with only the clothes on their backs and \$4.50 in their pockets, initiated five Associated Seminaries' students (and one wife) into a summer full of experiences in ministry the likes of which many Mennonite young people never see or know little about.

Their initial three-day experience was only the beginning of their summer of living in the ghetto, working with church groups and social agencies, attempting to meet people at the level of their need, while also studying and reflecting with other seminarians and inner-city dwellers in "rap sessions" on the meaning of their experience and its relation to the problems, of the ghetto.

It was not the kind of "safe" classroom learning to which most students are accustomed. It was learning by experiencing and attempting ministry in an alien situation. And sometimes opportunities for establishing relationships came in the most surprising ways.

One seminarian experienced a "robbery" which took "practically all the money I had at the moment, which was about twenty-eight cents." Nevertheless, the incident opened the way for an unexpected experience in dialogue on the street after the two youthful would-be-thieves came to feel that the seminarian was "one of them." They returned the money they had taken from him.

The purpose of the whole experience, structured under the title, "Urban Ministries Program for Seminarians (UMPS)" is to give seminarians at least a taste of what it is like to live among America's inner-city poor. It also affords them the opportunity to learn from the people around them and to test their own feelings and ability to relate their Christian experience to the needs of the ghetto.

The program was started in the summer of 1970 after several evangelical seminaries felt something should be done to make students aware of the needs of the ghetto and also provide them with practical opportunities for ministry there. Lilly Endowment, Inc., Indianapolis, Indiana, has funded the project each summer. Last year their grant totaled \$65,000.

The seven seminaries participating in the program are the Anderson School of Theology, Bethel Theological Seminary, Asbury Theological Seminary, Conservative Baptist Theological Seminary, North Park Theological Seminary, and the Associated Seminaries. The program director is Dr. Gilbert James of Asbury. Dean Ross T. Bender, of the Associated Seminaries, is a member of the administrative committee of deans.

Participating students this year from the

Associated Seminaries were Ron and Kaye Rempel, Oliver, British Columbia; John Tourjee, Mishawaka, Indiana; Dale Suderman, Hillsboro, Kansas; Grace Mishler, New Paris, Indiana; and Murray Hiebert, Steinbach, Manitoba.

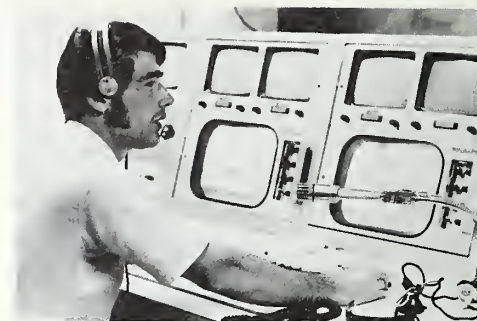
Miller Serves in Public TV

John Miller from Belleville, Pennsylvania, has secured an alternative service assignment with the Public Broadcasting Television Station (WVPT) in Harrisonburg, Virginia.

"My interest in working with people and the excitement I found in sports and news during my high school years nudged me toward a career in radio and television," Miller says.

Miller's responsibilities include announcing for station breaks and promos, designing production scenes and handling lights, operating TV cameras, shipping video tapes, and operating the master console for transmission. He also does some general building and grounds maintenance for the station.

WVPT is a nonprofit organization supported by grants from foundations, by community fund drives, by government subsidies, and by participating schools.



John Miller at the control panel of WVPT's production studio

Assisting Miller in his job application was Mr. Richard Parker, station manager of WVPT, and Kenneth J. Weaver, executive director of Mennonite Broadcasts Inc., Box 472, Harrisonburg, Virginia 22801, the mass communication division of the Mennonite Church, with headquarters in Harrisonburg, Virginia.

"We as a church need to challenge our youth to become involved in the communications industry as a means of sharing the gospel," Kenneth Weaver says. And, as John Miller has shown, this can now be done as a part of I-W service. "Anyone so interested can call Mennonite Broadcasts for information on possible employment in the communications industry," Weaver says.

October "Orientees"



At the October 4-14 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., twenty-two persons received one- and two-year assignments to twelve locations in the United States.

First row (left to right): Steve Albrecht, New Haven, Ind.; Joe Yoder, Archbold, Ohio; Genet Kuhns, Bridgewater, Va.; Esther Nafziger, Archbold, Ohio; Clint Miller, Rexton, Mich.; and Dennis Wood, South Bend, Ind.

Second row: Bob and Kendra Cross,

Goshen, Ind.; Edna and Ray Yoder, Levittown, Pa.; Loren Neuenschwander, Kidron, Ohio; Lyle Hooley, Hubbard, Ore.; and Wendy and Paul King, Goshen, Ind.

Third row: Anne Miller, Union, Mich.; Mary Anna College, Orrville, Ohio; Sharon Lantz, Goshen, Ind.; and Lois Yoder, Middlebury, Ind.

Fourth row: Sylvia King, Eaglesham, Alta.; Kathy Myers, Meadville, Pa.; Carolyn King, Salem, Ore.; and Dorothy Martin, Floradale, Ont.

Comment on Pakistani Relief

(Vernon R. Wiebe is General Secretary of Mennonite Brethren Missions/Services, Hillsboro, Kansas.)

During the next several months you will be receiving many appeals for Pakistan relief. Be careful. There is a great need for Pakistan relief and there will be a great deal of chicanery in Pakistan relief appeals.

On my desk is the September 1, 1971, National Information Bureau release on Pakistan refugee relief. NIB is a nonprofit service for contributors, founded in 1918. It is a reputable and trusted service.

The NIB Bulletin says that an estimated 8,000,000 East Pakistani refugees have crossed the border into India. India is making available basic needs for refugees including food, clothing, shelter, and campsites. Contrary to popular belief, governments and people all over the world are rallying to aid the refugees; about fifty nations have sent money or supplies through governments of voluntary agencies. In spite of the massive help there is not nearly enough to alleviate the intense suffering.

The United Nations reported August 27, 1971, that the most acute emergency

needs (conditions may change at any moment) were for cash to pay for internal transportation and to provide (mostly through purchases locally) high protein food for young children, sanitation supplies, medications, cloth, blankets, and shelter materials. There is also an acute need for sanitation and health services at refugee camps.

NIB states that voluntary agencies here break down into two general categories: (1) *Experienced International Relief Agencies* that operate their own programs and (2) *Fund Raising Organizations*, without as yet general operating programs for Pakistan refugees. Mennonites should be pleased that the Mennonite Central Committee is listed in category (1), together with such agencies as CARE and the American National Red Cross.

The concluding statement of the NIB Bul-

letin on Pakistan Refugee Relief will be worth remembering when you give.

"Generalities are always dangerous, of course, in such a complex and rapidly changing situation. At the moment, however, we believe that thoughtful contributors may wish to consider first the agencies in category (1), *Experienced Relief Agencies* that *Operate* their own Programs—thereby preventing double campaigning, with the attendant double administrative and fund raising costs involved." — Vernon R. Wiebe.

Ed. Note: Members of the Mennonite Church can support Mennonite Central Committee's Pakistani relief through regular mission channels of the Mennonite Church or send contributions directly to Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, and designated for Pakistani Relief. — N.

Mennonite Retreat at Bienenberg

Among the hills and trees of northwestern Switzerland, at the Bienenberg Bible School, sixty-five Mennonite Central Committee workers and missionaries from Europe and North Africa gathered for six days of retreat, September 6 through 11. The theme of the retreat, "Jesus Christ Reconciles" was borrowed from the theme of the Mennonite World Conference to be held at Curitiba, Brazil, in 1972.

Speakers for the retreat included Marlin Miller, MCC Peace Section representative and Mennonite Board of Missions and Charities worker in Paris, France, who opened the retreat by introducing the theme. Paul Lehman, Eastern Mennonite Board of Missions and Charities worker in Diczinza, Italy, gave a series of talks dealing with

man's estrangement from himself and from others and the need for reconciliation. P. J. Malagar, church leader and representative of the Mennonite Christian Service Fellowship of India, spoke on conflict and reconciliation in India. He spoke of the problems India is facing today, especially in the Pakistan refugee situation. Tony Enns, Eirene field director from Morocco, spoke on conflict and reconciliation in North Africa. John Klassen, a student of history, talked of reconciliation and economy and reconciliation and the state. Peter Dyck, MCC director for Europe and North Africa, spoke on MCC around the world. He also presented the film, *Manana Is Today*, which deals with MCC and the church in Latin America.

Antiques Display: Ohio

On October 9 and 10 the annual "Antique Festival" was held in Holmes County and in Millersburg in particular. We as a church decided to open our doors to the thousands of visitors to our county. Most all the stores in the business district displayed antiques in their windows during this time. We had local church members bring their antiques to the church for display. We also had two services on Sunday morning to accommodate the visitors.

About 2,000 persons visited the display. Each one received a gospel tract. The young people helped by passing out tracts and invitations to our church on the streets. Approximately 3,000 tracts were distributed. Visitors came from eleven different states and Canada — Mark Rohrer.

Mental Health Anniversary

Mennonite Mental Health Services (MMHS) celebrated its twenty-fifth birthday a bit early on October 1 and 2 at Brook Lane Psychiatric Center, Hagerstown, Md. The celebration was held in connection with the semiannual meeting of MMHS.

MMHS is commemorating its twenty-fifth anniversary over a period of several months, and the Brook Lane meeting was the first of a number of events. ●

The Quiet in the Land

The film, *The Quiet in the Land*, which was written and produced by John L. Ruth, features an authentic re-creation of life along the Skipack in the days of Christopher Dock, the colonial schoolmaster, over two centuries ago. It includes some documentary film shots of European Mennonite origins and a challenge from this heritage to the Christians of the '70s. This film, presented by the Christopher Dock Bicentennial Commemoration Committee, is now available on a rental basis to interested persons and organizations. For complete rental information and rates, write to Lee M. Yoder, Chairman, Christopher Dock Bicentennial Commemoration Committee,

1000 Forty Foot Road, Lansdale, Pa. 19446. Tele.: 215 368-1033.

Mennonite Graduate Fellowship

MGF will be meeting December 28-30, 1971, at Bluffton College, Bluffton, Ohio. The theme: Nonviolence. Do Anabaptists have any perspective to offer larger society in coming to terms with violence? Are there implications for an individual's lifestyle and his involvement in social change? Is nonviolence as a technique for social change theologically justified?

Film Contest

This one is for amateurs only! Friendship Press is sponsoring a contest for persons

MENNOSCOPE

of any age who want to try thinking visually. The subject matter may be any phase of the relationship between technology and human values. Brochure-registration card may be obtained from Director of Editorial Services, Box 370, Elkhart, Ind. 46514.

Jean Seguy and the French Mennonites

Several persons from the Associated Mennonite Biblical Seminaries acquainted with the French Mennonites met with Jean Seguy, French Catholic sociologist and historian, who recently shared with the seminary community from his experiences and study of the French Mennonites. There are between four and five thousand French



Mennonites. Pictured are (l to r) Jose Gallardo, native of Spain and member of the Brussels Mennonite Church; Mike Shank, son of Mennonite missionaries David A. and Wilma Shank; Robert Witmer, missionary to France; Mr. Seguy; and John H. Yoder, president of Goshen Biblical Seminary and a personal friend of Seguy. Gallardo, Shank, and Witmer are students at the Associated Seminaries this year. Mr. Seguy was a recent "Church Visitor in Residence" under the Theological Center program.

John and Isabelle Blough and family returned to Araguacema, Brazil, Oct. 18, following a nine-month furlough. The Bloughs are Overseas Mission Associates with Mennonite Board of Missions, Elkhart, Ind. He is a self-supporting farmer and leader in the local congregation.

Jonathan and Fyrne Yoder have spent ten months in Ampipal, Nepal. Yoder has been assigned to Tansen, Nepal, following a vacation which included more than three weeks working with Dr. Himat Singh Martin at Dhamtari Christian Hospital in India. The Yoders are serving with the United Mission to Nepal through appointment by Mennonite Board of Missions.

Weldon and LuEtta Friesen and family, serving with Mennonite Board of Missions at Shantipur Hospital, M.P. India, for three years, returned to the U.S. on Sept. 30. He will assume a medical practice at Middlebury, Ind.

Orpha Gehman, Mohnton, Pa., left the United States Oct. 26 for a term of service under Eastern Mennonite Board of Missions

and Charities. She will be working in the eighty-bed hospital in Nazareth, Ethiopia, as a nursing instructor in the dresser program. The Dresser Training School at Nazareth trains nursing assistants, mostly men, in a two-year program. The school has facilities for approximately forty students.

Homecoming is announced by Ridgeway Mennonite Church, Harrisonburg, Va., Nov. 21. Lunch will be served at noon. For lodging write: Paul Roth, 202 Old 33 West, Harrisonburg, Va. 22801.

The Mennonite Hospital School of Nursing Education received a \$23,824 federal grant Oct. 5 from an Illinois Board of Higher Education allocation. Mennonite is among five Illinois hospitals to receive capital grants. Mennonite's grant application called for the purchase of additional equipment to implement and enlarge the use of a closed-circuit television system installed last year with a \$34,500 federal grant provided through the higher board. It also called for an expansion of the hospital's instructional facilities to accommodate an increased enrollment in the nursing program.

The Honduras Mennonite Church dedicated a new chapel in Gualaco on Sept. 29. Daminan Rodriguez preached the inaugural message. Pastor Manuel Medina supervised the construction of the building.

Dorothy Showalter arrived in the United States on Oct. 15 from Honduras. Her furlough address is Box 278, Waynesboro, Va. 22980.

Ronald and Ruth Ann Hartzler, Goshen, Ind., left Oct. 22 for the Somali Democratic Republic where they will teach. They have been appointed for a three-year term by the Eastern Mennonite Board of Missions and Charities, Salunga, Pa. The Hartzlers will teach at the English School in Chisimaio, which is run by the Mennonite Mission.

Richard Herr, Hanover, Pa., and Robert Rowe are the speakers for the Mt. Airy Mennonite Church day of Bible meetings, Nov. 21.

Both the Mennonite Central Committee executive committee and the Mennonite Mental Health Service Board in separate meetings recently approved the extension of mental health services to Paraguay. The focal point of the efforts is in Asuncion, Paraguay, at the national mental hospital called Manicomio Nacional. Other than the 30-bed Mennonite sanitarium in Filadelfia, this is the only inpatient facility for mental patients in Uruguay. There are approximately 600 patients in the hospital.

"Our temporary arrangements with Dhamtari Christian Hospital are for a doctor to spend about 1 1/2 days here a week. . . . Our harvest—what is left of it—is being badly hit with a cutworm type insect. . . . Genevieve and I went to Mangal Tarai by motorcycle day before yesterday and found people in good humor, but nothing in their fields."—John Friesen (Sept. 16).

The Christian Faith and Toba Life (15 min. color filmstrip with tape) describes the background and life of the Toba Indians of northern Argentina, including the development of the Toba church over the past two decades. Missionaries work at building relationships and translation but do not assume pastoral assignments in Toba churches. Designed as a complementary filmstrip to *The Argentine Mennonite Church . . . After Fifty Years* and the three Latin American films. Rental \$2.00 from Audiovisuals, Box 370, Elkhart, Ind. 46514.

Robert W. Hartzler, administrator of Oaklawn Psychiatric Center, Elkhart, and a resident of Goshen, has accepted the post of national chairman of the 1972 fund for the Alumni Association of Goshen College. Hartzler's responsibilities will be promotion and direction of the 1972 fund and its nationwide class agent organization. Last year Goshen College alumni raised \$158,018.59, the largest total of annual gifts for alumni in the history of the college.

Eastern Mennonite Seminary enrollment for this year was reported to be 44 full-time and 17 part-time students for a total of 61.

Cornelius Krahn, professor of church history at Bethel College, North Newton, Kan., spoke at EMC and Chicago Avenue Mennonite Church, Oct. 13, 14. Besides speaking on various facets of life in Russia at the college and church, he spoke on the local radio station and showed the 30-minute documentary, *Evangelical Christianity in Russia Today*. Krahn's visit was sponsored by Mennonite Broadcasts, Inc., Chicago Avenue Mennonite Church, and Eastern Mennonite College.

Last week's lead article under Church News would have been more appropriately worded "Churchwide Youth Council Supports Plans for Special '72 Convention," since the initiative for this planning belongs to another committee. According to minutes regarding the subject, "Cross-Cultural Convention '72" is the name of the meetings scheduled for Aug 20-25 next year at Epworth Forest, North Webster, Ind.

A weekend of activities beginning at 10:30 a.m. Saturday, November 6, and concluding the following afternoon will give parents of Goshen College freshmen an introduction to classes and a chance to meet college professors and staff. Residence halls will be open, special half-hour Saturday afternoon classes will be held, and dinner in Alumni Memorial Dining Room is planned for the guests and their sons and daughters. Saturday's activities will close with an after-dinner program in the Church-Chapel, and welcome addresses from the freshman president and J. Lawrence Burkholder.

New members by baptism: twelve at Wideman, Markham, Ont; eleven by baptism and one by confession of faith at First Mennonite, Middlebury, Ind.; four at Robein, East Peoria, Ill.;

Change of address: Otis and Betty Hochstetler, C.P. 07-0560, 70000 Brasilia, D.F., Brazil.

Readers Say

Submissions to Readers Say column should comment on printed articles.

In these days we hear much about evangelism, praise the Lord! But to me, revival must come first in every congregation. For that is where the people are. And that is where revival and evangelism must begin. Our message is one: to proclaim the good news of a wonderful Savior. If a man is a sinner, he needs the Savior, and there is only One, and He is enough. Praise the Lord. Could I then suggest that we, as a church, would set apart a day when every pastor and his people would accept the challenge of revival and evangelism? We must get to where the people are. Can we envision what an impact of this kind would make on the entire brotherhood? We might be surprised how many evangelists we might have among our pastors, preaching under the anointing of the Holy Spirit. As Sam Shoemaker would put it, "Get into the stream of the Spirit." Every pastor would have the privilege to arrange his own program. The Book of the Acts presents a tremendous program for revival and evangelism. This could be our guide. Acts 2:1, 2; 4:31, 33. May we continue to pray for a mighty outpouring of the Holy Spirit upon us in times like these. Our challenge as a church has never been greater. Will we accept it? "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). — A. C. Good, Sterling, Ill.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alderfer, James L. and Jo Anne (Schrock), Cockeysville, Md., first child, Christina Marie, June 20, 1971.

Bontrager, Lynn and Linda (Hostetler), Harrisonburg, Va., first child, Brian Lynn, Sept. 25, 1971.

Bowman, John and Carol (Rohrer), Mount Joy, Pa., fifth child, third daughter, Gina Joy, Oct. 5, 1971.

Brunk, Donald and Myra (Biehn), Brunner, Ont., first child, Lynnette Dawn, Aug. 4, 1971.

Cavanaugh, Rodney and Jean (Hartzler), Scottsdale, Pa., second child, second son, Stephen Mark, Oct. 10, 1971.

Eichelberger, Alie and Barbara (Miller), Mt. Pleasant, Iowa, sixth child, Lynn Alan, Oct. 5, 1971.

Gerber, Elmer LeRoy and Jean (Halteman), Sellersville, Pa., second child, first son, Kieran Trae, Oct. 10, 1971.

Henricks, Richard and Sue (Lantz), first child, Rachel Ann, Oct. 5, 1971.

Heyerly, John E. and Jeanne (Berkey), Salem, Ore., third son, Philip John, Oct. 5, 1971.

Horning, Don and Carol (Groff), New Holland, Pa., second child, first daughter, Jeanne Dionne, Sept. 23, 1971.

Jantzen, Alvin H. and Carol (Ressler), Orrville, Ohio, third child, second son, Eric John, Sept. 11, 1971.

Miller, Gail E. and Judy (Judd), West Liberty, Ohio, first child, Kimberly Michelle, Aug. 15, 1971.

Scheetz, Thomas H. and Rebecca L. (Alderfer), Harleysville, Pa., first child, Aimee Lavonne, June 14, 1971.

Slabaugh, Glenn J. and Enid (Koch), Ann Arbor, Mich., first child, Sonya Renee, Aug. 18, 1971.

Snader, Raymond and Sylvia (Bomberger),

Birmingham, Ala., a daughter, Christina Jo, Sept. 2, 1971.

Spener, John and Erma (Schultz), Milverton, Ont., third child, second son, John Lee, Sept. 27, 1971.

Thomas, Elmer H. and Ruth Ann (Kreider), Lancaster, Pa., third child, second son, Kurtis Doyle, Oct. 2, 1971.

Unruh, John and Carol (Meyers), Waterloo, Ont., first child, Trevor James, Oct. 11, 1971.

Wireman, Sam and LaVonne (Martin), Wheatfield, Ind., second child, first son, Sam Michael, Sept. 23, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bisbort — Brown. — George Bisbort, Barto, Pa., and Brenda Brown, Bally, Pa., both from Bally cong., by James C. Longacre, Aug. 28, 1971.

Brooks — Kauffman. — Randy Brooks and Linda Kauffman, both of the Maple Grove cong., Topeka, Ind., by Joe J. Swartz, Sept. 4, 1971.

Dressler — Swartzendruber. — Larry Dressler, Pigeon, Mich., Lutheran Church, and Treva Swartzendruber, Elkton, Mich., Michigan Avenue cong., by Charles Haarer, Aug. 28, 1971.

Frey — Herr. — Mervin E. Frey, Manheim, Pa., Hernley cong., and Rachel C. Herr, New Providence, Pa., Mechanic Grove cong., by Clayton L. Keener, Oct. 9, 1971.

Gerber — Cressman. — Gary Gerber and Elizabeth Cressman, both of Valleyview cong., London, Ont., by Ralph Lebold and Stevanus Gerber, father of the groom, July 31, 1971.

Irwin — Wagler. — David Irwin, Presbyterian Church, and Kathy Wagler, Valleyview cong., London, Ont., by Ralph Lebold, Oct. 9, 1971.

Kurtz — Hollinger. — Donald Kurtz and Carol Hollinger, both of Ephrata, Pa., by Wilbert Lind, Oct. 9, 1971.

Landis — Godshall. — Timothy Scott Landis, Harleysville, Pa., and Mary Lou Godshall, Telford, Pa., both of Franconia cong., by Cleon Nyce, July 31, 1971.

Leid — Horst. — Allen B. Leid and Emma W. Horst, both of Ephrata, Pa., Martindale cong., by Aaron J. Sensenig, Sept. 30, 1971.

Lengacher — Delagrange. — Jake Lengacher, New Haven, Ind., and Marie Delagrange, Grabbill, Ind., both from Cuba conservative cong., by John Yoder, Oct. 9, 1971.

Martin — Stoltzfus. — Ralph E. Martin, Greencastle, Pa., and Elizabeth M. Stoltzfus, Peach Bottom, Pa., both of Sunnyside cong., by Clayton L. Keener, Oct. 16, 1971.

Meck — Stoltzfus. — Ronald Meck, Denver, Pa., Ephrata cong., and Joyce Stoltzfus, Paradise, Pa., Neffsville cong., by Wilbert Lind, Aug. 14, 1971.

Miller — Schaeffer. — Richard E. Miller, Lititz, Pa., Hess cong., and Elsie Schaeffer, Watsonstown, Pa., Buffalo cong., by Allen L. Kauffman, Sept. 4, 1971.

Nofziger — Hite. — Robert Dean Nofziger, Albany cong., Albany, Ore., and Robin Hite, Beaverton, Ore., by Roland G. Boyce, June 11, 1971.

Pechart — Howe. — Jack S. Pechart, Camp Hill, Pa., and Diane Howe, Elverson, Pa., Rockville cong., by Millard Shoup, Sept. 25, 1971.

Robbins — Eby. — Maurice Robbins, Belmont United cong., and Betty Lou Eby, Valleyview cong., London, Ont., by Ralph Lebold, Sept. 25, 1971.

Ruth — Redcay. — Dennis H. Ruth, Newville, Pa., Diller cong., and Mary Ann Redcay, Elverson, Pa., Rock cong., by J. Edward Kurtz, Oct. 9, 1971.

Wadel — Miller. — Marvin Wadel, Rowe cong., Shippensburg, Pa., and Virginia Miller, Rock Hill cong., McConnellsburg, Pa., by Harold L. Hunsecker, June 19, 1971.

Zuniga — Leaman. — Abraham Zuniga, La Ceiba, Honduras, La Ceiba cong., and Mary E. Leaman, Gualaco, Honduras, Columbia (Pa.) cong., by Norman Hockman, Sept. 18, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Hostetler, Bertha Elizabeth, daughter of Edward and Mary Mishler, was born in Lagrange Co., Ind., Aug. 6, 1891; died at Millers Merry Manor Nursing Home, Lagrange, Ind., Oct. 1, 1971; aged 80 y. 1 m. 25 d. On Oct. 22, 1912, she was married to Earl P. Hostetler, who preceded her in death Feb. 24, 1953. Surviving are 4 sons (Kenneth, Leland, Walter, and Wayne), one daughter (Evelyn — Mrs. Franklin Kauffman), 3 sisters (Ida — Mrs. Irvin Y. Miller, Mrs. Fern Hersberger, and Mrs. Mildred Miller), and 2 brothers (Howard and Harley). She was a member of Emma Mennonite Church, where funeral services were held Oct. 4, in charge of Amos O. Hostetler and Ivan Miller; interment in the Yoder Corner Cemetery.

Kauffman, Leonard S., son of Samuel and Martha (Stutzman) Kauffman, was born Nov. 8, 1880; died at Goshen Hospital, Goshen, Ind., Sept. 27, 1971; aged 90 y. 10 m. 19 d. In 1903 he was married to Mary Steele, who preceded him in death Mar. 25, 1958. Surviving are 3 daughters (Mrs. Goldie Hersberger, Mrs. Mable Schrock, and Mrs. Marie Baer), 6 grandchildren, and 16 great-grandchildren. He was a member of the Clinton Brick Mennonite Church, where funeral services were held, in charge of John Yoder and Amsa Kauffman; interment in Forest Grove Cemetery.

Martin, Matilda, daughter of Abram and Lena Buehler, was born in Waterloo County, Ont., Feb. 19, 1890; died at Kitchener, Ont., Oct. 1, 1971; aged 81 y. 7 m. 12 d. On Aug. 20, 1936, she was married to Edwin C. Martin, who preceded her in death July 1959. Surviving are 3 stepchildren (Zienas, Mrs. Ellen Zess, and Mrs. Luanna Maurer), 3 brothers (Allen, Edwin, and Norman), and 2 sisters (Maggie — Mrs. Henry Metzger and Salome — Mrs. Amos Martin). She was a member of the Erb Street Mennonite Church, where funeral services were held Oct. 3, in charge of Galen Johns and J. B. Martin; interment in Martin Cemetery.

May, Ricky R., son of Virgil and Evelyn (Roszhart) May, was born at Flanagan, Ill., Jan. 16, 1949; died of injuries received in a car accident, Sept. 21, 1971; aged 22 y. 5 m. 5 d. Surviving are his parents, one brother (Terry), his maternal grandparents (Mr. and Mrs. George Roszhart), and his paternal grandparent (Ora May). He was a member of the Waldo Mennonite Church, where funeral services were held Sept. 24, in charge of David Eshleman and Norman Kauffman; interment in Waldo Cemetery.

Riegsecker, Levi, son of Ben and Louise Riegsecker, was born in Elkhart Co., Ind., Sept. 13, 1908; died at Goshen Hospital, Goshen, Ind., Aug. 24, 1971; aged 62 y. 11 m. 11 d. On Dec. 20, 1934, he was married to Mayme Kauffman, who preceded him in death, April 13, 1968. On Aug. 23, 1969, he was married to Irene Neuhauser, who survives. Also surviving are 5 sons (Orval, Marvin, Keith, Verle and Dennis), one daughter (Joyce), and 6 grandchildren. He was a member of the Clinton Brick Mennonite Church, where funeral services were held Aug. 27, in charge of John Yoder and Joseph Baer; interment in Clinton Brick Cemetery.

Roth, John L., son of Benjamin and Barbara

(Lichti) Roth, was born in Wilmot Twp., Ont., Feb. 12, 1897; died suddenly at the Kitchener-Waterloo Hospital, Sept. 19, 1971; aged 74 y. 7 m. 7 d. On Mar. 15, 1923, he was married to Matilda Schwartzentruber, who survives. Also surviving are 3 sons (Arthur, Vernon, and Clare), 3 daughters (Mildred—Mrs. Lawrence Hauser, Martha—Mrs. Jack Miller, and Beatrice—Mrs. John Holst), 22 grandchildren, one brother (Alvin), and one sister (Mable—Mrs. Milton Litwiller). He was a member of the St. Agatha Mennonite Church, where funeral services were held Sept. 22, in charge of Gerald Schwartzentruber and Elmer Schwartzentruber.

Stover, Calvin M., son of Milton F. and Amanda (Moyer) Stover, was born in Bucks Co., Pa., July 3, 1908; died of cancer at the Grand View Hospital, Sellersville, Pa., Oct. 8, 1971; aged 63 y. 3 m. 5 d. On June 30, 1928, he was married to Barbara Landis, who survives. Also surviving are one son (Samuel), 3 daughters (Marian—Mrs. Robert Douglas, Evelyn—Mrs. Robert Peck, and Karen—Mrs. Robert Fryberger), 7 grandchildren, 4 sisters, and 2 brothers. He was a member of the Blooming Glen Mennonite Church, where funeral services were held Oct. 12, in charge of David F. Derstine, Jr.; interment in adjoining cemetery.

Wingenroth, Emra, son of Lewis and Katie (Groff) Wingenroth, was born in Lancaster Co., Pa., Jan. 8, 1882; died Oct. 8, 1971; aged 89 y. 9 m. Surviving are his wife, 6 children (Lloyd, Charles, Edith Kurtz, Esther Gockley, Richard, and Raymond). He was a member of the Ephrata (Pa.) Mennonite Church. Funeral services were held at the Good Funeral Home, Reamstown, Pa., Oct. 12, in charge of Wilbert Lind; interment in Bergstrasse Lutheran Cemetery.

Witmer, Lula, daughter of Isaiah and Lizzie (Weaver) Shaum, was born at Goshen, Ind., Feb. 13, 1902; died of heart failure at Sarasota, Fla., July 25, 1971; aged 69 y. 5 m. 12 d. On Jan. 13, 1924, she was married to Ezra Witmer, who preceded her in death Sept. 11, 1957. Surviving are 4 sons (Vernon, Warren, David, and John), 3 daughters (Mrs. Paul Weaver, Mrs. John Bacher and Mrs. Howard Weaver), and a number of grandchildren. She was a member of the Tuttle Avenue Mennonite Church, Sarasota, Fla. Funeral services were held at the Midway Mennonite Church, Columbiana, Ohio, July 29, in charge of David Weaver and Ernest Martin; interment in Midway Cemetery.

Yoder, Gideon G., son of Abner and Mary Ellen (Gingerich) Yoder, was born at Parnell, Iowa, Jan. 19, 1908; died unexpectedly of a heart attack at his home in Hesston, Kan., Aug. 4, 1971; aged 63 y. 6 m. 16 d. In 1936 he was married to Stella Hostetler, who survives. Also surviving are 3 sons (Russell, Galen, and John), 2 daughters (Imo Jeanne and Bonita), one grandchild, 2 brothers (Edwin and Oren), and one sister (Katie Yoder). He was ordained to the ministry in 1937 serving in the following pastorates: Crystal Springs, Burrton Mennonite, Pershing Street, and Hesston Inter-Mennonite Fellowship in Kansas and Wellman, Iowa. Funeral services were held at the Hesston Mennonite Church Aug. 7, in charge of Jerry Weaver; interment in the Zimmerdale Cemetery.

Calendar

Virginia Conference Mission Conference, Harrisonburg, Va., Nov. 5, 6.
Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.
Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.
Probe 72, Minneapolis, Minn., Apr. 13-16, 1972.

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Cover photo by Berne Greene

JOHN M. DRESCHER, *Editor*
David E. Hostetler, *News Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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Tuesday, November 9, 1971

Volume LXIV, Number 44



God's Design for the Sexes

By Glendon L. Blosser

The church finds itself in a society that has confused the sexual identity of man and woman. The sex revolution that has assassinated the morals of the "now" generation, has struck a more deadly blow to the distinctive design of the two sexes.

It is unfair to blame youth for their shifting and seething morals when adults plan the fashions, print the pornography, and peddle the drugs. Not only this, but adult marriage partners are confiscating the basic training center of their offspring with parental infidelity. A survey was made of one hundred homes on a Saturday night by telephone to see if the parents knew where their teenagers were that hour. The tally showed that 50 percent of the phones were answered by young people that didn't know where their parents were!

Blame the Woman

Another misplaced judgment is to blame women for much of the moral rot of today. It is true that women have winsome ways in seducing men. It is true that the female body can be scented, shaped, and stripped to produce exotic temptations. But what are women basically trying to say? Someone has aptly said that "God made woman after the man and she is still after him." In a general way women were given by the Creator an innate desire to please men. Unconsciously the female sex is looking for ways to be the "helpmeet."

Man has a tendency to make woman either his slave or plaything. We sneer at the non-Christian Oriental who, in the past, chose to have several wives who raised the children and the crops, while he sat under the tree every day and smoked his pipe. In America women may not be seen as slaves to a polygamist, but with the rampant playboy philosophy of Hugh Hefner, women and girls are man's playthings. Wife swapping, call girls, and prostitution reveal man's inability to be a capable leader of the human race.

An article in *Newsweek* written by one of the proponents of the Women's Liberation Movement stated that "woman is seen as a sexual object born to be a man's toy." Another feminist said that "the average American male is selfish and disrespectful of the female sex." Dr. Joshua Bierer a leading British psychiatrist toured the United States in

1964 and observed that the American women were domineering. But in the spring of 1971 he again visited the States with this to say: "Before I thought that the women wanted to rule the country. I changed that opinion. Women are compelled to take over, not fighting to take over. America is still a fatherless society. The husbands are no husbands. All the women are crying out for a strong man and he's just not there."

Dr. Bierer went on to say, "The youth of America are stimulating but they are confused. At the moment they are completely lost with no leadership and only want to destroy and not to build."

Another trend today indicating confusion in sex distinction is the neutralization of the sexes. The trend toward unisex is evident in many ways. Hair and clothing styles makes sexual identity almost inconceivable at times. Not only are life-styles changing but personality-wise men are becoming more feminine and women more masculine. As society becomes more homogenized it is also becoming more devitalized.

Dave Wilkerson in his book *Parents on Trial* discusses the problem of homosexuality and gives this observation. "One cause for the rise in homosexuality is the increase in the feminization of men and the masculinization of women." He also states that "the demoralization of marriage and the heterosexual relationships tend to increase homosexuality. Women are turning towards homosexuality to curb man's abuse and to discover equality."

Regardless of all the sociological phenomena that can be used to document our demoralized society, it should be plainly stated that the beautiful and satisfying relationships God planned for the two sexes are often fraught with tension and trauma. Rather than just analyze the battle of the sexes we need to see the beauty of the design for the sexes. Let us notice several key passages that set forth basic teachings about the relationships of the sexes.

The Physical Body Is to Be Dedicated

The Creation story in Genesis shows how God intended the two sexes to live in a paradise. In their married state "they were both naked and were not ashamed." Sin brought a dimension of shame that required coverings for their bodies. Even though Adam's and Eve's clothing styles were not acceptable to God and He gave them a different ward-

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robe, the main item for attention is that the physical body was a concern of both God and man. The outward appearance was important as well as the condition of the soul.

The Christian is to see his body and physical relationships as being sacred. More than the soul is saved. The total person is redeemed and made holy. The thrust of the passage in Romans 12:1, 2 pleads for a bodily presentation to God. It asks for a once for all dedication that is all at once.

The procedure of the Old Testament sacrificial system would be absurd if a Hebrew worshiper would decide to take his half-burned lamb down off the altar and return it to the cozy stable. Likewise the text is saying we are to give our total selves to God without any intentions of reserving our bodies for a retreat to the titillating world.

Our bodies need a deliverance from a culture that degrades and dissipates. "Don't let the world squeeze you into its mold." The Christian needs to be discerning about fads and fashions. How do they relate to God's design for the sexes?

Transformation is the method suggested in verse two for keeping personal behavior and the physical body in line with God's will. To understand the true meaning of transformation we can review the meaning of the word metamorphosis, which is the word in its original form. The process of metamorphosis changes a worm into a beautiful butterfly. In the cocoon stage a lot of internal things are happening. The beautiful butterfly bursts forth not because of any external applications but from an internal process.

Metamorphosis is the same word used to describe Christ's transformation on the mountain. His body became glorious and shone not from God shining a spotlight on Him, but rather from a release of inner glory. Likewise the true design God has for the sexes must be expressed from within.

Sex Distinction Is to Be Guarded

God has given each sex a package of qualities that are to be expressed in specific roles. In summary fashion, we can say man's most salient characteristic as God created him is strength. His strength is expressed in courage to fulfill his role of leadership. The woman seems to balance man's strength with beauty as her main characteristic. Her beauty is expressed in tenderness to complement the man with a role of submission.

Man has strength and seeks woman's beauty. Women have beauty and seek man's strength. Correctly expressed they complement the other. Women's role of submission in no way makes her inferior. Neither does man's leadership give him license to be a ruling tyrant. In fact, women's tenderness would suggest she has more emotional strength than the man. Yet a woman appreciates the broad strong shoulder of the man on which to cry at times.

1 Timothy 2:8-15 is a passage of Scripture that is often used to exhort women how to dress. This is an incorrect approach unless it is first pointed out that men have problems that may cause temptations in women's adornment. Verse 8 suggests man has a problem with his prayer life,

his anger, and his doubts. When you recall God has asked man to be the spiritual leader, you can see why these problems are so acute. Men tend to rule with their own power and neglect a life of prayer which appropriates God's power. He is the one that usually loses his temper and leaves family worship and church attendance for the women and children. Because of these attitudes man's role is marred and degraded.

Women are encouraged in the following verses to restrain themselves from temptations of artificiality. Paul points out that women have three areas where they are tempted to produce artificial beauty, the arrangement of the hair, use of ornamenting jewelry, and in costly clothes. Before we unjustly accuse the women for these excesses, let us remind ourselves that women desire to please men.

God created the two sexes in equality with different functional roles and characteristics. When man who is to be the spiritual leader downgrades his role, he is forcing the woman to shift her role. When man does not treat woman as God designed it she is tempted to change her appearance. Beauty is not to be used for leadership, but if man in his weakness fails, woman becomes man. Nietzsche, a German philosopher of the nineteenth century, penned these words: "When men are no longer men, women will become men." It is understandable why today there is a shift in who wears the "pants."

When the sexes do not have proper order then there is bound to be disorder.

Today women have pretty well taken over man's world. They have adopted his clothes and hairstyles. They smoke his tobacco and drink his beer. They do his work. Could it be that the recent increase of beards, moustaches, and longer sideburns are trying to say that there is yet sex distinction? Men are saying in their weakness there is yet one thing women cannot do! Grow hair on their face.

The Marriage Relationship Is to Be Respected

1 Peter 3:1-7 is another passage that relates to the roles of the sexes. This passage speaks in husband and wife terms. Getting married doesn't end the battle between the sexes.

Notice that verse one documents the idea presented earlier in this paper that man is often the weak one spiritually. The text takes for granted that some wives have husbands that are not believers of the Word. The warning to them is that they refrain from trying to "lift up" their marriage partners by talk or artificial adornment. Rather a life that is metamorphosed with "the ornament of a meek and quiet spirit." A life of submission that doesn't further jeopardize the marital roles.

It is of interest to notice that Peter gives a caution about the same three areas mentioned in 1 Timothy 2. True beauty is not to be replaced with excesses in hair arrangements, ornamenting jewelry, and clothes.

Verse seven is rather pointed to husbands to encourage the proper use of physical strength by "giving honor unto the wife." Both sexes are equal "as heirs

together of the grace of life," but an improper relationship can hinder the husband's prayer life. Man, who is to be the spiritual leader, must have an effective prayer life.

A biblical illustration of a marriage relationship that was off-balance is Ahab and Jezebel. Ahab tried to buy his neighbor's vineyard, but was refused by Naboth. Ahab acted like a sissy and pouted around the house all day. Jezebel then takes control. She has Naboth killed and takes the vineyard. Not only did she take over from a weak husband, but "she painted her eyes, and adorned her head" (2 Kings 9:30).

In Genesis 24 we have Isaac and Rebekah developing a marriage relationship. Isaac was waiting for his bride. Rather than hang out at the store with the gang flaunting off-color jokes he is in the field in prayer and meditation. When Rebekah prepared to meet her husband-to-be "she took a veil and covered herself." She could have quickly gotten out her powder and paints and have tried to impress him with a pampered body. Rather she chose to complement his prayerful role of leadership with a modest life of submission symbolized with a veiled head.

Christian Symbols Are to Be Observed

Religious institutions as well as the Christian church use symbols to reinforce the meaning and declaration of important ideas. Preservation of basic truths is enhanced by the witness of symbols.


1 Corinthians 11:3 sets forth the divine order for the sexes "that the head of every man is Christ; and the head of the woman is the man." This design is not suggesting a positional arrangement where man becomes lord over the woman. Rather a functional order for the sexes giving man and woman equality with distinctive roles.

This design is so important for the mutual happiness and fulfillment of the sexes in the human race that it needs the witness of symbols. For the man the bare head (11:7) and short hair (11:14) are his symbolic expressions. The symbolic witness for the woman comes from a veiled head (11:6) and long hair (11:15). Why does God suggest these practices? Is it not God's desire for sex distinction?

Distinction in hair and clothing styles are important. A famous sociologist recently said, "When the sexual distinctions become blurred, individuals and society are in deep trouble. The blurring of masculine and feminine distinction could spell disaster for the health of our nation."

We have too often used the scriptural passages referred to in this presentation to the problems of the female sex. This has been unfair and is not true to the most needful message. The passages in 1 Timothy 2 and 1 Peter 3 show that man has failed. Man's weakness will influence woman.

Since man needs help to better fulfill his role, I would like to suggest the passage in 1 Corinthians 11 teaches the use of the woman's veiling as a practice to help man. The woman that is properly veiled will tell a man that she is to be treated like God wants woman to be treated; whether she is his wife, somebody else's wife, or an unmarried girl. God has a design for the sexes and men

need help. The immodest and immoral dress styles of today are certainly no help to a man that already has more temptations than he can handle. Man may have physical strength, but woman's beauty wrongly used can defy it. 

Will We Learn?

We have to be alert. Let me tell you about my own experiences. When I went to catechism class [in Germany], a dear Christian *Aeltester*, who when he came to the question on nonresistance and taking part in war, said, "This is something our fathers taught and they obeyed it, but nowadays, we follow the Führer [Hitler]. It is our duty to serve the country and the Führer." And that was that.

So we went to war, and when the war was over, we were told by the victors in the prisoner of war camp, from early in the morning until late at night . . . that all wars are now over and never again are good Christians to take up arms. . . .

When we came home, the well-known Dr. Martin Niemoeller called a peace conference. He was convinced that Christians really shouldn't take up arms and shouldn't take part in the army. He invited the German Mennonites to the conference, and when they came, he said, "Brothers, we don't know much about peace, but you belong to a peace church and your fathers have had the right theology on it. You tell us how you see things, what you have done, and so on."

And our brethren had to say, "We haven't done a thing. We don't know anything about it, either." All we knew was that Professor Benjamin Unruh had once gone to see Heinrich Himmler to get confirmation that he was satisfied and pleased with the Mennonites because they were good citizens. . . . I have experienced an unfaithful church. I know what it means. I know what nationalism means. I've been through the United States.

. . . When I saw those big signs, "Your flag is your future," I turned to my wife and said, "Look this is exactly the same slogan we heard in the 1930s. Where does it lead to?" When my boys came home from Remembrance Day in high school in Vancouver, they were so excited about the beautiful uniforms and the flag, I was really scared. — Erwin Cornelson in *The Mennonite*, July 6, 1971.

Not by Chance

A noted American biologist, Edwin Conklin, said, "The probability of intelligent life originating from accident in a mindless universe is roughly comparable to the probability of the unabridged dictionary resulting from an explosion of a printing shop."

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Turning the Tables

It was only one night that the judges spent in a state prison, but one night was sufficient to change their outlook on what it is like to serve a prison term.

The twenty-three jurists, all of them attending sessions at a National College of State Trial Judges, had volunteered to enter a prison at Carson City, Nevada, for one night. They were processed as ordinary prisoners, relieved of their clothing, and dressed in blue denim. Most of them stayed in dormitories in a minimum security section, but five of them spent their time in solitary confinement in bare, one-man cells in an area called "The Hole."

One judge lost no time in declaring that the whole prison should be torn down. He said, "I was like an animal. I was in a cage." Another judge said of solitary confinement, "This is not solving disciplinary problems in prison." Still another jurist announced that he would henceforth be evangelistic about prison reform. One judge concluded that "cons are good guys like other people."

If reform in the treatment of prisoners is to come, it likely will come about because a few more persons learn at first-hand what prison is like and discover to what extent some punishments can be a crime. All of us remain relatively unmoved by situations that do not concern us directly. We know that abuses should be corrected, but we usually don't start to holler until we think *we* have been abused.

For this reason we would like to advocate more opportunities for turning the tables, for reversing the relationships in which we often find ourselves. To be specific:

1. Some legislators in Congress and a number of persons in our communities, all of them safely beyond draft age, are convinced that we must continue to conscript soldiers and move them into battle. We propose that the hawks be drafted first and immediately moved up to the front. This would relieve much anxiety on the part of the young, who could volunteer for action on peaceful fronts; it would demonstrate how sincere the hawks really are — and it would bring a speedy end to the war.

2. It would be equally risky, but probably just as beneficial, to put the young militants, who have proved so clearly what they are against, into places of responsibility where they would also have to demonstrate what they are for. They might be less inclined to want to destroy the whole system if they realize to what extent they are a part of it.

3. We suggest also that all those persons who proudly exhibit this sign, "America is my country, love it or leave it," volunteer to change places for three months with Indian Americans, who can properly lay claim to America as "my country." Or better yet, let the most patriotic Americans prove their patriotism by being the first to improve the

quality of life for *all* Americans, red, brown, black, or white.

4. Among us are many persons who know exactly why poor people are poor and how they could escape poverty if only they applied themselves better. We propose that they demonstrate their secret by starting today to live below the poverty level, providing for their families on welfare allowances, buying at stores where prices are inflated but quality is low, living in crowded ghettos, and sending their children to inadequate schools. Only in such a way can they really show less fortunate persons how to get ahead without asking for special privileges.

5. While we are about it, how about turning some tables on the home front? We note the satisfied smiles with which some of our male friends dismiss the women's liberation movement. Surely the best way to demonstrate the calm and assured superiority of the male would be for men to take over households for a few months, caring day and night for the smallest children, enjoying the coziness of four walls and limited number of social contacts, not to mention limited job opportunities. Let each one take his wife's name and be known primarily as a husband or a father. Can't you hear a few trapped males crying out, as did one of the judges on his first night in jail, "Help, I'm in a cage"?

Once you start turning tables there is no stopping short. We might even appreciate the insight that is reflected in Jesus' golden rule — and in a few of His parables, not to mention the New Testament insistence that, in Jesus, God Himself came to earth to live as a man. We who are quick to criticize and to pontificate — and this includes editors and preachers as well as others we mentioned — need constantly to realize how it goes to walk in the shoes of those to whom we are offering to show the way. Turning tables is really a mild sort of revolution. It might help to prevent a more violent one. — Kenneth Morse in *Messenger*.

The Fish and Its Meaning



The fish was a symbol used by the early Christians as a mark of identification, especially during periods of intense persecution. The Greek word for fish is *ichthys* (IXOYS), and each of the five letters stands for a word. *Jesous Christos theou hyios soter*: Jesus Christ, God's Son, Savior. Jesus — a historical person. Christ — the long-awaited Messiah, of whom the prophets bore witness. God's Son — He was no mere man but brought God into our world. Savior — He rescues man from separation from God (sin and death).

So the simple symbol is actually a comprehensive creed that expresses the heart of the message of Jesus Christ — a message that is good news. — From monthly publication *The Fish*, Ichthus, Inc. Boulder, Colo.

If I Were Starting My Ministry Now

By Milo Kauffman

The last two years were two of the greatest years of my life. It was my great privilege to serve as interim pastor in two wonderful churches. What a privilege to break the bread of life, Sunday after Sunday, to an eager congregation! To instruct and receive into the body of Christ new members! To bring comfort and assurance to the sick and elderly in the hospital and in their homes.

To stand at the bedside and hold the hands of persons slipping into eternity, offering a prayer and giving a word of encouragement! To share with families who had lost a loved one! To counsel and unite in holy marriage young people who had decided to share life together! To pray with and to counsel persons facing problems and decisions, persons in deep trouble — persons seeking divine guidance!

Time and again I had to exclaim with the Apostle Paul, "To me is this grace given" that I should preach the gospel to the Willow Springs Mennonite Church and to the Metamora Mennonite Church! No greater privilege or task is given by God to man than to be a minister of the gospel and a pastor to God's people.

If I had another life to live how gladly I would give it in being a Mennonite pastor, should God so lead. "As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15)! Being a pastor in one of our churches is one way of experiencing this blessedness.

Many young men of our church today are considering the Christian ministry. I am happy for them and hope they can experience the joys and rewards that were mine during these years. If I could step into the shoes of one of these young men, what would be my concerns? There are several that I consider essential.

Total Commitment

I would want to do it in total commitment to Jesus Christ and complete dependence upon Him. Of myself I cannot be a good pastor. But Christ in me can be the Good Pastor. "God was in Christ reconciling the world to himself." Christ wants to be in us, reconciling, healing, ministering,

blessing, proclaiming the gospel of peace. Only as I allow myself to be His ministering hands, His loving heart, His witnessing lips, can I truly minister, heal, and witness.

Love of God

I would pray unceasingly that the love of God be shed abroad in my heart by His Holy Spirit. In this world of hate, people so much need love. A pastor who does not have a deep love for his people will not be a good pastor. Like Paul, we must have the people in our hearts. If one truly knows Christ and His love, and if one really knows the needs and hurts of people, he cannot but love, even in the face of criticism and seeming injustice.

If I do not truly love my people I have no right being their pastor. In fact, I am not truly a pastor. A pastor who loves his people will inspire love in their hearts — love for God and for their fellowmen. The pastor will try to understand people and to see the good in them. He will be concerned about their welfare, their spiritual growth, of both young and old. He will rejoice with those that rejoice and weep with those that weep. He will seek to lead people to a vital relationship with Jesus Christ.

Present the Word

One of my primary aims would be to present the Word of God to my people, and lead them to a love for the Word. People are hungry for the Word of God. Many are turned off on the church because they come expecting bread, but instead receive stones.

The Sunday morning message should be saturated with the living Scriptures. The Word is a lamp and a light. Faith comes by hearing the Word. His words are spirit and life. Hearing the Word of the Lord and obeying means building on the rock. Jesus gave us His words that His joy might be in us and that our joy might be full. This Word is what people need, and want.

I wouldn't spend much time trying to prove the Word or in defending it. I would not spend much time in biblical criticism or on speculative theories. Rather, I would give my time proclaiming the Word and applying it to the needs of the day. The plain preaching and expounding of the Word of God, under the power of the Holy Spirit, will do more for people than any amount of man's wisdom and flowery oratory.

Milo Kauffman, longtime president of Hesston College, Hesston, Kan., has had the experience of serving a number of congregations on short term in the last years.

Preach and Teach Simply

I would try to present the Word in such a way that the children and elderly people could grasp it. The larger part of the audience will also appreciate such simple presentation. It has been a thrill to me to have fifth and six graders, and even younger, shake my hand after the morning service and say, "I liked that sermon." Usually, it was at such times that the older ones also expressed their appreciation. It is well to put the food where the lambs can reach it. In too many churches the lambs do not fare too well.

Be a Servant

It would be my sincere desire and aim to be a servant of my people, doing all I could to meet their needs. I would want to avoid having people feel that it was my program I was pushing — that my program was more important than people. Rather, I would want them to feel that I was their servant, helping to promote their cause and their interests, and the work of the kingdom. Any pastor who promotes his own program, irrespective of his people, is not a servant and is doomed to failure. People, and the welfare of people, would be a top priority with me.

Let the Church Be the Church

I would endeavor to help the members see that they are the church — the body of the living Christ. They must share the responsibility of teaching, witnessing, and promoting the spiritual life of the church, and in winning others into the fellowship of the church. I would let the laymen carry a large part of the administrative responsibility.

I would refuse to be chairman of the church board, or of the board of elders. I would, however, want to be informed of what is being done. I would want to encourage, counsel, and have a part in the forming of policies. But I would impress upon each one that he is a member of Christ's body, doing His work. A pastor who can put a dozen people to work is a better pastor than one who does a dozen people's work.

Promote Stewardship

Finally, I would promote a program of Christian stewardship — stewardship of the gospel, of talents, of time, and of possessions. In this I would strongly emphasize the importance and the blessing of giving. "There is no abundant living without abundant giving," said a noted Christian leader. It is my firm conviction that few things a pastor can do will affect his people in so many ways as leading them to the joy of generous giving.

I would teach the practice of tithing without apology. It is scriptural. It is practical. It is rewarding. I would want them to experience the joy, the discipline, the reward, and the satisfaction that this has brought to me, and to the lives of thousands of faithful Christians who have tried it. Helping people experience the blessedness of giving is one of the privileges and duties of a pastor. In helping them to

lay up treasures in heaven he is helping them to eternal riches.

Well may the words of Jesus to the nations as recorded in Matthew 25 be applied to faithful pastors: "I was hungry and you fed Me; I was thirsty and you gave Me water; I was a stranger and you invited Me into your homes: Naked and you clothed Me: sick and you visited Me." For surely, as pastors do these things to members of His body, they do it to Him!

May God bless the pastors of our churches.



Ten Commandments of Human Relations

1. Speak to people. There is nothing like a cheerful word of greeting.

2. Smile at people. It takes seventy-two muscles to frown, only fourteen to smile.

3. Call people by name. The best music to anyone's ears is the sound of his own name.

4. Be friendly and helpful. If you would have friends, be friendly.

5. Be cordial. Speak and act as if everything you do is a genuine pleasure.

6. Be genuinely interested in people. You can like almost everybody if you try.

7. Be generous with praise — cautious with criticism.

8. Be considerate with the feelings of others. It will be appreciated.

9. Be thoughtful of the opinions of others. There are usually three sides to a controversy: yours, the other fellow's, and the right one.

10. Be alert to give service. What counts most in life is what we do for others.

Add to this a good sense of humor, a big dose of patience, and a dash of humility, and you will be rewarded manyfold. — Stohn.

Grace of Gratitude

Thankfulness is the soil in which joy thrives.

• • •

Gratitude is the fairest blossom that springs from the soul. — Ballo

• • •

Many people cry, "God be merciful" who never think to say "God be praised."

• • •

Gratitude is the garden where faith grows.

A Christian Presence in Rikubetsu

By Ralph Buckwalter

The history of the Mennonite Church in the lumber-farming community of Rikubetsu begins with Nishioka, a youthful carpenter. Joe Richards can best describe those early days in the mid-fifties when he made weekly trips up the rail line from Hombetsu to meet with a group of earnest, seeking youth in the room of an inn near Rikubetsu station.

When several young people said "yes" to Christ, they immediately began making plans for building their own meetinghouse. It was Nishioka-san who provided the practical knowledge and enthusiasm for constructing their attractive, homelike two-roomed chapel adjacent to a public schoolground. It was his spiritual growth, too, which provided leadership stability in the early years and continues in 1971. His witness in hospital visitation led to the salvation of the young lady who later became his wife. Together they established the first Christian home.

Satoru Nishioka, now the busy head of a construction crew, directed the construction of church buildings in Rikubetsu, Hombetsu, Ashoro, and the mission house in Ashoro.

It's not only the church facility with the white cross and lighted steeple which symbolizes the Christian presence in Rikubetsu town, but also the long-term, steady Christian living and praying of Nishioka-san and his wife, Ookoshi-san, Iwasa-san, and Hirai-san and his wife — members of Christ's little flock in this mountain valley town in east central Hokkaido, Japan.



Satoru Nishioka
is pastor at R. Kubetsu.

*Testimony translated
from Japanese.*

"We see real love, not in the fact that we loved God, but that he loved us and sent his Son to make personal atonement for our sins" (1 Jn. 4:10).*

I recall a day seventeen years ago when, in an isolated sickroom, I began to learn the great message of the Bible and to experience light.

Since that time, although the tempter has come with doubts, Christ has been keeping me as I continue to look to Him for help. Repeatedly, my own selfishness has tempted me to love this world more than Christ. But each time God gives victory.

Christ's love is greater than we can measure. Our very faith in Him is not based upon our own strength, but God Himself who takes hold of us and keeps us. Thus the words, "Not . . . that we loved God, but that He loved us, are fulfilled in our experience."

Just as the father waited in concern for his prodigal son, God is jealously loving us sinners. This love meant the cross. This love transcends the centuries, surpasses all human distinctions, and comes to us individually today. This is true love.

God waits patiently for our response to love. Nothing is impossible before Christ's love. About two thousand years ago, a woman named Mary of the town of Magdala led an exceedingly sinful life. Humanly speaking she appeared hopeless, incapable of change. But God's love gave to this woman new life, like the transformation of a caterpillar into a butterfly.

The fact of that love suddenly became a reality in my soul one day fifteen years ago. Today that fact remains a real experience to me because God *first* loved us and gave His Son to die on the cross for our sins.

Living in the reality of God's love, our lives can be completely secure. I have learned that to stray from love's keeping power always means failure on my part.

Tragedies accompanying traffic accidents are a daily occurrence. The causes are often due to the driver neglecting fundamental rules of traffic safety. I don't imagine any driver deliberately decides to ignore safety rules; drivers are simply fallible humans.

Likewise, as fallible humans, we cannot hope for perfect satisfaction apart from God. If we forget the fundamental rules of the life of faith and love (which is the whole law of God), then we are headed for tragedy, provided by the enemy of our souls.

Our real happiness rests altogether upon our response to God. Christ sacrificed His life for us. What shall we give for Christ?

"Now abideth faith, hope, . . . [love], these three; but the greatest of these is [love]" (1 Cor. 13:13).

I am thankful for the grace of God *today*.



Ralph Buckwalter is a missionary-pastor with Mennonite Board of Missions, Elkhart, Ind., at Asahigawa, Hokkaido, Japan.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Christian Hope in Araguacema

By Robert Gerber

In Ephesians 4 Paul counsels us to walk worthy of the vocation to which we are called and later suggests that this vocation is related to the *Christian hope*. This implies that the vocation to which we are called is that we *are* the children of God — heirs of God and joint-heirs with Christ, the *Christian hope*.

To fulfill their vocation worthily, Christians around the world should be ready to trust the Holy Spirit, whom Jesus said would “guide you into all truth,” and “teach you all things.” My Christian hope as it relates to vocation is to allow others to become children of the heavenly Father *now*, just as I believe I am.

Country Experiencing Growth

The interior of Brazil is opening very rapidly. New villages are springing up along newly constructed roads leading into the vast undeveloped jungle. People from all over Brazil come to these villages; some are Christians. Our desire is to form a nucleus of those who are Christian and those who have interest in the gospel. From this group, then, a church could develop. There are seemingly endless possibilities here in the interior as well as around the world if we think in terms of developing “fellowships” rather than traditional church institutions. My Christian hope is to allow these nuclei to develop as the Spirit leads them and that they rely on Him rather than on me, the missionary.

We have made contacts with three more villages, for a total of six, on a regular basis. Attendance and interest at these meetings is very encouraging. The city of Concecao (population 11,000) has only one evangelical witness. We anticipate making some contacts there in the very near future.

Clinic Program Expanding

The number of patients entering the Araguacema clinic has increased over the past year. Since January bus service has been available to Araguacema, bringing with it additional clinical and maternity patients.

A new nurse, Helga Gossen from Paraguay, arrived February 19 to replace Ann Carpenter in the clinic. She



Robert Gerber (left) describes an Araguacema, Brazil, area to editor-writer John Bender during a recent visit to Missions headquarters at Elkhart, Indiana.


is doing excellent work. Another nurse will also be coming from Paraguay as soon as she can obtain her documents. Dorothy Yoder and Ann Carpenter have worked diligently, often performing duties that only doctors would ordinarily handle. Through their efforts, the clinic has served the community well.

Farming Operations Continuing

John and Jim Bloughs, Lary Eisenbeises, and Byron Hertzlers are working very hard in their farms under adverse conditions to demonstrate new agricultural methods to other farmers in the community.

Church Is Struggling

The Mennonite Church in Araguacema is struggling. Because opportunities for employment are limited in Araguacema, men from the church are forced to go to other areas to find work. Teo Penner, the pastor, is attempting to cope with this situation. Signs of spiritual growth are emerging, and some young people are searching to discover “the way.”

My desire, upon our return to Araguacema, is to display the Christian hope through my vocation by allowing the Holy Spirit to create faith in the Father among the brethren. 

Robert Gerber, currently on a three-month furlough, returned with his family to rural Araguacema in mid-July for a second term of missionary service with Mennonite Board of Missions, Elkhart, Ind.

My God and I

By Paul Brunner

Now I lay me down to sleep. . . . But sleep does not come in the same way that it used to do when I was younger. How easily it would happen then. The end of a long day of happy, carefree play would be accompanied with the contented security of a warm bed and a simple uncluttered confidence in a watchful heavenly Father. And sleep would come quickly, serenely.

But now, it isn't always that easy. Now, I lay me down to continued contemplation of the affairs of the day. It is so much the stirrings of a troubled conscience that troubles me and keeps sleep from overtaking the racing mind. Though, indeed, as the activities of the day are rerun, the question does at times arise as to whether I have been as sensitive to that person, or as resourceful in this situation as I might have been. Still, the intention of being a channel of Your grace in the world of men outweighs the awareness of the errors or failures that at times mark the efforts of my life.

Faith Confirmation

No, it is not so much a matter of conscience as it is that my own faith seeks a greater confirmation. It is not unlike the confirmation that John the Baptist sought when he sent to Jesus asking, "Are you he who is to come, or shall we look for another?" Perhaps it's the uncertainty concerning the direction the expression of faith will take in the world of today. Perhaps it's the dissatisfaction that is being expressed in so many ways and in so many areas of life. Everyone seems to be searching and so few seem to be finding. So many personal lives are in bondage to futility and hopelessness. So many families are torn by dissension, misunderstanding, and hurt. So many issues and problems are dividing denominations throughout the church.

Where are You in it all, dear God? I recall the words of a hymn writer that says, "God moves in a mysterious way His wonders to perform." And your Word tells that Your ways are beyond the comprehension of the finite minds of men. Job also began to question Your ways, and to become convinced by the wisdom of friends. Still it is so human to

ask for confirmation, and I am so human.

Father, I wonder how many others also need the kind of confirmation I seek. As I, perhaps they too will need to simply look around and recall the ways You do confirm Yourself.

I think just now of Harold and the way Your patience and love is displayed in his life. His life was perhaps far too typical of so many Christians today. I have no doubt that he desired to be a good person both in the church and in the community. His shop did not contain the sort of magazines that can be found in some places where persons await service. His own life-style was above reproach as far as one could determine by casual observation. He took his turn in several kinds of activities in the church and, at times, actually enjoyed teaching in the Christian education program there.

True, he was at times sporadic in church attendance. But he was a lover of the athletic skills of hunting and archery, and could rationalize the numerous times that these interests led him away from participation in the kind of committed life that he actually felt he should have lived. (Though this fact was not easily admitted.) I suppose his life could be characterized as "no great vices" and "no great interest."

And so life went on for him, much as it goes on for so many of whom You must be aware, Father. Busy living for himself; occasionally available for the church and the work of the kingdom, but usually not letting the latter interfere too much with the former.

All the Way in or out?

What a surprise, the evening of communion, when Harold accosted me immediately after the service, even before I was well off the pulpit. We had had a meaningful time as a congregation that evening, but his face mirrored something other than the peace so many were feeling. "I've got to talk to you, Paul." These words suggested all was not well, and further conversation in my study verified it. "I'm a phony, and the service this evening really got to me."

With these words, he began to tell of the way that his

Paul Brunner, Hubbard, Oregon, is pastor of the Zion Mennonite Church and serves on the General Board of the Mennonite Church.

own self-centeredness of life was a denial of the faith he professed in Christ. He insisted that he must either get all the way in or all the way out in order to live with himself. This was more of a life and death struggle than we knew.

But you knew about it, Father, and Your own Spirit was at work not only in the church study that evening, but also through the spiritual sensitivity of someone in Indiana who, not knowing of the spiritual struggle going on was led to prayer for Harold at that very hour. Indeed, Your ways are past finding out. No longer is the Cornelius-Peter story in Acts some foreign history, for it has been repeated in modern dress and current lives before our very eyes.

In Our Study

You were present with us in the study that evening, Father, and You remember well that, after a time of deep sharing and searching, and after confession and affirmation of faith in Jesus as his Savior, Harold prayed so movingly to You about his own inability to go on alone and of his needing both Your continuing forgiveness and Your strength.

There was that momentary temptation to hide behind the indifference and hypocrisy that he saw in church members around him, but it was rewarding to watch how he went on to the place of seeing that, after all, his life was not in their hands but in his own; and how he determined to become responsible for it in a new way.

True to the nature of this newfound direction for his life, it was shortly after this that he requested to share his own testimony with the church concerning what happened to him that evening. And it was only then that we learned how prayer in Indiana had accompanied the spiritual struggle in Oregon.

Right in the Thanksgiving Day service, it was shared how Harold's mother-in-law had received a phone call from Indiana wondering whether something was wrong with Harold, since the caller had felt such a need to pray for him on the very night of his own confession.

Great and marvelous are Thy ways, Lord God. The depth of Your desire for the love and loyalty of men is clearly shown in Your Word as well as in the continuing experiences around us. Thank You for this confirmation for my own faith through Harold. His growth in spiritual dimensions is wonderful to see. His voluntary change of the priorities of his life demonstrate to all, who care to see, that his life-style now vindicates rather than repudiates his faith in Christ.

In Jerry's Life

As doubt oftentimes seems to give birth to further doubt, so now my thinking in this vein leads to yet other confirmations of Your love. None of us who were at the men's breakfast a month ago will easily forget the testimony of Jerry. Not only does Your Spirit work with those within the

church who need renewing, but also with those completely outside the church who are seemingly not even searching.

But Jerry was searching, and You were keenly aware of it. I recall how the men sat almost spellbound as he shared how his life went from bad to worse, experimenting with all the forms of evil and error in his search for some meaning in life. He mentioned them all, much like Solomon, as he described his search for meaning and found instead vanity and vexation of spirit.

How dramatic the picture as Jerry told of the minister's visit and his own do-it-yourself conclusion to the matter, but then how, while driving the tractor soon afterward, he came to the place of realization that he could not go it alone, and that he simply shouted out, "Fill me, Lord; Fill me, Lord." You never turn aside from a call such as that . . . a call for help from a sinner.

And here again, Your Spirit has changed a struggling, rebelling sinner into a happy, witnessing child of Your own. How great Your love that carries our sins as far as the East is from the West, and remembers them no more. How wonderful the truth that You are still seeking and saving the lost of the world.

Father, forgive me if, in the face of such proofs, I still call for confirmation of Your involvement in the world. I touch a sympathetic chord with that one in Your Word who had to say to Jesus, "I believe; help thou mine unbelief."

My Ministry

But as I lay here musing, there is yet a further confirmation that I seek. It is not now a confirmation of Your own involvement in the lives of men. That has become clear in a new way as I have recalled these recent conversions, and as I observe how these men continue to be affected by their newfound faith. No, my present concern is a more deeply personal one. I desire of You a confirmation of my own life and ministry. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:13-15).

My salvation is no problem, Father, and I thank You for that. But my usefulness for You is a continuing problem because of my humanity and its inclination not to keep myself in subjection. However, You have promised that You will keep them in perfect peace whose mind is kept on You. And You have promised to work in us both to will and to do Your good pleasure. Therefore, I will lift my voice in prayer, with Harold, in gratitude that we do not need to walk alone, but that You will be with us to enable us in our walk of discipleship.

And so, once again, I lay me down to sleep . . . not in a childish use of a memorized prayer, but in a childlike trust and confidence in Your goodness and in Your keeping power in the midst of all the turmoil and tremors of a dying world. ॐ

Seth's Korner

This kolumnist is riting about Noel even tho it is only Novembur cause our fereless editur must have it befor Christmus, and I am sharing with you sum of my plans like he invited us all to do last Sunday since he is also our sooperintendunt and makes such announcing during his Sunday skool remarks where he says many things, sum wurth a littel and sum not wurth very much, but when a feller talks as much and as fast as he talks he is bound to say sumthin if you listen long enuf.

First thing I am doing this season is not sending out so many Christmus kards. I kept track last year and figur I sent out 73 kards and only got 31 in return. Anyone can see this is not good stewardship. Nor is it rite for peepul to get kards and not send kards back. The numburs on the back of the kards tells how much they kost and I can see planely that sum peepul send back kards that dont kost as much as what I send. This is not rite either. For sum of these peepul that sent me chintzy kards I am sending 10 centers this year and see how it feels to get gipped.

I gave the preechur sum money last year with his kard, but he did not say boo to me about it. Maybe he is not greatfull. Preechurs above all peepul should be greatful. Besides, I figur the preechur is getting nerely as much as I am getting since he is wurking at so many jobs. I hope he is not getting more. I believe poor preechurs preech best cause they need the job and try harder. So I will not give him money this year. That way he will not be tempted to spend it rong and kan get into heven bettur cause rich men have a hard time getting there anyhow. So reely I am helping him by not giving him anything.

I am putting a Sante Claws on my roof by our chimny purty soon to let peepul know I am not a Scrooge and cause everybuddy else does this at Christmus time. Mine will be bigger than my nayburs and have a lite on it besides. I would have raindeer too but they cost \$2.98 apeace.

Best thing I like about Christmus is the eats. Sarah knows how to cook up a storm to celerbrate the hollowdays. Makes a feller wish he had two stummacks. Thats one thing we aint changin at our house this blessed season. No sir, we aim to eat sum mity good fixuns, both at home and when we get our invites out for our Christmus xchanges. But I always remembur to pray for those who dont have enuf to eat, but I think if they wurked hard enuf they would have sumthing to eat.

Spect to watch a heap of telervision come the 25th and thereabouts. TV gives a pursun the chance to see how the other pursun lives and then you can witnus bettur to them. Just cause you watch it dusnt mean you got to believe all the advurtising and drinking things you see. When it gets too bad I send my younguns out of the room. They have

sum mity good movies on during the hollowdays and since I dont go to the theatur down town I figur on watchin all I can on TV.

Kinda gets me how everbuddy is grubbin around for money this time of year and are sending stamps and seals thro the mail for you to buy. Even our Missun Bored is askin for gifts. Seems like everyone wants things at Christmus time and kant be kontent with what they alreddy got. Makes a purson wunder if they know what Christmus is all about.

Hope you too will be having a good time celebratin the burth of Baby Jesus in December.

Truly yours,

Brother Seth

Lesson from Politics

The election is over and apparently a number of people were surprised by the results. On reflection over the events, something occurred to me.

I received numerous phone calls the past two weeks from perfect strangers who extolled the virtues of the candidates they liked, and asked me to consider voting for them. I have never received a phone call from anyone extolling a church or our blessed Lord Jesus Christ. I wonder why — and what the difference is.

Also, a number of people rang my doorbell for the same purpose, to tell me of some candidate — but my doorbell has never been rung by anyone who wanted to tell me what a fine person the Lord Jesus Christ is. Again, I wonder why, and what the difference is. Is there something we can learn from politics about witnessing for our Lord Jesus Christ?

Perhaps we ought to go down on our knees in the silence of our "private room" and ask our Lord to renew His love within our hearts and seek the zeal that will cause us to be willing and eager to tell someone else of how wonderful He is. Are you willing to do that sometime today? What a change it would make in our lives, and in our church, if we were to fall in love with our Lord all over again, and be glad to tell someone about it.

I urge you, take the time to offer this prayer, today and every day. Christ truly loves you, and me, and all of us. Let us all try to learn again to live in the assurance and experience of His precious love. How wonderful Christianity would be again! — Charles Turner, *Cumberland Presbyterian*.

Should Men/Women Work With... ☐ Head ☐ Hands ☐ Both

Some with head—some with hands—most with both. That's why many now question the separation of the liberal arts and vocational directed types of higher education. Here's what two respected scholars have to say about this modern dilemma:

"An excellent plumber is infinitely more admirable than an incompetent philosopher. The society which scorns excellence in plumbing because plumbing is a humble activity and tolerates shoddiness in philosophy because it is an exalted activity will have neither good plumbing nor good philosophy. Neither its pipes nor its theories will hold water."

—John Gardner
Common Cause

"There is an oversupply of liberal arts graduates in this country, but a scarcity of technicians. We must find some way to combine the traditional liberal arts with technical education so that graduates will have jobs."

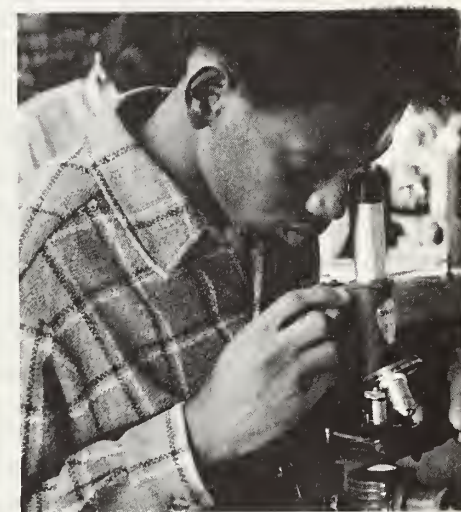
—J. Lawrence Burkholder
President of Goshen College

Combining liberal arts and technical education works. The Mennonite Church and Hesston College recognized this fact over 20 years ago. Today at Hesston there is a happy marriage of strong liberal arts and career directed courses. All built on one solid base—*"No other foundation can anyone lay than that which is laid, which is Jesus Christ."* 1 Cor. 3:11

Hesston College



Hesston, Kansas



Expressing Love

By Philip R. Byler

Sexual freedom is sweeping the world. Scientific methods of birth control are relieving many former non-Christian restraints. Sex appeal colors everything from toothpaste ads to car sales. Young people everywhere are learning to talk about sex with unembarrassed frankness.

Yet, our church remains timidly silent, hoping the implied taboos of previous generations will answer any questions young people may be asking. She hesitates to give guidance beyond hinting that kissing before engagement is a no-no and petting (whatever that means) is a no-no-no until with horrified rebuke she expels the pregnant girl and her fellow. She doesn't talk about such things simply because you just don't talk about such things; too inhibited to admit that a frank Christian approach to sex is direly needed to give counterbalancing direction to today's youth.

As a young fellow growing in dating relationships I frequently wondered what were appropriate ways of expressing my affection to the girl I was learning to love. Should I go as far as she would allow? Should I set a rigid staircase of rules to climb toward a deeper expression as our relationship progressed? Should I expect a relationship to grow without any physical expression of love? I stumbled along getting on the job training without an instructor. As my relationship with Jesus Christ progressed and my knowledge of New Testament teaching increased I began to develop a guiding principle to use in dating relationships as well as all of life to determine my actions. May I share it with you for your consideration?

"For the whole law is summed up in one commandment: 'Love your neighbor as yourself'" (Gal. 5:14, TEV). Jesus came to fulfill the law and He did so by giving us a higher principle than a list of "Thou shalt not's" to guide our actions by. Romans 12:9. He says that if we truly love we are keeping the law. There is no way that Christian (agape) love can initiate sin. But what is Christian love?

Christian love is God's kind of love directed to the other, for the other, because of the other, and in spite of the other. It motivates actions totally apart from selfish desire: at the same time rewarding the lover far beyond the possible rewards of fulfilling the denied selfishness. But how does that fit into dating?

The worldly concept of love and sexuality is based totally

upon an erotic, sensual love. Satisfy your sex drive. Get what you want. Be selfish. The medieval religious concept of love was based on a monastic sex-is-evil idea. Hands off. Don't touch. (Even sex within marriage was a necessary evil, not to be enjoyed.) The Christian concept of love magnificently transcends both of these. "Love your lover as yourself." It supersedes both permissiveness and legalism.

To be genuine, physical expression of love must be a result of a deeper love and not an attempted stimulus for it. Too much of love expressed in dating relationships is simply a selfish love to satisfy a sexual urge. Such love is not Christian. There if I embrace my girl it must be because I love her deeply as a social, spiritual person and not simply because I love her as a physical person. It must be an expression of a spiritual, social love, not a physical stimulus for love.

If my physical acts of love are an end in themselves and are not an expression of a deeper love, then they are dishonest, they are an expression of self-love, and are far removed from the Christian standard of love.

But even if one is committed to Christian love there is a real problem present. With so many kinds of love competing with and complementing each other within the mental and psychological makeup of a person it is often difficult for the involved participant to be objective enough to realize what kind of love he is expressing. Here is where another major dimension of Christianity exposes itself. The Holy Spirit is present in my life to guide me into all truth. If I am honestly seeking to express agape love in all of my relationships and am committed to following His leading, He will enable me to realize when I am right or wrong.

As a summary: this code of love raises the Christian couple above a legalistic code which says, "Don't hold hands until the third date and don't kiss before engagement" and above the permissive code of "anything goes" and elevates them to the New Testament teaching of always living in Christian love. This means that while sometimes kissing may be wholly appropriate, at other times holding hands is going too far.

But remember one dare not claim the freedom of Christianity without initially making a radical commitment to Jesus Christ.



Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Mail Order Service; 40 East King St., Lancaster, Pa. 17602.

The Bible, Natural Science, and Evolution, by Russell W. Maatman. Baker, 1970. 165 pp. \$3.50, paper.

This book is divided into fifteen well-paced chapters. Although the style at times is a bit turgid and pedantic, in general the text is clear and its ideas should be grasped by any layman reasonably versed in both science and the Bible. The book is not primarily addressed to philosophers nor to scientists.

I like Maatman's treatment of the relationship of the Bible to natural science. He accepts great (but not infinite) age for the universe as well as for the earth (radioisotopic dating methods and astronomical ages are accepted as reasonable scientific data). "Yom" in Genesis 1 does not refer to 24-hour day (a convincing analysis!). Maatman does not accept the evolutionist's claim that via chance living forms emerged from inorganic matter eons ago. He argues that while God could have used a natural process, such creation was miraculous (i.e. it involved the operation "... of a law beyond what man can know").

Biological evolution is rejected because the scientific evidence is weak and moreover, the Bible according to Maatman precludes it. Since according to the Bible unlimited change from "kind to kind" did not occur, Maatman argues that "... at various times God created new kinds and that these kinds always reproduced individuals like themselves."

Likewise Maatman supports man's uniqueness and radical discontinuity from all forms of animal life. Here I'm uneasy with Maatman's conclusions. Suppose God did create new kinds by performing miracles on previously existing kinds and which when created did reproduce only after their kind. We must now ask what "kind" really means, and Maatman is not clear on this point. If kind means species, the premise is wrong because new species do evolve now. If genus or family is meant, then Maatman must explain the origin of species within the genus or family. But more seriously, Maatman never adequately presents a case showing *how* God is related to nature and *how* He accomplishes the creation of new forms, etc. I see the question of the relationship of God to nature as a major root issue in the creation-evolution controversy. While Maatman assumes a moderate deistic position, he simply does not give a satisfactory analysis of God's relationship to the universe and His mode of action within the natural world. Still, Maatman does explore a number of interesting and novel ideas. All in all this is a worthwhile book to study. — Carl S. Keener

The Church Before the Watching World, by Francis A. Schaeffer. Inter-Varsity Press. 1971. 105 pp. Paper, \$1.25.

Francis A. Schaeffer, a leading evangelical voice, makes a strong plea for doctrinal purity among Christians. In a brief historical critique he shows the fallacies of both the old liberalism, a naturalism which searched only for the historical Christ, and the new liberalism of existential theology. Calling for a decisive stand against spiritual adultery, he nevertheless makes it clear that purity must be stressed with observable love. Otherwise orthodoxy will be neither effective nor redemptive.

In an appendix to the book Schaeffer sets the limits of true Christianity. While a genuine Christian may not go beyond the limits of this prescribed circle of doctrine, within the circle there may be points of individual interpretation. This book brings to focus the message of Dr. Schaeffer's earlier works in a very forceful way. It challenges the best of thinking and response, and can be ignored only at the peril of losing our impact as Christians upon "the watching world." — Harold D. Lehman

This Insanity Called Love, by John W. Drakeford. Word. 1970. 152 pp. Cloth, \$3.95.

The title is intriguing. Love has been called an emotion that obsesses its victims, immobilizes them, distorts their judgment, subjects them to delusions, and sends them on a never-ending quest to find the love object ideal. The author of this book is a practical psychologist-marriage counselor. In this book he examines the romantic love of six unique personalities. These begin with Eleanor of Aquitaine (1122-1204) and continue to modern times with the love biography of Anton T. Boisen. Found between are Martin Luther, John Wesley, Benjamin Disraeli, and David Livingstone.

The last two chapters are excellent in that they offer a diagnosis and understanding of the four-letter word "love." An unusual book. — Edwin J. Stalter

One Way to Change the World, by Leighton Ford. Harper & Row. 1970. 119 pp. Cloth, \$3.95.

This book grew out of the author's address to the Congress on Evangelism in Minneapolis in 1969. In twelve short chapters the author explains that the way to change the world is by the kind of revolution Jesus developed and by the kind

of revolutionary that Jesus was. He says that "the last resort is not violence but martyrdom." He feels that Christians can give neither blanket approval nor condemnation to revolutions of the twentieth century, but must become revolutionaries — Christian style.

While the author does not quite reject all war and take a nonresistant stance he comes very near doing so. He believes that Christ and the gospel still change people and society. He does not take the anti-communist line of most fundamentalists. It is very encouraging to see this author of the Graham team take a position that is so near our Anabaptist position. This book is one of the encouraging signs of the larger church facing the peace message of the gospel. It deserves wide promotion. — Nelson E. Kauffman

A Choice of Loyalties, by Eleanor Haney. Augsburg. 1971. 95 pp. Paper, \$2.50.

Author Haney makes us take a closer look at ourselves. Giving two case studies to illustrate the disintegration taking place in America today, she tries to find ways to halt this disintegration and turn it around before it is too late.

Her thesis is simply: we are all bound to some extent by loyalties to our own groups — our own race, religion, political persuasion, geographical location, etc. These loyalties are dividing us and we must broaden them to include *all* men. Dr. Haney proposes doing this by getting back to some basic morals such as trust, loyalty, forgiveness, involvement, and hope. These should not be hard or impossible tasks for the Christian. She believes that instead of being suspicious we must trust; instead of holding grudges we must forgive; rather than isolating ourselves from problems we must join the family of man and do all we can ... no matter how little. — Miriam H. Detweiler

An Archaeologist Follows the Apostle Paul, by James L. Kelso. Word. 1970. 142 pp. Cloth, \$3.95.

A professor of Old Testament history and biblical archaeology brings his training and study into following the footsteps of the great apostle. He presents insights into customs of the day, historical allusions, and discusses the history and character of the cities visited.

The book gives many helpful insights and includes pictures of places that Paul visited. A must for a thorough study of the life of Paul. — Norman Derstine.

Items and Comments

The Church of the Nazarene has nearly doubled its membership in the past 20 years, Dr. B. Edgar Johnson, general secretary of the denomination, announced.

He said the Nazarene Church has now passed the 500,000 mark in world membership. World membership in 1951 was 276,000. The church maintains gospel work in 50 nations.

Nazarenes are grateful for the achievements of the past 20 years but desire to "push on to greater accomplishments for Christ," Dr. Johnson said.

Organized as a denomination at Pilot Point, Texas, in 1908, the Church of the Nazarene then had 288 churches with 10,414 members. Now there are nearly 5,000 churches in the U.S. and Canada and an additional 1,350 churches overseas.

The church observes scriptural holiness in the Wesleyan tradition. Membership is based on a profession of faith in Jesus Christ, in commitment to the church, and in stewardship.

. . .

The nation's three major Lutheran bodies have been asked by their student representatives to make known their investment portfolios to their members.

They also have been requested to give a greater voice to women and to students in their decision-making and leadership.

The statement on investments said that Lutheran churches have investments in American corporations which are "contributing to the pollution, poisoning, exploitation, and destruction of life in God's world."

"It is the responsibility of each Christian to evaluate personal and corporate stewardship plans and goals so as to reflect the love of Christ," the statement declared.

The American Lutheran Church, the Lutheran Church in America, and the Lutheran Church-Missouri Synod were asked to publish in their respective mass-circulation publications "abstracts and/or summaries of their holdings in securities and real estate and of their investment practices."

The students praised the establishment of the Lutheran Selective Service Information Office and commended the ALC and the Missouri Synod for their support of the office. They voted to "encourage" the LCA to provide similar support.

. . .

Some of the nation's foremost proponents of Christian family life in an era when families are "in trouble" were told that America's search for values is impeded by the "machine culture that is geared to destroy human personality."

In his keynote address to a three-day Christian Family Movement (CFM) conference at the University of Notre Dame, Dr. Michael Novak, a Catholic philosopher, said "the feeling of nothingness is the price we pay for this culture."

Dr. Novak, professor of philosophy at the State University of New York at Old Westbury, indicated that this experience of nothingness, apathy and boredom is spreading in the U.S. "because there is little aestheticism and art to give expression to the human personality."

"Man's imagination is impoverished," he declared.

"Education is how many facts you can store and how well you can analyze them," he said, and pointed out that the accumulation of facts is the necessary ingredient for the machine structure.

However, he told the CFM participants not to be afraid when the feeling of nothingness overwhelms them. "At the core of every culture is an abyss," he said. "God manifests Himself in life almost always in defeat and almost never in triumph."

He stressed that unlike Europeans, Americans have been spared the bloodshed of war and prolonged violence and this accounts for the fact "that we know nothing about the life of the senses."

. . .

A church journalist who spent more than 12 years in South Vietnam charged that the U.S. military refuses to treat prostitutes in the Asian land and that the failure may have resulted in an incurable strain of venereal disease.

Done Luce, ousted from South Vietnam earlier this year for his role in disclosing the "tiger cages," spoke to a seminar of United Methodist women.

He said the VD situation in Vietnam could have "catastrophic effects" on the global efforts to control venereal infection.

"U.S. servicemen who contract the strain," he said, "are listed 'Missing in Action' and sent to an island off the Philippines" while a crash research project to find a cure is underway.

Mr. Luce, a 36-year-old American, spent over 12 years in South Vietnam, first with International Voluntary Services and later as a reporter for the World Council of Churches.

After he guided U.S. congressmen to the infamous "tiger cages" on Con Son island where political prisoners were held, Saigon refused to renew his visa.

The new strain of VD, he continued,

has resulted from girls going to "quack doctors" who give them insufficient doses of penicillin. This, Mr. Luce said, results in a strengthened strain of the disease that resists all known forms of treatment.

He also said that the venereal problem is intensified by the custom of American military personnel taking "temporary wives" with whom they live and have children.

. . .

Americans United for the Separation of Church and State has called for a congressional investigation of alleged "links" between two government agencies and the Roman Catholic Jesuit order in Latin America.

In a letter to the House Special Subcommittee on Intelligence, Glen L. Archer, executive director of Americans United, cited a book by a former Jesuit, Dr. David E. Mutchler, which charges that the Central Intelligence Agency (CIA) and the Agency for International Development (AID) "in recent years have granted public funds to the Jesuit order and the Roman Catholic Church in Latin America."

Dr. Mutchler's book, *The Church as a Political Factor in Latin America* (Praeger Publishers, 1971), also holds, according to Mr. Archer, that CIA funds are subsidizing Jesuit political activities in the Philippines.

"We believe that a Congressional investigation of Dr. Mutchler's charges would be very much in order, particularly since the CIA-AID Jesuit entanglement in Chile and elsewhere may have produced results counter to the goals of U.S. policy in Latin America," the letter declared.

. . .

The Oregon Statesman reports some of the items stolen in a burglary at the First Christian Church of Salem were found Wednesday but, more important, church leaders believe they may have found a convert.

Howard Fowler, church pastor, said a coffee-making machine, a wall clock, and a bag of silverware stolen in the burglary were found on garbage cans at First Congregational Church across the street from the burglarized church Wednesday morning.

There was no food but there was an unsigned note apparently from the thief. It said, "Sorry to have taken the things from your place of worship. Will send money to church for damages through mail. Have discovered God through Jesus Christ, therefore I have found what I did was very wrong. I can only ask for your forgiveness. I will never steal from anyone again."

CHURCH NEWS

Lighting Candles in Asia

P. J. Malagar, Mennonite bishop of Dhamtari, India, and the secretary-coordinator of the First Asia Mennonite Conference, stood before the packed assembly in the Sunderganj Mennonite Church, Dhamtari. The time was Sunday evening, October 17, 1971. Brother Malagar spoke of the significance of this first Asia Conference, and how the various delegates would soon be departing for their several fields of witness. So saying, he lit a large candle. Then he called for three men and three women from Asian lands to come and individually light candles from the flame of his large candle. Whereupon all the Asian delegates lit their candles and stood before the audience in a demonstration of the power of many small lights to create beautiful illumination.

Sitting in the audience was Mary Good, one of Christ's "candles" in India for many years, as well as visitors from many lands, including Erland Waltner, President of Mennonite World Conference; C. J. Dyck, Executive Secretary, Million Belete, Vice-President for Africa; S. Djojodihardjo, Vice-President for Asia; Henry Ens, Vice-President for South America; J. A. Oosterbaan, Vice-President for Europe; and J. C. Wenger, Vice-President for North America. Harold Schmidt, North America Treasurer, had already left for home. Carl Beck was there from Japan, Paul N. Kraybill of the World Conference and of COMBS was there, as was Everett G. Metzler of Hong Kong, the S. Paul Millers of Yeotmal, Vernon Reimer (MCC) of Calcutta, Herbert Friesen (ophthalmologist) of Afghanistan, also the Alwines; Paul Longacre of Indonesia, Esther Detweiler of Mexico, Luke Martin of Vietnam, and such American personnel as are currently serving in India—Blanche Sell, Florence Nofziger, Marie Moyer, the Paul Knisses, the J. A. Friesens, the Ed Metzlers and others.

The conference began with a public reception on Oct. 12, at which visitors were garlanded from various lands, including "Mother" Mary Good, the veteran missionary. The opening address was given by Brother "Djojo" on the theme of the conference, "Good News for Asia Today." The closing message was by J. A. Oosterbaan. Between those two sermons were many stimulating papers on the love of God, on nonresistance, on discipleship and obedience, on Anabaptism, on brotherhood and mutual

aid, and on many other themes. The women's meeting and tea were held on Sunday afternoon, Oct. 17.

The high point of the conference for many delegates was the communion service on Sunday morning, Oct. 17. Principal Kenneth G. Bauman, born and reared in the home of missionary parents in India, preached a powerful sermon, switching back and forth from English to Hindi—and he is equally fluent in both of his "mother tongues." Bishop O. P. Lal was in charge of a most impressive communion service, assisted by sixteen brethren from all of Asia and from other continents. The sense of brotherly love and goodwill, and of the presence of Christ, had been growing all week, and came to full flower in this communion service, and in the final candlelighting commissioning service that evening.

If there was anything which stood out in my mind it was the spirit of mutual love and trust which was constantly in evidence, climaxed when we joined hands after the communion service, and sang "Blest Be the Tie That Binds." The Mennonite Brethren leader at my side squeezed my hand and murmured, "God bless our unity."

One of the most gratifying experiences was to hear time and again from representatives of the churches in Japan, Indonesia, India, and elsewhere, warm appreciation for our Anabaptist heritage of faith, including references to the writings of our beloved Harold S. Bender. My wife remarked, "He's not dead yet!"

The officers chosen for the continuing organization are: S. Djojodihardjo, Chairman; T. Yamada of Japan, Vice-Chairman; P. J. Malagar, Secretary; and Everett G. Metzler, Treasurer. It is hoped another Asia Conference will be held, possibly in five years (no date set).

I am writing this on Oct. 18, and as I write the Mennonites, the "GCs," the MBs, and the Brethren in Christ are traveling homeward, with hearts full—I am certain—of holy joy, fresh courage, and stronger faith—and with a new awareness of being part of a movement led by Christ through His Spirit. There is indeed "Good News for Asia Today," the good news of salvation for the total man in Christ, and symbolized by gospel preaching and by the huge offering for the Bangla Desh refugees given by the congregation on Oct. 17. —J. C. Wenger

Mennonite World Conference Attendance

Many people will be attending Mennonite World Conference in Curitiba, Brazil, next July 18-23. The purpose of Mennonite World Conference is to bring together Mennonites from around the world for a period of fellowship and sharing. It is hopeful that such gatherings will help us to sharpen our identity and purpose and be supportive to one another in working toward common goals.

The number of official delegates to the Ninth Mennonite World Conference is being greatly reduced over that of previous conferences. The purpose of this reduction is to give greater assistance to the members of the Presidium in shaping the future of the Mennonite World Conference. Thus, the number of Mennonite Church delegates from North America has been reduced from the former 50 to 17. The list has been brought together by the administrative office of the former Mennonite General Conference with consultation from the Committee on Coordination of Church Program and the Executive Committee of the former Mennonite General Conference. The list of certified delegates is as follows:

A. Don Augsburg, Harrisonburg, Va.; Myron Augsburg, Harrisonburg, Va.; H. Ernest Bennett, Elkhart, Ind.; Hubert Brown, Elkhart, Ind.; Paul Burkholder, Bluesky, Alta.; Ben Cutrell, Scottdale, Pa.; Eleanor High, Kitchener, Ont.; Beulah Kauffman, Elkhart, Ind.; Carl Kreider, Goshen, Ind.; Paul G. Landis, Salunga, Pa.; Willard Mayer, Irwin, Ohio; Michele Miller, Goshen, Ind.; Sammy Santos, New York, N.Y.; Hubert Schwartzentruber, St. Louis, Mo.; Art Smoker, Scottdale, Pa.; Donald E. Yoder, Phoenix, Ariz.; Howard J. Zehr, Scottdale, Pa.

In addition to the above, J. C. Wenger and Paul N. Kraybill serve on the Presidium of Mennonite World Conference and will thus also be official delegates.

Individuals may be certified by congregations or conferences to share in the World Conference sessions and serve as communicators between the conference and the North American constituency.

Mennonite Relations with Chinese Discussed

Mennonites as churchmen will not be allowed to enter the People's Republic of China in the near future, but entry may be possible by Mennonites going as scholars, journalists, or a peace team.

This was the prediction of S. F. Pannabecker, president emeritus of Mennonite Biblical Seminary and former MCC worker in China, speaking to the Council of Mission Board Secretaries, in Chicago recently.

China was the principal subject for the

council, which discussed what kind of people or programs should be planned if and when China should open to mission or service opportunities.

Despite the recent thaw in U.S.-Chinese relations and China's probable admittance to the United Nations, Mennonites will not be able to go to China in the traditional missionary or service roles in the near future.

Some council members suggested that the Asia Mennonite Conference, meeting in Dhamtari, India, should give some attention to China developments and to the possibility of Asian Mennonites, rather than North American Mennonites, working in China.

The conclusion was that Mennonites should keep alert to China developments.

Mr. Pannabecker surveyed Mennonite mission work in China from 1901 to 1951 and offered some predictions concerning future work:

1. There will be freer exchange of visitors and perhaps fairly free intercommunication if the new atmosphere in Sino-American relations is followed up properly.

2. Christian clergy, as scholars or journalists, may well be admitted and make incidental contacts with such Christians as may be available. There is no hope under present conditions for missionaries to enter

China for the purpose of propagating the Christian religion. The Christian church in China has no public recognition.

A peace team on a secular basis might be allowed entry in a fairly short time.

3. Indirectly and by radio or literature, there may be much freer Christian communication.

4. To be acceptable to the new generation of Chinese, any new Christian contact with them must be ready to recognize the mistakes of the past. "There can be no father-figure or elder-brother approach. . . . We must go humbly and as learners and honestly seek to find the good in the new situation and to receive, as well as give in some new relationship which God can bless."

Among various actions, COMBS re-elected Paul Kraybill as secretary.

The group also decided that all Mennonite mission boards and service organizations would establish a fund for travel to the Mennonite World Conference for Third World people. The fund would be administered by the Mennonite World Conference and aid would be given to Third World churches on the basis of size of membership and distance from the conference. Each national church will share in the cost for travel.

Primate Opens First Congregation in U.S.

The Primate of the Church of the Lord (Aladura), The Rt. Rev. E. O. A. Adejobi of Lagos, Nigeria, opened the church's first congregation in New York City on Nov. 7. The Church of the Lord, founded in 1930, has just under one million members, principally in Nigeria, Ghana, Sierra Leone, and Liberia.



Primate Adejobi

The primate visited Mennonite Board of Missions offices in Elkhart, Ind., on Oct. 21, accompanied by Edwin Weaver, former missionary to India and West Africa, now living in Hesston, Kan. Weaver participated in ceremonies opening the congregation in New York City.

The Board of Missions is sponsoring the B. Charles Hostetter family at the Aladura Seminary in Lagos. The primate reported his people's appreciation for the Bible teaching and leadership training ministry of the Hostetters. "This is a real gift of God to our mission," he said. The seminary, begun in 1970, currently has 25 students. On Sept. 1 the primate laid the cornerstone for the first permanent building of the seminary.

The Church of the Lord, the primate explains, is pentecostal in power: "We believe in the diverse gifts of the Holy Spirit to the church for the edification of the saints." The church emphasizes a spiritual ministry among its members and an active evangelical ministry. The Bible is their sole authority in all matters of faith, conduct, and action.

Calamity Casts a Long Shadow in Santiago

Robert and Rachel Hochstetler, Santiago, Chile, in a letter dated Oct. 13, report on their work in Chile:

"This past winter has been a winter of calamity for Chile. At the end of June, Santiago experienced severe rains and snows. This caused a great deal of misery and suffering in the *poblaciones*, where there is bad drainage problem and inadequate housing.

At the same time of these storms there was a shortage of heating fuel as there is every year when the first winter storm hits. . . . Santiago had not fully recovered from the storms when the bad earthquake hit on July 8. Santiago received light damage but cities to the north of us were damaged severely. We had a chance to view some of the affected cities and the sight was rather

Social Action Is Issue in Colombian Church

Churches in Latin America must strike a balance between evangelism and social action, according to Armando Hernandez, pastor of the Bogota Mennonite Church in Bogota, Colombia.

Mr. Hernandez was in the United States for three weeks to meet with Mennonite Broadcasts, Inc., in Harrisonburg, Va., and to make further plans for an inter-Mennonite broadcast group in Latin America. He is president of the new Latin-American Consultative Committee for Mennonite Broadcasts, Inc.

In an interview in Newton, Kan., Mr. Hernandez said that evangelical (Protestant) churches in Colombia had put great emphasis on evangelism in the past. But it is now time to give some emphasis to practical deeds.

When we speak about social action, some of our people have fears, he said. And they have a right to fear, because of a small group of Protestant *extremists* who are saying that social action is all the church ought to be doing.

Mr. Hernandez, however, thinks a balance between evangelism and social action should exist.

The Confederation of Evangelicals in Colombia, in which the majority of Protestant churches participate, is taking some steps toward social action.

The Pro-Indian Evangelical Association in Colombia has begun work among the

indigenous tribes of Colombia. One project has been the distribution in all tribal languages and in Spanish of the rights and privileges allowed by the government to the indigenous peoples.

There have been some efforts toward social action in the past, but they have made little impact because each group has acted alone, he said.

"My vision is that, in this area, the evangelical community could do some things together so we could make a real impact for the sake of the gospel in Colombia," Mr. Hernandez said.

The World Council of Churches does not have widespread support in Colombia, he felt. He said a small group of church leaders in contact with the World Council of Churches are not related closely to their own denominations. These leaders do not work within the existing evangelical community, he charged.

Inter-Mennonite cooperation in Colombia has been hampered by geography, especially the Andes Mountains. However, General Conference Mennonites and Mennonite Brethren are cooperating in the Decentralized Theological Training Center, which operates out of several Colombian cities.

A bigger problem has been cooperation with German-speaking Mennonite colonies in lower South America. However, the colonies are opening up, and more intercommunication is taking place, he said.

appalling. The poorly constructed adobe buildings, of course, suffered the worst damage by far. . . . Living through a strong earthquake was quite an experience."

The Hochstetlers are teaching at Santiago College as Overseas Missions Associates, with Mennonite Board of Missions, Elkhart, Ind.

Spiritual Action in Salem, Oregon

Some members of Salem Mennonite Church, Salem, Ore., are wondering just where business ends and worshipful strengthening of the body begins.

There are those who disapprove of doing business in the regular services of a congregation. What can be said when a business meeting turns into "the best meeting we have ever had," according to one member?

The ten-year-old church in the northern suburbs of Salem has experienced poor participation in Sunday evening services for several years.

At the annual business meeting in September, there was a suggestion that a special members' meeting be held within thirty days to deal with this matter.

On Wednesday evening, Oct. 13, about thirty of the members met together. Many suggestions were given and complaints made. There were even expressions of appreciation for the Sunday evening services.

The pastor had previously circulated a *Christianity Today* article describing the evening services at a large church in the Bay Area of California. It was called "Life in Church Services" and was written by Ray C. Stedman. People crowd in for meetings at which church members minister to each other — some sharing their hurts and needs, while God moves others to minister to those needs.

That night God broke through with an event which showed what could happen in our congregation — even in a business session.

A young married woman in the Salem congregation became sick over a year ago with what was diagnosed as acute leukemia. God moved one of the sisters in the meeting to call the group to special prayer for the young woman who was at a very low point, both spiritually and emotionally. The sick girl's father, who was just about to make a similar request, was impressed that God had given this sense of urgency to another person at the same time.

The response to the request was immediate and overwhelming. Everyone present felt that this was exactly what God wanted the group to do right then. The sister who requested the prayer was amazed at the response. When the idea first came to the sister, she thought it seemed a stupid thing to do at a business meeting. But the

urgency of the need kept her from hesitating to ask for prayer.

After the prayers together, the members proceeded with the evening's business agenda. But the important result of the hours together that night was not the decisions made about the Sunday evening service; it was the "unscheduled" business God had on the agenda.

God had not yet revealed the full results of that evening's prayers. But He has continued to lead the church members to minister to each other. The Holy Spirit gives what is needed in the assembly of God's people.

The Salem congregation has women meeting in groups, ministering to each other. On a recent Sunday evening, a group of twelve men and women met in a home for sharing, praising God, and praying for each other. And God is blessing.

— John E. Heyerly

"Calling Our Continent to Christ"

This will be the official theme of Key 73, the first interdenominational program of spiritual outreach in North America.

The theme, as well as a program calendar for the yearlong effort in 1973, was adopted in principle by a unanimous vote of the Key 73 Central Committee during a two-day meeting in St. Louis.

Most of North America's major denominations are pledged to cooperate in the effort. Latest to join are the United Church of Canada and the Church of the Brethren.

Many smaller denominations and evangelistic groups are also participating. All have one representative each on the Key 73 Central Committee, which now numbers more than 100.

Key 73 is a historic venture because it marks the first time representatives of a number of leading North American communions have agreed to work together in a major evangelistic effort.

Dr. Theodore A. Raedeke, executive director of Key 73, said, "One of the outstanding features of this effort is that it enables all Christian denominations and groups to participate without violating or compromising their doctrinal position or practice.

"To carry out the objectives of Key 73," he added, "every denomination or group is charged with developing its own program or thrust."

So that participants can have the option of benefiting from simultaneous efforts, a program calendar was drawn up by Key 73's 16-member Executive Committee.

Highlights of the plan range from television specials to local church Bible study and prayer meetings. The emphasis are at Christmas and Easter.

Key 73 has been in the planning stages since 1967. The initial stimulus was an

editorial, "Somehow, Let's Get Together," in the June 9, 1967, issue of the biweekly magazine *Christianity Today*.

"The Mennonite Church will need to determine through its General Board the degree of its involvement, especially financial commitment, by mid-December.

Translating, Publishing, Distributing Good News

Bible reading is increasing sharply, according to a report of the American Bible Society. The distribution of reading lists has doubled in one year's time, the report noted. In North America the Canadian Bible Society has designed Dec. 5 as Bible Sunday in Canada. In the U.S. the ABS promotes Nov. 21 as Bible Sunday — launching National Bible Week — and the period Nov. 25 to Dec. 25 as Worldwide Bible Reading Month.

The 155th annual meeting of the American Bible Society was held in New York City, May 13, 1971. Andrew Shelly, then executive secretary of the Commission on Overseas Missions for the General Conference Mennonite Church, represented the Council of Mission Board Secretaries (COMBS) at the meeting.

Dr. Eugene Nida addressed the meeting on "The Book That Is Changing Tomorrow." He referred to the Bible as the "powerhouse book," stating that seven million new Christians were added in Africa during the past 20 years. There is an increasing interest in the Bible evidenced by the great increase of courses in religion in the secular universities.

Why the new mood? Nida said, "Man isn't a computer: he has a mind. Many are discovering that it is a 'realistic book.' It is a book brimming with hope." And that is really something in an era where futility and boredom attack the young.

Nida referred to the "new form that the Scriptures appear in." Putting the Bible in a common language which both the professor and the janitor can understand is a wholesome development.

One of the quiet, yet revolutionary developments of our day is related to translation of Scriptures. The Bible, or part of it, has been translated into 1,431 languages. Work is going forward in new or revised editions in 800 different languages and 97 percent of the human race now speak a language into which at least a part of the Bible has been translated.

Prayer Amendment Questioned

"Nothing contained in this Constitution shall abridge the right of persons lawfully assembled in any public building supported in whole or in part by public funds to participate in nondenominational prayer."

Although this proposed amendment to the U.S. Constitution seems innocuous on the surface, it is raising questions of separation of church and state among many church leaders.

The difficult phrase, according to Delton Franz, director of the Washington Office of the Mennonite Central Committee Peace Section, is "nondenominational prayer."

What is a nondenominational prayer, and who writes it? Mr. Franz asked. Another question is: What is the value of an insipid, bland prayer that won't offend anyone?

Mr. Franz said such prayer in schools would still be voluntary, but how many children would feel good about walking out of the classroom if they did not want to participate?

"Part of the problem," he said, "is that as Protestants in fairly homogenous communities, we have been in the majority. So we don't see it from the point of view of people who feel this violates their freedom."

William Keeny, chairman of the Peace Section, noted that passage of the amendment would put the government in the position of being theologians, deciding what is nondenominational and what is not.

Harold Regier, General Conference Mennonite secretary for peace, social concerns, and evangelism, said this would be too much a church-state wedding in the minds of many people.

Mr. Franz said in late September that the amendment lacked only a few Congressmen's signatures to get out of the House Judicial Committee. He predicted that if the amendment got to the House floor, it would be passed. However, it would have a more difficult time in the Senate.

A number of church groups with representatives in Washington have taken a stand against the proposed amendment. MCC Peace Section has not endorsed their specific statement but has registered concern over the content of the amendment.

Number of Volunteers Increasing

"Over the past three years the total number of persons in Voluntary Service has been steadily increasing," says John Lehman, director of personnel recruitment, Mennonite Board of Missions, "but perhaps significantly, in the past six-month period women have outnumbered men more than two to one."

According to Lehman, 66 single women and 29 single men attended VS orientations between Apr. 1 and Oct. 1, 1971. This marks a shift in the pattern of volunteering. From April 1, 1969, to April 1, 1971, 216 women and 213 men, including 57 married couples, participated in orientations. Before that more men than women volunteered.

Currently serving in VS with the Board of Missions are 341 persons: 183 men and 158 women. Lehman says that he expects that women will soon outnumber the men. Though gratified by the growing number of total volunteers, he feels that motivation

for service must be reevaluated in light of lessening pressures from the Selective Service system. Lehman noted that of men entering Voluntary Service, fewer today are choosing to acquire Selective Service credit than was the case a few years ago.



Mennonite Church members in the September 8-21, 1971, MCC orientation are: Miriam Jantzi, Milverton, Ont.; Karen and Douglas Smucker, Goshen, Ind.; Ada Gehman, Morwood, Pa.; George Stoller, Eureka, Ill.; Glenn Troyer, Elida, Ohio; Russell Stauffer, Mt. Gilead, Ohio.

Schowalter Villa Implements New Program

An educational, recreational, and occupational therapy program has been initiated at Schowalter Villa, Hesston, Kan. Orpha Zimmerly has been named to direct the program.

James Hershberger, administrator of the Villa, said, "This appointment has been made to help us provide a total program for Villa residents. We are interested not only in shelter, food, and medical care but in educational, recreational, and occupational therapy activities of our total community."

Funds for Education on Penal Reform

Congregational education on the problems of the offender may be encouraged next year if the Mennonite Church and General Conference Mennonite Church receive a joint \$2,500 grant from the Schowalter Foundation, according to Harold Regier, General Conference secretary for peace, social concerns, and evangelism.

The grant, \$1,250 per conference, has been requested through the Mennonite Central Committee denominational application to the Foundation.

Church people are beginning to open up to the real problems and needs in the area of prison reform, Regier said. A number of Mennonites are already involved.

Chances are good the grant will be approved. However, work funded by the grant will probably not begin until 1972.

Change in Ordination Proposed for GCs

A change in the meaning of ordination of General Conference Mennonite pastors may be on the way.

The Committee on Ministry, which met in Chicago on Oct. 11, has suggested that a pastor be ordained at the time he begins serving his first church. Subsequent congregations which he serves would commission him on the basis of the specific functions he is to perform. Ordained persons no longer serving a congregation would not be issued ministerial identification cards.

The ordination issue will be on the agenda of the General Board in February.

Arnold Nickel, secretary for ministerial placement, said the committee did not intend to defrock anyone or divest him of his rightful functions, but ordination is not necessarily for life.

More than two hundred ordained persons who are no longer pastors are listed in the General Conference's 1971-72 *Handbook of Information*.

Prayer and Praise Spontaneous at Goshen

The "prayer and praise fellowship," held every Wednesday at 9:00 p.m. at Goshen College, is "unstructured, and most of the input is spontaneous," reports Everett Thomas, a senior from Willow Street, Pa.

At the beginning of the fall trimester, about 40 persons attended. The number has steadily grown to 140, by mid-trimester.

Robert Guth, a senior from Eureka, Ill.,

explains, "Instead of one person giving a sermon, we hope that through the sharing of a number of persons, the Holy Spirit can communicate a message." Guth and campus pastor, Harold Bauman, are the moderators, if they are needed.

Thomas reports, "The meetings consist of lots of singing, prayer, Scripture sharing, and testimony. The song selections are divided between *The Mennonite Hymnal* and a specially compiled song sheet of religious folk songs. The prayer and sharing are spontaneous and the circular seating arrangement in a church-chapel classroom creates closeness, even though the number of people is large. Often hands are raised in praise with the "One Jesus, One Way" index finger pointing upward.

Open sharing and prayer have been included regularly at other meetings such as campus church. However, according to Bauman, the Wednesday evening meetings allow for sharing personal testimony or especially meaningful Scripture with a large group.

Pilot Gerontology Study

"To get the student out of the dormitory and into the community" is one of the purposes of J. Daniel Hess' experimental freshman colloquium course, "Gerontology," at Goshen College.

The course is an in-depth study of the aging process and requires the students to make friends with older people in the Goshen community and spend time with them.

There are 19 students in the elective course.



Members of the gerontology class taught by J. Daniel Hess learn a little about quilting. Clockwise from bottom right are Mrs. Jay Eberly, of Greencroft Villa; Shirlee Christophel, Goshen; Mrs. Fred Swartzendruber and Mrs. John Swartzendruber, both of Greencroft; and Janet Weber, Lancaster, Pa.

MDS Calls for Help in South Texas

Mennonite Disaster Service sent a call to Region III units to assist in the roofing and repair work in south Texas following flood cleanup done there by local churches and VS units. This area was hit by storms Edith and Fern this year, just as it was hit by hurricane Celia last year. In the past four weeks, 40 inches of rain have fallen, doubling the average annual rainfall for this part of the country. A report from the Office of Emergency Preparedness states that 2,100 homes in a 17-county area suffered medium damages from flood and rain.

Though most MDS workers are being requested from Region III, Chris Graber, director of Region II, and Landis Hershey, director of Region I, have also been contacted to direct volunteers from these areas.

Marvin Hostetler, Region III director, and Nelson Hostetter, executive coordinator of MDS, visited the south Texas areas, Oct. 11-14 with Pastor Paul Conrad of the Prince of Peace Mennonite Church, Corpus

Christi. Conrad was in charge of rebuilding after Celia last year. They organized MDS's response to the situation they found at that time. MDS units will concentrate their repair work in Sinton and Falfurrias, both towns of 5,000 people. Most recipients of MDS aid will be Mexican-American families. Two local Mexican-American converts who attend Mennonite congregations, Pedro Cabazos and Jesus Navarro, Jr., are seeking out the most needy families in the area for top priority on MDS repair lists.

Marvin Hostetler is looking for two field directors for the Sinton and Falfurrias units which are about 70 miles apart. In each location MDS plans to begin with a dozen workers and build up to 24 later, before phasing out around Christmas or after.

Local pastors are arranging housing and food services for crews. Carloads of workers should each include one builder, two semiskilled workers, and several helpers. Volunteers should make their interest and plans known through their congregational contact man to their local MDS coordinator.

MENNOSCOPE

Christian Citizenship Seminar Planned

Ecology from a world point of view will be discussed at the Third Christian Citizenship Seminar at the United Nations, February 22-26, 1972. The New York City seminar is sponsored by the Mennonite Church, the Commission on Education and the Commission on Home Ministries of the General Conference Mennonite Church, and the Mennonite Central Committee Peace Section. Sixty juniors and seniors in high school and their adult sponsors from the United States and Canada will participate. Among the ideas to be explored is one that concerns all: world natural resources are limited, yet some countries are exploiting and wasting these resources.

Leadership Changes Hands in Haiti

In a brief ceremony at the downtown MCC office in Grande Riviere du Nord, Haiti, Daniel Martin, Paxman from Harrisonburg, Va., completed his 27 months of service by turning over a major part of the program's business details to Mrs. Rita Colas. Mrs. Colas, Haitian, has been associated with the MCC program since 1965. During the past six years she has assumed more and more of the bookkeeping details formerly taken care of by Paxmen. When Mrs. Colas moved into her new responsibilities, her previous position as cashier was taken by Miss Ella Constant, also Haitian. This ceremony was significant for MCC because

it marks one more step of progress in the gradual turning over of responsibilities for its large medical and development programs to the Haitian people.

Evangelism by Bookracks Expands

More than 500 bookracks are currently located in supermarkets, drugstores, airports, and other public places throughout Canada and the United States. These racks are placed and serviced by 250 sales representatives. Four of the racks are located at major airports in Eastern United States — at Dulles International, Washington (D.C.) National, Miami International, and Tampa International Airport. Life-Line Book Sales is the coordinating agency for Bookrack Evangelism operated by Mennonite Broadcasts, Inc.

GCs Report Changes

The first has to do with ordination (see article under "Church News"). Harold Schultz, president of Bethel College, has set a deadline of two years for the defining of goals to guide change at the college. "Bethel must change to emphasize its distinctive qualities or it will not survive," said Schultz. Far distant from Bethel, the Mennonite Church of Congo is becoming less Western-oriented and more geared to Congolese thinking, as national leadership replaces "mission" management. The church will have to grapple with the problem of polyg-

amy. In worship, the music should become more pleasing to Congolese ears.

Philip King was installed as a licensed pastor at the Levittown Mennonite Church, Levittown, Pa., Sunday, Oct. 17, 1971. Joseph Gross conducted the service.

Janet B. Friesen has become editorial assistant for *The Mennonite*. She is a graduate of Goshen College, Goshen, Ind. She is the daughter of J. Lawrence and Harriet Burkholder. Her husband is Lauren Friesen.

Paul Kniss, Ranchi, Bihar, India, represented the Bihar Christian Council during the first week of September at the triennial sessions of the National Christian Council: "There were not many foreign missionaries present — perhaps 15 (no Mennonite delegates) — among the over 200 delegates. There are conservative voices and there are restive young voices that demand change and are irked with the status quo."

Choir and orchestra students from northern Indiana high schools and Archbold (Ohio) High may take part in Goshen College's fall music festival, Nov. 13, 14. In charge of the special weekend will be Lon Sherer, director of the orchestra and professor of music; Mary Oyer, director of the choir and professor of music; and Jay Hartzler, a college junior majoring in music. The weekend begins at 8:00 a.m., Saturday, Nov. 13.

The Delaware Mennonite Church, Thompsettown, Pa., Juniata County is planning a meeting observing its 100th anniversary on Nov. 21, 1971. Former members and friends are invited to attend.

Most of the 26 teachers employed by the Meserete Kristos Church in its six elementary schools attended the annual teachers' conference at the Nazareth Bible Academy, Nazareth, Ethiopia, in late September. Young, first-year teachers, as well as experienced directors profited from lectures on topics concerning methods of discipline, spiritual leadership of the teacher, and teaching techniques. The objectives of the schools, which serve over 1,000 students, were discussed in one session and several teachers shared specific classroom experiences in another.

Goshen College hosted its largest group of high school seniors for a Campus Open House weekend October 22 and 23. From nine states came 145 students. Their visit included their choice of two "mini-courses," attending college classes, a soccer game, and a night in the residence halls. The next Campus Open House will be in April 1972.

"**The teacher education program** at Eastern Mennonite College has received approval from two major accrediting agencies," announced Jesse T. Byler, director of teacher education. The National Council for Accreditation of Teacher Education (NCATE) granted "initial accreditation to programs to prepare elementary and secondary teachers for a period of 10 years." The State Board of Education approved EMC teacher prepara-

tion programs in 15 areas for five years.

The third in a series of art exhibits at Eastern Mennonite College opened Saturday, Oct. 23, at 2:00 p.m., on the third floor of the library and continue daily through Nov. 19. The exhibit of 35 original woodcuts and etchings are the work of Sidney Chafetz, chairman of the printmaking department at Ohio State University in Columbus.

Questions most often asked about the mysterious red planet Mars will be discussed during the second in a series of planetarium presentations. Utilizing the Spitz projector, Robert C. Lehman, professor of physical science at EMC, will demonstrate that Mars is a constantly changing world having periods of calm punctuated by chaotic storms. He will also discuss the question, "Is there life on Mars?"

A mature lady for houseparent position is needed at the Mennonite Children's Home in Millersville, Pa. 17551. Preferably 21 years of age or above. Please apply to Ernest S. Mast, Administrator.

The appointment of Wesley W. Oswald as administrator of Brook Lane Psychiatric Center was confirmed by Mennonite Mental Health Services at its meeting held Oct. 1, 2, at Brook Lane. Oswald will assume his position as of Jan. 1, 1972. Presently he is serving as assistant administrator and coordinator for the 12-million dollar expansion program of Overlake Memorial Hospital in the Seattle suburb of Bellevue, Washington, a post he has held since 1967. Wesley Oswald is originally from Goshen, Ind., and his wife (Mary Jo — nee Cender) is from Gibson City, Ill. They are both graduates of Goshen College.

Dwight E. Weldy, a member of the GC music department faculty, is leading 20 students in a comparative study of the primitive folk music of the Central American-Caribbean area and the folk music of the Philippine Islands. The course includes a study of the area peoples, their history, cultural styles, religious beliefs, and current practices, in addition to their music. Small groups within the class study a geographical area and then report their findings and understandings to the class.

Twenty GC freshmen are enrolled in an experimental course offered this trimester. The elected subject is an in-depth study of the history and culture of the black Christian community on Edisto Island, on the Sea Islands off the coast of South Carolina. The island is an eight-by-twelve-mile delta at the mouth of the Edisto River with a population including about 2,250 blacks, 250 whites, and a group of racially mixed peo-

ple whose ancestors were German, African, and Indian.

Change of Address: David Augsburgers to 230 Vallejo Way No. 2, Upland, Calif., 91786.

Special meetings: Myron Augsburgers, Harrisonburg, Va., at Tuttle Ave., Sarasota, Fla., Dec. 1-5. Fred Augsburgers, Youngstown, Ohio, at the Friendship Church, Bedford Heights, Ohio, Dec. 3-5. Wesley Smith, St. Johns, Mich., at Wooster Mennonite Church, Wooster, Ohio, Dec. 5-12. **A group from Warsaw, Ind.**, called the "Nu-Tone Singers," will be presenting morning service at Northside Mennonite Church, Lima, Ohio, on Dec. 19. **Joe and Edith Shenk** of Tanzania at the Steelton Mennonite Church, Steelton, Pa., Nov. 14. **John I. Smucker**, at Monterey, Leola, Pa., Nov. 14-17. **Annual meeting of MCC Ontario** at Rockway School, Nov. 13. **Howard Schmitt** held special meetings at Shantz Mennonite Church, Baden, Ont., Nov. 4-7. **Creative Worship Workshop** at Rockway, Kitchener, Ont., Nov. 6, 7. **Bloomington, Ont., MYF sponsors** and Executive meet for workshop at Guelph Bible Conference Grounds, Nov. 26-28. **Luke L. Horst**, Reading, Pa., at Williamson Church, Williamson, Pa., Nov. 4-17.

The 1971-72 Lecture-Discussion Series, sponsored by the Franconia Peace Service Committee, are to be held at the Blooming Glen Mennonite Church. The dates and topics are as follows: Nov. 21, 2:30 p.m., The New Style of Church in American Society, Franklin H. Littell; Jan. 16, 2:30 p.m., The City: What Is It Really Like? Vern Miller; Feb. 13, 2:30 p.m., The Christian in a Revolutionary World, John A. Lapp. Frank Epp spoke on "The Church and Nationalism," Oct. 3.

New members by baptism: two at Ebenezer, South Boston, Va., seven at Greenmonte, Stuarts Draft, Va., six at Stuarts Draft, Stuarts Draft, Va., one at Pleasant View, Schellsburg, Pa.



Wesley W. Oswald

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Buerge, Del and Virginia (Slater), Albany, Ore., first child, Jennifer Ruth, Oct. 5, 1971.

Gable, John and Joan (Schrock), Ontario, Calif., first child, John Allen, received for adoption June 20, 1971.

Handrich, Stephen and Betty (Parsons), Sarasota, Fla., first child, Angel Renee, Oct. 11, 1971.

Helmuth, James and Carolyn (Eash), Nairn, Ont., first child, Jennifer Joy, Sept. 29, 1971.

Hochstedler, Nelson and Lavina (Miller), Alberta Lea, Minn., first child, Lavin Mark, July 12, 1971.

Kennell, Larry L. and June E. (Yoder), Shipshewana, Ind., second son, Brian Lee, Sept. 24, 1971.

Kolesar, Paul and Doris (Bechtel), Douglassville, Pa., first child, Bryan James, Oct. 8, 1971.

Martin, Mahlon and Pearl Ann (Erb), Zurich,

Ont., second child, first son, Mahlon Dean, Oct. 11, 1971.

Miller, Sam and Lois (Nafziger), Nazareth, Ethiopia, first child, Jennifer Gail, Oct. 2, 1971.

Richer, Roger and Florence (Byler), Upland, Calif., second living son, Darren Lane, Sept. 14, 1971.

Rittenhouse, Jacob and Nancy (Mast), Phoenix, Ariz., second boy, Gavin Duran, Oct. 9, 1971.

Rush, Linwood and Marilyn (Snyder), Portland, Ore., first child, Chad Edward, Sept. 27, 1971.

Schrock, Larry and Estina (London), Upland, Calif., second child, first son, Richard Anthony, July 23, 1971.

Snyder, Carl and Eileen (Lind), Milino, Ore., second boy, Daryl Lynn, Oct. 12, 1971.

Yordy, Franz and Audrey (Kennel), Lebanon, Ore., first child, Jason Christoph, Sept. 10, 1971.

Zook, Wilmer Lewis and Treva (Yoder), Greenwood, Del., third child, second daughter, Sheri Lynett, Aug. 28, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bange — Gochnauer. — Glenn Bange, Hanover, Pa., Hanover cong., and Doris Gochnauer, Shunk, Pa., Wheelerville cong., by Melvin L. Kauffman, Sept. 11, 1971.

Graber — Dintaman. — Erwin M. Graber and Susan Marie Dintaman, Middlebury, Ind., by Samuel J. Troyer, Oct. 16, 1971.

Jantzi — Bender. — Wayne Joseph R. Jantzi, Crosshill, Ont., and Joyce Elaine Bender, Cassel,

Ont., Cassel Mennonite cong., by Vernon B. Zehr.

Mansfield — Short. — Robert Vern Mansfield, Tedrow, Ohio, and Kathleen Faye Short, West Clinton cong., Pettisville, Ohio, by David F. Miller, Sept. 25, 1971.

Shoup — Bender. — Kenneth Eugene Shoup, Longenecker cong., Dundee, Ohio, and Sara Louise Bender, Plainview cong., Aurora, Ohio, by Albert C. Slabach and David F. Miller, Aug. 28, 1971.

Tennefoss — Benner. — Joseph Edwin Tennefoss and Dorothy Benner, both from Tressler cong., Greenwood, Del., by Millard Benner, father of the bride, Sept. 4, 1971.

Wade — Schrag. — William Wade and Gladys Marie Schrag, Goshen, Ind., Goshen Seminary chapel, by Andrew Gingerich, Aug. 17, 1971.

Zimmerman — Martin. — Jay M. Zimmerman, Mechanicsburg, Pa., Slate Hill cong., and Ruth Ann Martin, Lebanon, Pa., Krall cong., by H. Raymond Charles, Oct. 9, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beckler, Mark Charles, son of Charles and Linda (Stauffer) Beckler, was born in Friend, Neb., Feb. 3, 1967; died after a lengthy illness at his home in Friend, Sept. 2, 1971; aged 4 y. 7 m. Surviving are his parents, one sister (Cynthia Ann), his grandparents (Mr. and Mrs. William J. Stauffer), great-grandparents (Mr. and Mrs. Ray Stauffer, and Mrs. J. C. Stauffer). He was preceded in death by his grandmother (Virginia Stauffer), his grandparents (Mr. and Mrs. William W. Beckler), and one great-grandfather (Jacob C. Stauffer). Funeral services were held

at the East Fairview Mennonite Church, Milford, Neb., Sept. 4, in charge of Norman Beckler, Sterling U. Stauffer, and Oliver Roth; interment in the adjoining cemetery.

Brubaker, Jacob G., son of Abraham and Lydia (Graybill) Brubaker, was born in Juniata Co., Pa., Feb. 1885; died Oct. 1, 1971; aged 86 y. 7 m. 28 d. On Dec. 24, 1908, he was married to Ella Gingrich, who preceded him in death Mar. 17, 1949. Surviving are two daughters (Alma — Mrs. Eli S. Graybill and Ida Brubaker), two grandchildren, and one sister (Mrs. Anna Brubaker). In Dec. 1922 he was ordained a minister for the Lauvers Mennonite Church. He served nearly forty-five years in the Juniata District. Funeral services were held at the Lauvers Church Oct. 4, in charge of Allen Kauffman and Donald Lauver. Interment in adjoining cemetery.

Christophel, Alice, was born in Cullum, Ill., Aug. 25, 1896, and died at Bloomington, Ind., Sept. 29, 1971; aged 75 y. 1 m. 4 d. She is survived by one brother (Lewis). She was a member of the Prairie Street Mennonite Church. Funeral services were held at the Hartzler-Gutermuth Funeral Home Oct. 1, in charge of Russell Krabill; interment in Olive Cemetery.

Conrad, Martin Daniel (Danny), son of Paul and Ann (Burkholder) Conrad, was born in Mathis, Tex., Aug. 3, 1965; died from injuries received when hit by an automobile while walking home from kindergarten in Corpus Christi, May 15, 1971; aged 5 y. 9 m. 12 d. Surviving are his parents, 2 brothers (David and Timothy), 2 sisters (Eunice and Rebecca), and his grandparents (Mr. and Mrs. Merlin Conrad and Mr. and Mrs. Ray Burkholder). Memorial services were held at the Clifford Jackson Funeral Home, Corpus Christi, Tex., with Weldon Martin, Sam Swartz, and Jose Salinas officiating. Funeral services were held at the Oak Grove Mennonite Church, Smithville, Ohio, in charge of Russell Krabill, Simon Gingerich, and Lotus Troyer; interment in the adjoining cemetery.

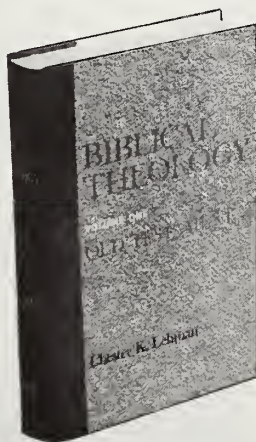
Good, Lizzie W., daughter of Amos and Susanna (Weaver) Geigley, was born Mar. 15, 1887; died Oct. 3, 1971; aged 84 y. 6 m. 18 d. She was married to Barton Good, who preceded her in death in 1955. Surviving are 4 daughters (Edna — Mrs. Mahlon H. Good, Elizabeth — Mrs. Edwin S. Fox, Ella Mae — Mrs. Rufus M. Weaver, and Ruth — Mrs. John H. Burkhardt), 2 sons (Isaac G. and Edwin G.), 36 grandchildren, 67 great-grandchildren, and one great-great-granddaughter. She was a member of the Bowmansville (Pa.) Mennonite Church, where funeral services were held, in charge of Wilmer Leaman and Benjamin Weaver; interment in adjoining cemetery.

Kauffman, Frederick R., son of Andrew and Fannie (Rhodes) Kauffman, was born at Martinsburg, Pa., July 30, 1870; died at Duncansville, Pa., Oct. 20, 1971; aged 101 y. 2 m. 20 d. On March 4, 1897, he was married to Minnie Zimmerman, who preceded him in death in 1929. Surviving are 7 grandchildren and 13 great-grandchildren. He was preceded in death by a son (Levi), in 1969. He was a member of the Martinsburg Mennonite Church, where funeral services were held Oct. 22, in charge of Nelson R. Roth and Harold F. Horst; interment in Kauffman Cemetery.

Kropf, Edna May, daughter of Edward and Martha Zimmerman, was born at Garden City, Mo., July 17, 1897, died at Harrisonville, Mo., Sept. 25, 1971; aged 74 y. 2 m. 8 d. She is survived by her husband (Orvie D. Kropf), one daughter (Mrs. Evelyn Bearly), one son (Willis E. Kropf), 2 brothers (Lester and George), 5 grandchildren, 2 great-grandchildren. She was a member of the Sycamore Grove Mennonite Church, where funeral services were held by Elmer E. Yoder; interment in the Clear Fork Cemetery.

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McClane, Roger Patrick, son of Gene and Marlene (Fry) McClane, was born in Elkhart County, Ind., Mar. 17, 1959; died as a result of an automobile accident on Oct. 2, 1971, at Parkview Hospital, Fort Wayne, Ind.; aged 12 y. 6 m. 27 d. He is survived by his parents, 2 brothers (John Barton and James Houston), 2 sisters (Christine Ann and Rebecca Sue). Funeral services were held at the Walley-Mills-Zimmerman Funeral Home in Elkhart, Ind., in charge of Samuel J. Troyer; interment in Prairie Street Cemetery.

Miller, Sarah S., daughter of Joseph and Susanah (Brenneman) Miller, was born in Johnson County, Iowa, July 8, 1891; died at the Community Memorial Hospital, Hicksville, Ohio, Oct. 15, 1971; aged 80 y. 3 m. 7 d. On Dec. 15, 1910, she was married to Eli L. Miller, who survives. Also surviving are five sons (Mose, Joe, Albert, Edwin, and Eli), 4 daughters (Magdalena — Mrs. E. S. Swartzentruber, Mabel — Mrs. Jess Lengacher, Mrs. Mary Akerman, and Mrs. Esther Van Scoder), 34 grandchildren, and 42 great-grandchildren. She was a member of the Hicksville Mennonite Church, where funeral services were held Oct. 17, in charge of John and Ralph Yoder; interment in Lost Creek Cemetery.

Schrock, Noah J., son of John and Barbara (Troyer) Schrock, was born in McPherson Co., Kan., Oct. 3, 1890; died at Mountain Home, Idaho, Sept. 20, 1971; aged 80 y. 11 m. 17 d. On Mar. 1, 1917, he was married to Jennie Hooley, who preceded him in death, Feb. 1956. In Aug. 1957 he was married to Fan Shenk, who survives. Also surviving are 3 sons (Franklin, Orval, and Lyle), 2 daughters (Beulah — Mrs. John Buller, and Margaret — Mrs. Ernest Hiebert), 17 grandchildren, and one great-grandchild. He served in the office of deacon from 1934 until his death. He was a member of the Indian Cove Mennonite Church, Hammett, Idaho, where funeral services were held Sept. 23, in charge of Paul Miller and Leland Shetler; interment in the Glens Ferry Cemetery.

Yoder, Eli E., son of Eli and Elizabeth (Schlatter) Yoder, was born in Allen Co., Ind., July 3, 1887; died July 16, 1971; aged 84 y. 13 d. On Nov. 19, 1921, he was married to Hattie Marie Metzler, who survives. Also surviving are 2 daughters (Elizabeth Richards and Maxine Fry), and 2 sons (Olen and Wayne); 2 brothers (Levi and Noah), one sister (Fannie), 16 grandchildren, 3 great-grandchildren. He was preceded in death by 3 brothers and 2 sisters. He was a member of the North Leo Mennonite Church. Funeral services were held at Gerig Funeral Home July 19, in charge of Alvin Beachey; interment in Leo Cemetery.

Calendar

Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.
 Inter-Mennonite School for Ministers, Goshen Biblical Seminary, Elkhart, Ind., Jan. 12-20, 1972.
 Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.
 Probe 72, Minneapolis, Minn., Apr. 13-16, 1972.

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<i>Thanksgiving</i>	Edward Hook
<i>How Much Should We Pay Our Pastor in 1972?</i>	Lyle E. Schaller
<i>What's So Great About History?</i>	Gerald C. Studer

Cover photo by Jan Cleysteen. The decorated town hall of Schwyz, one of the Swiss republic's oldest and smallest member cantons. It was in Schwyz that on May 29, 1525, Eberli Bolt, described as "a kindhearted, pious man" willingly and undismayed faced a fiery death at the stake for holding Anabaptist beliefs. Eberli was the first of the thousands of Anabaptist martyrs to sacrifice his life in Western Europe.

JOHN M. DRESCHER, *Editor*

David E. Hostetler, *News Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.00 per year, three years for \$15.75. For Every Home Plan: \$5.00 per year mailed to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15683. Lithographed in United States.

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“The fundamental question that separates the Christian from insincere, pagan, and dreamy sentimentalism is, Would we be thankful to God, even if the cupboard were bare?”

Thanksgiving

By Edward Hook

Some years ago, the *New Yorker* magazine published a cartoon on the thanksgiving theme. There was the traditional table, heavy-laden with the fruits of an abundant harvest. The setting was also a picture of social and economic affluence. Grandpa stood ready to preside over the coming feast. There at the table sat the children, grandchildren, cousins, and an endless assortment of relatives. The caption had grandpa saying, “Shall we say grace?” Who, under such circumstances would possibly have said no? A well-filled table makes glad the heart of the atheist, agnostic, and Christian. Each, in his own way, is thankful for a bountiful table of food. While there may be no formal recognition of thanks and there may be some question with regards to the being to whom they are addressed, each person cannot but be thankful. Even the Christian under such circumstances ought to give God thanks!

To equate this observance with true thanksgiving would seem to miss the whole point. From the standpoint of thanksgiving from the Christian perspective, it is merely routine to give God thanks for every meal, for every breath we draw, for every day we are permitted health and strength to work and earn and give; for family joys and friends and loved ones, for sunshine and rain and fresh air and wind and a thousand simple things we take for granted but without which life would be inhibited and uninteresting. These are everyday, matter-of-fact aspects of living which rightfully demand our giving thanks to the Creator. The Christian, at any given moment, has a million things for which to be thankful.

Making Thanksgiving Christian

What makes thanksgiving Christian? Is it all of the things on the table? That which we put our hands on? Is it well-filled silos and bins? The good job that brings a sufficient supply of money our way? Is it having a lot of friends and loved ones? Could it possibly be that one who searches and finds thanksgiving in these misses the whole point of Christian thanksgiving? Can one become so enmeshed in the “good things about him” that genuine thanksgiving degenerates into nothing more than a time of sentimental looking back, a prayer uttered to the Almighty for His goodness, and then a complete satisfaction of physical appetites with a soul that still hungers and thirsts for the living God?

Does thanksgiving depend on an abundant supply of earthly things in order to be genuine?

We submit that not one of the above mentioned items is necessary for a Christian thanksgiving. The answer lies in the opposite direction. Perhaps we in the United States are so Americanized and paganized that we are unable to make an appropriate response to a real thanksgiving.

Making thanksgiving more Christian will be a radical approach, fundamentally revolutionary, and yet Christian through and through. An adequate view of thanksgiving and the genuine acceptance of it will separate the Christian from the pagan; the hangers on, the sentimentalist, from the genuine born again dedicated man who seeks a humble walk with his God.

The fundamental question that separates the Christian from insincere, pagan, and dreamy sentimentalism is, Would we be thankful to God, even if the cupboard were bare? If there were no table of abundance? If there was not one thing to reveal to us the fruits of our labors? If there were no friends, loved ones, healthy body? Under such circumstances, would we then be able to thank God? Isn't it a fact that we could be charged, tried, and convicted for the crime of singing jubilantly, “Praise God from whom all blessings flow” only when the blessings are flowing? The secret of Christian thanksgiving does not lend itself to such attitude of mind and heart. To approach a time when the blessings are not flowing is a decisive time. All sentimentalism and patriotism mixed with a few spiritual phrases are as “sounding brass and a tinkling cymbal.” At such a moment in life one is confronted with a choice. Perhaps it is the first time life has pinned us down and forced us to make a choice. But such fires of refinement are a necessity if one is to become personally knowledgeable about Christian thanksgiving.

Habakkuk's Choice


In the year 600 BC Israel was in bondage in Egypt. At the battle of Carchemish, the Chaldeans defeated Egypt's armies in the field. Israel merely switched the yoke of bondage from one nation to another. For many years, the Hebrews had known nothing but invading armies. The Judean farmer who planted his fields never knew whether he was raising them to feed his family and livestock or some

invading army. When a daughter was born into his family, he never knew whether he would experience the joy of seeing her grow into a young woman, marry, and have children, or whether she would be taken as a slave of some invading soldier. People existed from day to day. They were always in a state of tension. Some marauding band would pillage their village, burn, and kill. Dependent solely on agriculture and herds, when these failed they went hungry. They never knew whether they would live or die by hunger and the sword.

Out of this period comes one of the most magnificent passages of the Bible. Habakkuk lived during this tense time. He experienced all the fears, tensions, and frustrations of the time. Yet he knew the full meaning of thanksgiving. "Though the fig tree do not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation [Why?] God, the Lord, is my strength; he makes my feet like hinds' feet, he makes me tread upon my high places" (Hab. 3:17-19).

Here is deep thanksgiving and gratitude to God. Here, in fact, is where Christian thanksgiving begins. Note, that Habakkuk's thanksgiving came not at a time when he could sing, "Praise God from whom all blessings flow," or when his table was heavy-laden with good things and his barns were well filled, but a time when desperation stalked his land.

The psalmist continuously expresses his thanksgiving to God. "Enter his gates with thanksgiving, and his courts with praise" (Ps. 100:4)! "We give thanks to thee, O God; we give thanks" (Ps. 75:1). Or, "By the waters of Babylon, there we sat down and wept, when we remembered Zion" (Ps. 137:1). Would anyone want to refer to the psalmist as a man having much for which to give thanks? When he wrote this, he was a slave in Babylonian captivity!

Job, God's suffering servant, was urged by his friends to curse God and die. His reply, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord" (Job 1:21). Or, "Though he slay me, yet will I trust him" (Job. 13:15). Here is an unfailing trust in Almighty God. It is true thanksgiving. True thanksgiving is to have one's life bound up with God so firmly, looking for that which is to be, that the temporary upsets or abundance of this world do not disturb the equilibrium of one's commitment to God. Paul said, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). Is this not true thanksgiving? — From *Vital Christianity* 

Made Miserable

A thankful, contented person is a happy one. A shoemaker once sat under his usual tree, making and mending sandals for his Indian neighbors and for travelers. He was poor, but contented, and he sang and whistled day after day. Finally his rich landlord thought of a plan to make him miserable. He gave him fifty rupees (about \$10.00).

The shoemaker loved that money. He stopped work and took it home, but lost his song and whistle and began to worry. Then he gave the money to his wife so he could work for more money and not lose his trade. But wondering what she was doing with it, he had to quit work and find out. He took it away from her, and that made her angry because he did not have faith in her. He then suspected his friends and neighbors and began to lose them one by one.

Finally he took the money back to the landlord. Then his face began to beam again, his song and whistle returned, and he no longer quarreled with his wife. His friends were happy, too, and the rich man chuckled to himself.

— From *Burning Bush*.

What Makes Thanksgiving Different?

Perhaps the answer is simple. Thanksgiving is an affirmation. It is our heart's testimony to a deeply held conviction — the conviction that these things we call free and decent and American did not just happen to us. We did not get them because we were wiser, or more clever, or even luckier than others. This conviction is the sum of many beliefs and experiences — the belief in the dignity of every human being; the belief in a real right and wrong; the belief in decency, honesty, and integrity; the belief in a responsibility under God to our fellowmen wherever they may be. For these beliefs and the American way of life, Thanksgiving is our joyous affirmation to a kind Providence for His blessings and guidance.

Let's Say "Thanks"

Thanksgiving is the secret of a strong Christian home. Marriage is based on love as a principle, an affection, an emotion. Mutual appreciation of one another binds man and wife, parents and children together. The good points of character are emphasized, when such appreciation is expressed, and the mood is one of confidence in the desire of each to help all. When these conditions exist, home becomes a place where God can pour out His blessings for the good of all. Divorce would rarely break up a home if the members of the home appreciated each other and gave expression to that gratitude. God not only commands us to be thankful; He also challenges us to excel in this virtue. In a truly happy home, the spirit of appreciation, gratitude, thankfulness is a primary essential.

. . .

Salesman: "This machine will cut your work in half."

Customer: "Great! I'll take two."

. . .

The second day at camp, the teenager called home: "Mom, send me some food packages. All we get here is breakfast, lunch, and dinner."

Flash of Bookrack Action—Mission 71

By Simon Schrock

Thirty-one months ago — over 4,000 books ago — God opened the way to place Christ-honoring paperbacks in Washington National Airport. I praised God for that exciting opportunity.

We filled ten pockets with Christian books and returned fourteen days later to discover twenty-five books were sold. That was then! But at the last servicing we sold 230 books using sixty-six plus spaces. We've come a long way there — from ten spaces to sixty-six — from twenty-five books to 230 in sales volume in a fourteen-day period. That is an average of sixteen Christian books per day paid for by the people. Christian literature is also in Dulles International Airport, selling approximately 150 every twenty-one days.

Four titles offered at the airport are Ella May Miller's *I Am a Woman*, David Augsburg's *Man Uptight*, John Drescher's *Now Is the Time to Love*, and Charles Hostetter's *Life at Its Best*.

Where is God's literature flying to? This letter from Portland, Oregon, tells us it is going to the other end of the nation. "Last week, while leaving the Dulles Airport, I learned of your book sales program through the manager of the newsstand at Dulles. I bought five of your books and have read two of them with considerable interest.

"I wish to commend you on your missionary endeavor, which is a bit different actually than some of our Adventist programs, yet I think it is highly worthwhile. I did not tell the manager that I was an Adventist, but complimented him for having your program.

"I wish someone were doing this here in the Portland area."

A lady from California bought a copy of *God's Psychiatry*. She liked it so well she bought two more before she left the airport, one for her maid, one for her son.

Included in the over a dozen bookrack outlets in the D.C. area is one in Peoples Drug Store. Peoples Drug Store is the largest drug chain in the East. We are even in a hardware store.

Why do I promote bookrack evangelism? I believe God's literature must be where the people are. When I go to a Christian bookstore or revival at church, I have plenty of room. But at the airport or supermarket I must be careful not to bump into people. There is where God's literature should be. Paul says, "If our gospel be hid, it is hid to them that are lost." So if our gospel literature is hidden it is hidden to those who are lost.

Bookrack evangelism is sowing God's seed. I thank God for the opportunity, knowing the Holy Spirit will do His

work and bring men to Christ, if we do our assigned task of sowing.

While we are happy for what is happening in bookrack evangelism, there are some hard facts that drive me to doing more. For example, in one year's time National Airport alone sells as many non-Christian paperbacks — I'd class junk — as the entire nationwide bookrack evangelism program!

What does this say to me? It is the Christian's responsibility to place God's literature where the people are. It's folly to think that the unsaved will offer something good to feed our minds on. If we want to see Jesus honoring reading out there — we'll have to take it. If the followers of Jesus will not provide America with good reading, no one else will. So it is up to you and me to do it. This ministry is available to Christians all over this land.

Would you like to see Christian paperbacks in the stores where you shop or at your airports? Bring them to Washington, and we'll see if we can put them in. But that is too hard. We don't have that much room. Besides, we aren't in all the stores that are there. A better idea would be for you to take good books to your stores and provide your community with good reading. Get all the information from Life Line Book Sales, Harrisonburg, Virginia, 22801. For God's now community, you must have God's books.

What your community has to read is really up to you!



Bible on Demand

The Bible may soon become communist-dominated Europe's best seller if the present demand continues, according to Sverre Smaadahl, the United Bible Societies' regional secretary-consultant for Europe. He indicated at a recent press conference that supply cannot keep pace with Eastern Europe's demand which has trebled since 1967. At present there are only 750,000 Bibles available for 350 million people. A license has recently been received for the import of 10,000 Hungarian Bibles from the West to be used by the Reformed Church in Rumania where production of Bibles was abandoned until 1967. This marks the first time during the communist regime there that permission has been given to a Protestant church for the import of Scriptures from the West.

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Challenge and Then Some

My friend W. T. Purkiser, editor of *Herald of Holiness*, wrote an interesting book recently in which he says some striking things about the pastor's work. In his book, *The New Testament Image of the Ministry*, Purkiser points out that "the modern preacher has to make as many visits as a country doctor, shake as many hands as a politician, prepare as many briefs as a lawyer, and see as many people as a specialist."

Further he writes, "The communicator of the Word partakes of the nature of a priest, prophet, wise man, and watchman. He is a messenger, a voice, a fisherman, a shepherd. He is a vessel, a servant, a laborer, a master builder, a steward. He is an athlete, ambassador, pattern, soldier, and husbandman. He is disciple, apostle, elder, overseer, pastor, minister, preacher, herald, evangelist, and teacher. Above all he is a man of God, and in spirit and morale should not be less than 10 feet tall."

That's some order, isn't it? That's a lot to expect from one person. Yet there are those who would add other requirements for a preacher, though perhaps less scrip-

tural than those listed above. Some feel he must be a disciplinarian for the whole church, enforcing rules parents cannot enforce, a troubleshooter for all kinds of situations, a person capable of keeping all the records and running a mimeograph machine, one whose children are perfect models, and whose family can live on one half or less than that which any other family requires while still setting an example in giving.

In addition to all the above there is no other single person in the community who feels what real life is like more than the minister. Who relates more to the well and ill, to rich and poor, the educated and uneducated, the child and adult, the infant and the aged, to immature and mature, the alcoholic, drug addict, and the disturbed? Who knows better the deep hurts of persons and communities? He is called into the courts to stand by the offender, to sit by the bed of the dying, and to share the sorrow of parents whose child has gone wrong.

No wonder one statesman remarked, "If God would call me to be a minister I'd never stoop to being president." — D.

True Thanksgiving

Thanksgiving Day can be a tricky day. Not in the sense that people play tricks on each other, as some do on April Fool's Day or Halloween. But it can trick a person into false, or shallow, or routine statements. It is so easy, for example, to run off a list of things that we are thankful for as though we deserved them or as though we can be glad we are better off than other people. Such thanksgiving can be good as far as it goes, but is it the kind that the Bible reveals to us?

I believe that the highest type of thanksgiving that the Bible describes is that which comes from a person who is thankful for God Himself — not just for His material gifts or even His spiritual ones.

Perhaps it is not possible to separate God from His gifts, but it is possible to rearrange our emphases. It is possible to turn more directly to God Himself and to be thankful first for what He *is*, and second for what He *gives*. It is good to concentrate on knowing God as God, with all that it means to us as children by His creation and by His grace.

This idea is expressed by the prophet Habakkuk, an Israelite who lived years before the time of Christ on earth. He could hardly stand it that his people, who were supposed to be God's children, were in great trouble from a heathen

nation. As he thought through this problem he learned some important things about the way God uses many means to bring people to Himself. But at the end of it all the prophet is moved to say this: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

This idea is expressed in the Thanksgiving hymn that we often sing, "Praise to God, Immortal Praise." Only recently did I discover that we usually have only the first part of this hymn in our hymnals. In the first five verses we praise God for the blessings of field, garden, and flocks as the seasons pass by. In the last four verses, however, the hymn writer imagines losing all these blessings and concludes with this verse:

Yet to Thee my soul should raise Grateful vows and solemn praise; And, when every blessing's flown, Love Thee for Thyself alone!

Habakkuk and the hymn writer gave the highest kind of thanks: For God Himself. Can we do the same?

— Hubert R. Pellman

Letting People Become a Part of You

Lure and Logic

For people to be converted to Jesus Christ there are facts to be known. The story of God's care and power must penetrate behind defenses and capture the mind. It can!

How? As it is a part of a people who today are involved in dead seas, deserts, and walled cities. People who are able to let the Lord open paths, supply food, and give shouting power before and during the conquest. People who in freedom are together. Bound together in a covenant that is open to review yet with teeth in it. There is an "I take you" aspect.

The "taking" is mutual and is involving not introverted complaining and self-pity. There is the ability to say where we are in desert or walls or shouting. There is the ability to hear, forgive, and listen for words through Scripture and fellowship.

This is the lure that must accompany the logic. It is not spiritual imperialism. It renounces manipulation, even by repenting to those whom one would win. It is letting people become a part of a group that is living out the NEWS that Jesus is Lord. They can see how He can get a hold of you. They can pray and be prayed with not just as returning prodigals. They can do it as part of a company of those who come to themselves and the Father and discover the party that is ever going on at the heart of the universe.

— H. Eugene Herr

Gathered to Care

The bell sounded, signaling the end of our Sunday school class discussion just as we were beginning to really be involved — again. I whispered a few words to my husband, George, and he nodded in agreement. "Anyone who wants to continue this discussion without the threat of the closing bell should come to our house on Thursday evening."

That marked the beginning of our small group. In the four years that we have been meeting we have grown large enough to subdivide into two groups of twelve each. We have discussed several books, but we always allow for any expression of concern or interest from the group and

give that priority for the evening. Sometimes our discussions go far afield, but they are always worthwhile to us. Currently we have been very slowly making our way through the Book of Mark. This has been made more meaningful by the presence of a couple with non-Mennonite backgrounds who have questions we don't raise and answers we don't think of. We meet in our own homes taking turns alphabetically with the host assuming responsibility for the direction of the discussion of the evening. We serve only a beverage — no outshining each other with calorie-laden desserts. These are our simple mechanics.

Why do we have a small group? Why, when our schedules are crowded with the multitude of activities that each of us is involved in, do we continue to give priority to these evenings together? We find that it's largely an impersonal world and even in the larger congregation there is little opportunity for individual nearness.

Our small, close group is important to us — to me. We care about each other, share together, and discuss freely ideas that we might not feel comfortable discussing in a larger group. There is more opportunity for each person to be a significant contributing individual. There is more honesty in our conversations. There is more flexibility in our scheduling. But mostly, there is more caring. We are working at being the church as we strengthen our ties of commitment and concern for each other. — Arlene M. Mark.


Together in Christ

A grocery store manager, a truck driver, a businessman, a placement counselor, and their four wives who are all mothers and homemakers constitute our small group. We come together as a group recognizing that Christ and our faith in Him is the one thing we all have in common. We come from varied backgrounds with many differences, and yet we are committed to each other for encouragement and support. We attempt to do this in several ways.

We share a trust with each individual within the group. We openly share the progress of our Christian pilgrimage. I know that these persons care about me, simply because they say so. Through this group I am better able to understand God's love for me. This is a practical kind of involve-

ment that makes something heavenly become very earthly.

The proclaiming of Christ is invalid for me without the support of others. Persons may not all be as dependent on other people as I am, but really, this is when I see God, His love, His concern, and His greatness.

The support of a small caring group has provided encouragement to me for several years now in my work, and I have come to be quite dependent upon it. A Sunday morning worship service and Sunday school discussions are all good, but not fully adequate and too impersonal to really allow one to grow spiritually. The small-group fellowship nurtures and allows me to mature spiritually in a healthy way. — Gene E. Yoder. 

H. Eugene Herr is minister of Christian education at the College Mennonite congregation in Goshen, Indiana.

Arlene (Mrs. George) Mark is an active leader in the women's activities and Christian education program of the Prairie Street Mennonite congregation in Elkhart, Indiana. She is a homemaker and mother of four.

Gene E. Yoder is placement counselor at Mennonite Board of Missions and a member of the Prairie Street Mennonite congregation.

Into the World— Or out of It?

By Eldon I. Zehr

“Go ye into all the world, and preach the gospel to every creature” (Mk. 16:15). This verse often is quoted as an appeal to Christian evangelism. However, Mennonite young people who take this command seriously sometimes find themselves in a dilemma, not concerning their evangelical responsibility, but in “going into the world.” For a young person who has grown up in a rural Mennonite community where he has been somewhat insulated from the complexities and temptations of twentieth-century society, facing the “world” can be a foreboding and almost overpowering experience.

For me, “going into the world” has meant living for three years in a large American city, attending four years of graduate school at a large Eastern university, working two years in agricultural research and teaching in the Philippines, and, in my present occupation, teaching and researching at Clemson University in South Carolina. At some of these locations it has been possible to participate in the fellowship of a Mennonite congregation; in others, no such opportunity was available.


How have these experiences affected my religious beliefs? Has my spiritual growth been helped or inhibited? I cannot fully evaluate the answers to these questions. I have, however, developed a great respect and appreciation for our Mennonite heritage as the result of these experiences, and I am firmly convinced of the following:

1. The world needs the witness of the Mennonite Church. The traditional emphasis of Mennonite teaching on love for others as the expression of love for God is as badly needed today as it ever has been. In an age of violence and rising nationalism, the witness of Christian love dare not be withheld. The effectiveness of the larger Protestant Christian testimony has been weakened by vacillation on questions of war, race, and social injustice. Thus, the Mennonite Church has a unique opportunity for witness today.

2. Mennonites have a valuable testimony for other Christians. In visits to other Protestant churches it is surprising to learn that so few Christians have given serious thought to nonresistance as a viable alternative to war. Mennonites must increase communication with non-Mennonite Christians. In the past our concerns often have not been heeded, but today many recognize the futility of war and are ready to listen to what we have to say. Let us make use of the opportunity.

3. As Mennonites we must continue to increase our compassion for the hungry, deprived, and destitute. Due chiefly to rising population pressures, world food supplies are becoming more and more critical. We must increase emphasis on programs that assist the hungry to multiply their own resources, and those that help to limit population growth.

Several years ago, some military strategists felt that the United States should withdraw to “enclaves” along the seacoast of Vietnam, which could be defended easily. This strategy is not unlike that of Mennonites in the United States. At one time we, too, were well established in defensive “enclaves” of rural America. However, now we are awakening to the fact that to be a Christian is to be a conscience of society.

An effective conscience can not be silent, nor can it be isolated. A conscience must speak forcefully against wrongdoing wherever it may be. For some, this means leaving home communities. For all of us it means sharing, concern, and participation to make ours a better world. Let's not be a silent conscience. 

Gratitude Is Worship

Gratitude is the primary element of worship. Unless an individual has a strong feeling of thankfulness, he will find it difficult to worship God privately or publicly. The stronger the sense of gratitude, the easier it is to pray, the better one can sense the will of God, the keener the perception of truth and the greater the awareness of God in daily life. The spirit and expression of gratitude is a must in these days of pressure, strain, and concern. It enables man to draw nearer to God, provides God with a better channel through which to release His blessings, and counteracts the spirit of greed and hatred in the world. A church composed of grateful persons is a victorious church, anxious for opportunities to serve God and man, appreciative of all blessings from God and man.

VS in South Texas

By Lupe De Leon, Jr.



Lupe De Leon

Mennonites came to south Texas about twenty years ago, bringing a different culture, a different type of Christianity, and a different type of thinking. The Mennonites we knew in the middle to late fifties differed from anyone else we had ever seen. The women wore long cape dresses and coverings all the time. The men came down with smiles on their faces, compassion for the poor Mexican children, and wore plain coats on Sunday mornings.

For the first time I was confronted with the fact that not all Anglos or whites were bad. I grew up thinking and believing that all white people were my enemies. My father and I worked for them for forty or fifty cents an hour. Then Mennonites came into the Mexican neighborhoods (*barios*) of south Texas and gained the respect of many people. We can prove this by the way the church flourished in Mathis, with VS-ers playing a major role.

A New Breed of VS-ers

Between 1960 and 1970, the Chicanos have seen a new type of VS-er — one who plays popular music and listens to popular radio stations. We have seen Mennonite VS-ers come with their record albums, their miniskirts, and fellows with bell-bottom trousers and long hair. They have shown us — ten years after they taught us differently — that Mennonites have sinful tendencies just as the rest of us have. Now we have discovered that they have ups and downs, doubts, and prejudices just like we do.

Where are we going as south Texas Mennonites? Are we a divided group? Are Voluntary Service personnel geared toward committed service? Is the Mennonite Church with both Anglo and Chicano members operating an evangelistic program? What are the objectives? South Texas Mennonite pastors say, "We want more Christian people in church. We want to bring the gospel of Jesus Christ to all people in our area." VS-ers say, "We want to identify with the Chicano. We want to be their friends."

VS-ers say they are no longer missionaries. They no longer come to teach poor ignorant Mexicans how to brush their teeth, how to clothe themselves, how to pray. VS-ers say they are professional people — houseparents, kindergarten teachers, day care center workers, public schoolteachers. Perhaps we don't need missionaries *per se* as we did at the outset. But VS-ers today in Robstown, in Premont, in Alice, and in Corpus Christi are the visible hands and tools of the Mennonite Church.

Latins Seen as Converts

When local people think of Mennonites, of whom do they think? My family and I have been in south Texas for many years. I am a third and fourth generation American born in Mathis and have attended school there. Yet when people in Mathis think about Mennonites, do they think about Lupe De Leon or Mr. Paiz or Mr. Longoria, Mr. Lozano, Mr. Cavazos, Mr. Garcia, Mr. Ortiz, Mr. Rios, Mr. Sanchez, Mr. Saldivar, Mr. Mercado, Mr. Munoz, etc.? No. I believe if one would really get next to the issue, he would realize that area people outside the Mennonite Church think about the Swartzes, the Reists, the Hostetlers, the Millers, the Conrads, the Snyders, the Yoders, the Birkeys. . . . These persons have been the leaders and have been in contact with the community. We Latins are thought of as converts. Chicanos have been in the church long enough to merit some kind of recognition — be it credit or discredit.

Time for Reassessment

I am concerned that VS-ers and other more permanent members of the south Texas churches take efforts to look at current program and synchronize ideas and personnel so that we become more effective. I am not saying that VS-ers should not be houseparents or involved in community work. I am saying that one must think about these things since VS-ers are to a great extent the visible hands of the Mennonite Church and have a large impact on the people of south Texas.

This article was adapted from a talk presented in October 1970 by Lupe De Leon, Jr., of Corpus Christi, Texas, at a south Texas VS orientation.

If we look at things accomplished in the past I would have to honestly say that VS-ers are very much needed in south Texas. Anytime a Chicano invites an Anglo to his home to sleep on the floor, to share his beans and tortillas — that particular Anglo has been accepted (in this case a VS-er). But what happens if the next day, the next month, or the next year, the VS-er sees the same person on the street and he doesn't know him from Adam? What if the VS-er has tried to get close to the persons, but then turns around and ignores them as soon as his service is over? In a sense this says he does not have to be nice to these people anymore. I say, "Does he realize what he's doing to the personal relationships involved and to the groundwork that has been laid down through the years?"

Here we've opened up our poverty-stricken home to this Yankee. We trusted him because he was a Mennonite — a *hermano* (Christian brother). All of a sudden this *hermano* terminates his two years of service and what happens? He becomes nothing but a "gringo" (one having an attitude of ignorance, apathy, and superiority).

VS-ers Must Identify with the People

Chicanos want to make decisions in the church. We want to have a say in the everyday affairs of the church. We want to be trusted. We want to be leaders. Not all of us have college degrees or a high school education. Few of the old-time Mennonite people that are in south Texas today had college degrees when they came down. I believe that in future years we will be capable of complete leadership in south Texas.

Is this Mexican trying to say "Gringo, go home?" No, I am saying that if the Anglo VS-er who comes into the area cannot lose part of his culture in order to integrate into our culture, then I believe this person must go.

Today we need genuine born-again VS personnel who care and want to help our churches grow in numbers and in personal strength. VS-ers are our working force, the ones who are in the forefront making contacts in the communities around the churches.

Tell It Like It Is

If VS-ers don't agree with our goals and objectives, tell us! We don't want "Amen Charlies" who sit back and approve everything, and then turn around and say how they disagree with our "old-fashioned" programs. Those persons who choose to stay in south Texas after two years of VS need to examine their real motives for staying in the area. Economic factors are hardly the reason. No doubt a lot more money can be earned in the north. I have heard some VS people say, "We stay because we like the people." Others say, "We like our work." Others say, "We like the climate and the people." The Chicanos in the Mennonite Church are asking VS-ers and others to show us that they like the people, the work, and the climate. Is this being realistic?

What I am saying is, "Tell it like it is, man!" Persons who don't like us should not pretend that they do. Those

who don't like to sing in Spanish or to eat hot, spicy Mexican food should not pretend that they do.

Some persons question what I said at Mission 70 at Lansdale, Pennsylvania. They are asking: "What is Lupe De Leon trying to say when he comes on saying, 'Let my people go!'"? I hope that what I have said here will provide additional insight into what I meant when I said at that time: "Let my people go!"



Nothing by Chance

It is important that parents today instill in their children the importance of realizing that few things happen by chance in this world and that we reap what we sow, both in the good things of life and the bad. In the world of nature, harvests are controlled by time. The seed must be planted. The plant must be nurtured and in due time comes the harvest. Nothing was the result of chance. In human life there can be a continuing harvest if we plant good thoughts, noble aspiration, deeds of service. Life can be in constant production of goodness, beauty and truth. Good habits are most easily established in childhood. Likewise, childhood is the time when bad habits are most easily established and this is the time when bad habits, like weeds, can be rooted out most easily. Nothing good results from mere chance. Good habits must be cultivated, bad habits must be rooted out continuously if one is to achieve a good life.

Be Still, My Soul

By Fannie M. Kreider, 1898-1971

Be still, my soul, be not cast down by sorrow;
Though dark the night, oh, faint not in despair.
He whom thou lovest cometh in the morning
To call thee home to mansions bright and fair.
For unto those who look for His returning
He shall appear some bright and happy day,
And we shall go and dwell with Him forever.
Come quickly, Lord, and call us home to Thee,
we pray.

Be still, my soul, though black the clouds above thee.
Though winds unleashed in fury round thee blow:
Stand firm upon the solid Rock foundation,
The storms of hate can never overthrow.
For yonder dawns the bright eternal morning:
The trumpet calls, I can no longer stay.
I hear His voice, the voice of my Beloved,
"Rise up, rise up, my love, my fair one,
come away!"

How Much Should We Pay Our Pastor in 1972?

By Lyle E. Schaller

"We paid our pastor a cash salary of \$7,000 back in 1967 and we have been raising it every year until we're now up to \$8,400 for 1971. How much should we recommend for 1972?" asked the chairman of the finance committee at St. Paul's Church. The seven-member committee was meeting that evening to begin preparation of a recommended budget for 1972. They had spent the first hour taking care of some of the simpler items, such as the amount to budget for utilities, postage, office supplies, and heat. Now they were ready to take up the more difficult issues.

"You mean to tell us that since 1967 we've raised the minister's salary by \$1,400?" questioned a new member of the committee. "That's a little hard for me to understand when our congregation is not one member larger than it was four years ago."

"If you did the grocery shopping for your family, you wouldn't have any trouble understanding it," responded the only woman on the committee. "According to last week's newspaper the cost-of-living index has gone up over 21 percent since 1967. A \$1,400 increase on a 1967 salary of \$7,000 is only a 20 percent increase. What you're telling us, Mr. Chairman, is that in terms of the buying power of the dollar we have cut our minister's salary by one percent during the past four years."

"It's really worse than that, Mildred," added a school-teacher who was in his second year on the committee. "A more realistic yardstick is to look at what the people who were getting \$7,000 in wages or salary in 1967 are receiving today. According to a report I saw at school the other day, the salary of the average worker rose by nearly 30 percent between 1967 and 1971."

"Yeah, and you can count on 1972 salaries being at least 7 percent above the 1971 level," commented a thirty-three-year old carpenter on the committee. "I move we set the 1972 salary at \$7,000 plus 37 percent. That'll keep the preacher's salary in line with the raises other people have been getting. How much would that be, Mildred? You're quick with figures."

"An increase of 37 percent over \$7,000 adds up to \$9,590," she responded. That is an increase of almost \$2,600 in five

years and means a jump of nearly \$1,200 for next year over what we're paying now. I don't think we can get that recommendation adopted. After all, we have a lot of members living off of Social Security and on fixed incomes."

"Don't try to hand me that hogwash," responded the young carpenter. "My dad's on Social Security and in less than two years his payments have been raised by approximately 25 percent. I'll change my motion, if it's all right with you, Mr. Chairman. I move we recommend the minister's salary be an even \$9,600 for 1972. That's exactly \$800 a month and that'll make it easier for the treasurer to figure."

What Are the Criteria?

This committee at St. Paul's was engaged in what has become one of the most difficult annual tasks confronting every congregation in the nation. In an inflationary era when wages and salaries are climbing at uneven rates, how much should the minister be paid in the coming year?

One approach to this question is to develop a set of criteria or guidelines that can be used in developing a recommendation.

A guideline used by many congregations is to grant annual increases that are large enough to offset the increase in the cost-of-living. It appears this is what had been happening at St. Paul's in recent years. If they were to follow this pattern they would set the 1972 salary at \$450 to \$500 above the \$8,400 figure for 1971.

The young carpenter suggested a different guideline. He insisted that simply responding to the increase in the cost-of-living was not sufficient. He urged that the minister's salary should be increased at approximately the same pace as the increases received by other people in the labor force. While he did not state it in these terms, what he was saying was that if a salary of \$7,000 put the pastor in forty-sixth place among a representative group of 100 persons in the labor force in 1967, his 1972 salary should be increased enough to keep him in forty-sixth place in a similar group.

Strong support for his position can be found in the annual reports on consumer income by the Bureau of the Census. He was proposing that between 1967 and 1972 the pastor's annual cash salary be increased from \$7,000 to

The author, who has been both a city planner and a rural pastor, is now on the staff of Yokefellow Institute in Richmond, Indiana, where he is involved in training programs and consultations with local churches.

\$9,600, an average of \$520 per year. Between 1967 and 1970 the median family income in the United States rose from \$7,970 to \$10,200, an average of \$730 per year. Since 1967 the average (median) income of men with four or more years of college has climbed at an average of \$850 per year from the 1967 figure of \$10,555.

One of the most important considerations that was not examined in the discussion at St. Paul's, however, was the adequacy of the salary paid back in 1967. Was that figure too low? Too high? Or was it an appropriate figure and, therefore, a useful base for discussions for 1972?

Why Not Use a Checklist?

Another, and perhaps most helpful approach is for the finance committee to develop a checklist which can be used in examining the larger question of the minister's total compensation rather than limiting the discussion to only the cash salary. Such a checklist might include this list of a dozen items.

1. How much should the salary be increased to offset the increase in the cost-of-living?

2. How much should the salary be increased to match the increases received by other professional persons in the community, such as the principal of the high school or the county agricultural agent?

3. What was done in past years? Has this church kept up with the general increase in prices and salaries? Have the fringe benefits been changed?

4. What are other comparable congregations in this community doing? How much have they increased their pastor's salary recently?

5. What does this church pay toward the pastor's car expense? Does this cover the full cost of his driving on church-related business?

6. Does the church provide a home for the minister or pay a housing allowance? If a home is provided, does the church pay for all utilities? A rapidly growing proportion of churches now pay all utility bills. If the minister receives a housing allowance, is it adequate? When was it last increased to cover higher taxes and rising maintenance costs?

7. Today the vast majority of businesses provide some form of in-service training for employees. During the 1960s, an increasing number of congregations began this practice with the result that today thousands of local church budgets include an item for in-service training and the continuing education of the pastor. Typically, this amounts to \$100 to \$300 a year plus a week or two of leave for training experiences. In many congregations, this can be cumulative, thus allowing for lengthy educational or training experiences once every three or four or five years.

8. Perhaps the most difficult item to measure on this checklist is the question of merit. In an increasing number of congregations, however, this is becoming a significant factor in setting the pastor's salary. As more and more laymen are employed in firms and agencies where meritorious service is recognized by a financial reward, they are carry-

ing this concept back into their local church.

9. Closely related is the matter of experience. In the past, in several denominations, experience was not a major factor in setting pastor's salaries. More recently, however, there appears to be a growing belief that the number of years of experience as a minister should have some influence on the pastor's total compensation.

10. Unless he has been exempted because of religious scruples, every pastor now must be covered by Social Security. Under the law, clergymen are categorized as "self-employed" and, therefore, pay 1 1/2 times the regular rate. As a result, the local church does not have to pay the normal employer's contribution. In many congregations, this saving to the local church is taken into account in setting the pastor's salary.

11. The committee in the local church that is responsible for recommending what the pastor's salary should be in 1972 should ask itself, "Are there any unusual factors that should be taken into consideration here?" This question should be asked and answered before submitting a final recommendation.

12. The amount of the salary increase granted the pastor usually is interpreted in various ways. An increase of four percent, for example, represents a salary reduction in terms of buying power. Is this how this recommendation is intended to be interpreted? An increase of two or three percent represents a substantial reduction, and could be interpreted as an invitation to the pastor to move. Is this the intended message? An increase of fifteen percent could be interpreted as recognition of exceptional service. Or it could be interpreted as an effort to make up for previous years when the increases lagged behind the general pattern.

It often is helpful for all concerned if the reasons are clearly stated for the recommendation on the pastor's salary for 1972.


Four Recent General Trends

In looking at this question from a broader perspective, it may be helpful to note four recent general trends.

First, the number of pastors receiving a cash salary of \$10,000 or more has increased fivefold between 1963 and 1971 according to a recent national sample.

Second, in a survey of 683 midwest congregations, almost exactly one-half granted a salary increase of 5.5 percent or less for 1971 over the 1970 figure. This meant that in terms of the buying power of the dollar one-half of the congregations cut the pastor's compensation. The average overall increase granted by all churches in the study was slightly over seven percent.

Third, the total *increase* in salary between 1963 and 1970 for pastors who moved *at least once* during that period was slightly more than fifty percent larger than the increase in salary received by ministers who did not move.

Finally, the smallest percentage increases in salary for 1971 over 1970 tended to be in (a) small congregations, (b) congregations with less than 150 members, and (c) congregations with the same pastor for ten or more years. 

What's So Great About History?

By Gerald C. Studer

(A message given at the Plains Mennonite Church during the time of the Christopher Dock Bicentennial celebration, October 9-17, 1971.)

Tastes differ in regard to celebrations as widely as they do in regard to other things such as food, clothes, sports, cars, and the like. When everyone's attention and conversation is focused on the world's series, I feel out of it for I have no interest in sports. No doubt there are some in this community who feel this way about this celebration. You may be thinking, "What's the use of all this time and effort and money being spent on collecting fraktur pieces, preparing massive musical compositions, reading musty books, and whooping it up on history! Those days are gone forever — we live now — Christ is coming soon, why not concentrate our efforts on the present, or even the future?"

It is not my purpose to change your mind but I would invite your attention to a few considerations.

There are two dangers concerning history: the one is that we worship it and the other is that we despise it. If we worship and idolize it, we abuse and misuse it, and make it serve us as an escape from the complicated and sometimes distressing present. All of us are tempted sooner or later to daydream about "the good ol' days" and mourn for its faded scenes.

The Apostle Peter was overtaken with a similar nostalgia on the Mount of Transfiguration at the sight of Moses and Elijah talking with Jesus and he belatedly proposed that they construct tents there and stay but Christ countered this suggestion.

The other equal danger is to despise the past. One result of this attitude is what the Apostle Paul speaks of in Ephesians 4:14 when he reminds his hearers not to be naive like children, "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness," after the wiles of error. This is what happens to people who have no anchor in a tradition, no standard of measurement, no point of reference, and consequently no security against false doctrines.

Occasionally we meet some who are outspokenly against

any emphasis upon our Anabaptist heritage. All they want, they say, is to be a Christian, true to the New Testament. The implication is, of course, that this is what they are — New Testament Christians, nothing more or less. This sounds like unshakable ground on which to stand, but it isn't!

Paul warned the Corinthian Christians against saying they are of Paul, or of Apollos, or of Peter, or even, mind you, of Christ! For no one truly of Christ will deny that he has a human heritage. We cannot enter the church free of all past influences, impressions, and experiences, and they are not all bad.

It is better to be willing to admit our tradition than to deny or ignore it. This is what Apostle Paul did when in Philippians 3:5 he summarized: "[I was] circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews . . . a Pharisee. . . ."

The better we know our heritage, the better we can offer it all to Christ and then take back as our own whatever Christ is able to use.

I cannot be impressed with a statement of pure love and loyalty to Christ and the New Testament when there is reason to suspect that the person knows neither the Scripture nor himself in any depth. Such an assertion reminds me of the time Peter declared to Christ that though all men forsake Him, he will not, yet shortly thereafter he cursed at a maid and denied the Lord.

I have never found a person who gave serious attention to discovering what his Mennonite and Anabaptist heritage was all about who did not end up thanking God for it (not worshiping it!).

When people say, "God's Word doesn't change," I must ask, "What do you mean?" And the strange thing is that some people who idolize history say it to defend their understanding and practice because they are so sure they are being faithful to their past while others who despise history say it to excuse their ignorance of how previous Christians have understood God's will. The difficulty in handling such a comment is that if the speaker is implying that his way is God's way, you are dealing with *arrogance*, while if he means that he thinks his way is the way things have always been done, you are dealing with *ignorance*.

It is true in a certain philosophical sense that "God's Word doesn't change" but in a general sense it is not true at all for the applications do and must change because the context changes. Those applications that were expressions

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of faithfulness at one time may now only be expressions of complacency and a slavery to the past.

Second, we must never forget that change is unavoidable as a reality of human experience in every generation and culture. I can only believe that God has somehow built it into the nature of life and the world.

James Reston was Chief of the Washington, D.C., Bureau for the *New York Times* when he gave an address at the fifth anniversary of Columbia's Graduate School of Journalism. In this address he called *change* "The Biggest Story in the World."

He pointed out that change requires "the perspective of history without which no man can understand our time and few men even endure it."

Nothing stands still and if we attempt to stand still we will either be ground to powder or become a curiosity. This is what has happened with regard to our Amish brothers in the Lancaster area. They are a tourist attraction, a way-side eddy in the stream of life which draws many people to the area for a glimpse. I can never forget a true story of a family in which the father became battle-weary in his fight against the encroachments and temptations of worldliness. He set about to persuade his family to move to a distant and isolated part of northwest Canada. His crowning argument was that there they could be good. One of his small children raised a crucial question: "But who will be there to be good to?"

The prophet Samuel was prepared to hold his ground against Israel's having a king but God said they were not rejecting Samuel but God and that Samuel should permit them to have a king but warn them of the dangers.

The writings of Christopher Dock "turned me on" years ago with their seasoned and godly wisdom. That is why I felt it worthwhile to work about twenty years to produce a thorough biography and include his writings in a good English translation. Their quaintness and simplicity has to be translated yet again into an expression applicable to our modern and sophisticated age but the wisdom is there if we truly want it. This is what we must do also with the Scripture from which Dock got the wisdom he had.

I do not mean to suggest that we must always simply change with the world for I recognize fully the truth of what Alexander Miller once wrote: "The Christian, who serves not the historic process but the living will of God, may be compelled to stand against the stream of history, even as a forlorn and protesting voice."

Third, the Bible obligates us to study history. Our God is the God of History, that is, of time — and also the God of the Universe, that is, of space. There is more than a play on words when we say that History is His-Story. Have you ever wondered why the God of all the Earth would insist on reminding His people when He spoke to them that

He was the God of their fathers? God, of all persons, would have had every right and authority to speak on his own authority and without reference to anyone else. He could have made his declarations on the ground of "I am God and that is that!" But again and again, He would identify Himself with those who served Him in the generations past, as when He spoke to Moses out of the burning bush: "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." God Himself stooped to place Himself in the stream of Moses' heritage.

God had furthermore instructed all who would follow Him and worship Him to observe certain practices and celebrations annually. The reason He gave was that their minds and hearts would be stimulated to remember what He had done for them and also in order that children would be prompted by their curiosity to ask what the ceremony was all about. Exodus 12:21-42. If children and youth today are not curious about our ceremonies but are rather rebellious, might it not be because they see so little effect on us of what we say they mean?

In Hebrews we are even told that God is holding off His full blessing and reward from the faithful patriarchs and forbears in order that "they without us should not be made perfect."

Our forefathers in glory cannot go on without us! History is our dialogue with the past and consequently it is a sin if we are not on speaking terms with it.

Arnold J. Toynbee, the greatest living historian, said in a Collier's article in 1956:

"The course of human history consists of a series of encounters between individual human beings and God in which each man or woman or child, in turn, is challenged by God to make his free choice between doing God's will and refusing to do it. When man refuses, he is free to make his refusal and to take the consequences. When man accepts, his reward for willing what is the will of God is that he finds himself taken by God into partnership in the doing of God's creative work."

If this great historian is anywhere close to being right, then we ought indeed to study history and since the Bible so clearly and powerfully says the same things on its own authority, what more do we want!

We have said so far that there are two dangers in relation to history and that change is not to be resisted but adjusted to under God's direction and finally that the Bible calls us to study and even reenact history for our instruction and remembrance.

A final observation is that sacred history is still going on and is going toward its grand climax.

Do we believe that sacred history is still going on — or did it cease with the close of the New Testament and now we await only Christ's return? Are we acting, thinking,

living, as though history is sacred and still in progress?

Jean Danielou has said: "Sacred history is not restricted to the contents of the Bible but is still going on; we are living in sacred history." This is not to suggest that there will be additional chapters and books added to the Scriptures. It is rather only to say that God's purposes are not fulfilled in respect to the world until Christ returns again at which time, as the revelator says, there will be "a new heaven and a new earth; for the first heaven and the first earth had passed away. . . ." In the meantime, we are participants in history and we are to reflect upon our past as we live in the present.

In light of this fact, I submit that God is pleased to have us continue to collect fraktur pieces, organize historical tours, and prepare films in which episodes of 200 years ago or more are reenacted—all in the same spirit in which God ordained the Passover celebration, or the communion service. I believe God can be pleased and honored by all of this and that He is pleased with the effects such an endeavor has on many lives. Many lives have been deeply touched and moved already by Jan Gleysteen's historical slide lectures just as the revivals and Bible conferences of a previous era moved many.

I would remind us in closing that nothing in the world is eternal except what is sacred—and nothing is sacred except man and God and His righteousness. All else will perish that frustrates or obscures that ultimate purpose. The brazen serpent which meant life to so many had finally to be ground to powder lest man worship it. 2 Kings 18:4. The tabernacle for which God gave such detailed instructions was finally utterly lost. The magnificent temple in Jerusalem which the disciples so admired as they walked from it was destroyed as our Lord predicted so that not one stone remained upon another. The Studer Bible Collection will sooner or later be utterly consumed—I must entertain no illusions about that!

And Hebrews 12:26-29 tells us why and it does so in reference to God's earlier warnings, "His voice then shook the earth; but now he has promised, 'Yet once more I will shake not only the earth but also the heaven.' This phrase, 'Yet once more,' indicates the removal of what is shaken, as of what has been made, in order that what cannot be shaken may remain. Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe; for our God is a consuming fire. Let brotherly love continue. . . ."



"As I See It"

Readers are urged to submit material on any issue for this column. Maximum 400 words.

For many years Anabaptist Mennonites have taught and practiced the doctrine of nonresistance. Of all our doctrines this one is as near to our hearts as any. We are known as members of a historic peace church. I'm happy to be a part of a church which lays it on the line when it comes to refusing military service.

My beliefs and convictions have been tried in the public marketplaces of late. I have become increasingly uncomfortable with the word we use to express this concept of love for enemies. My Christian friends don't know what I mean. They find it very confusing. I am convinced that the term "nonresistance" does not and cannot represent my understanding of what we have called the doctrine of nonresistance.

Apparently the term was lifted directly out of the Scripture and applied to the concept. According to the gospel writer, Jesus urged His disciples not to resist evil, "But I say unto you, that ye resist not evil" (Mt. 5:39a). I doubt that any of us really believe or practice this on a literal level. Other Scripture such as James 4:7 and 1 Peter 5:9 encourage us to openly and overtly resist evil. Jesus certainly did not cave in to the demands of Satan in the temptation experience.

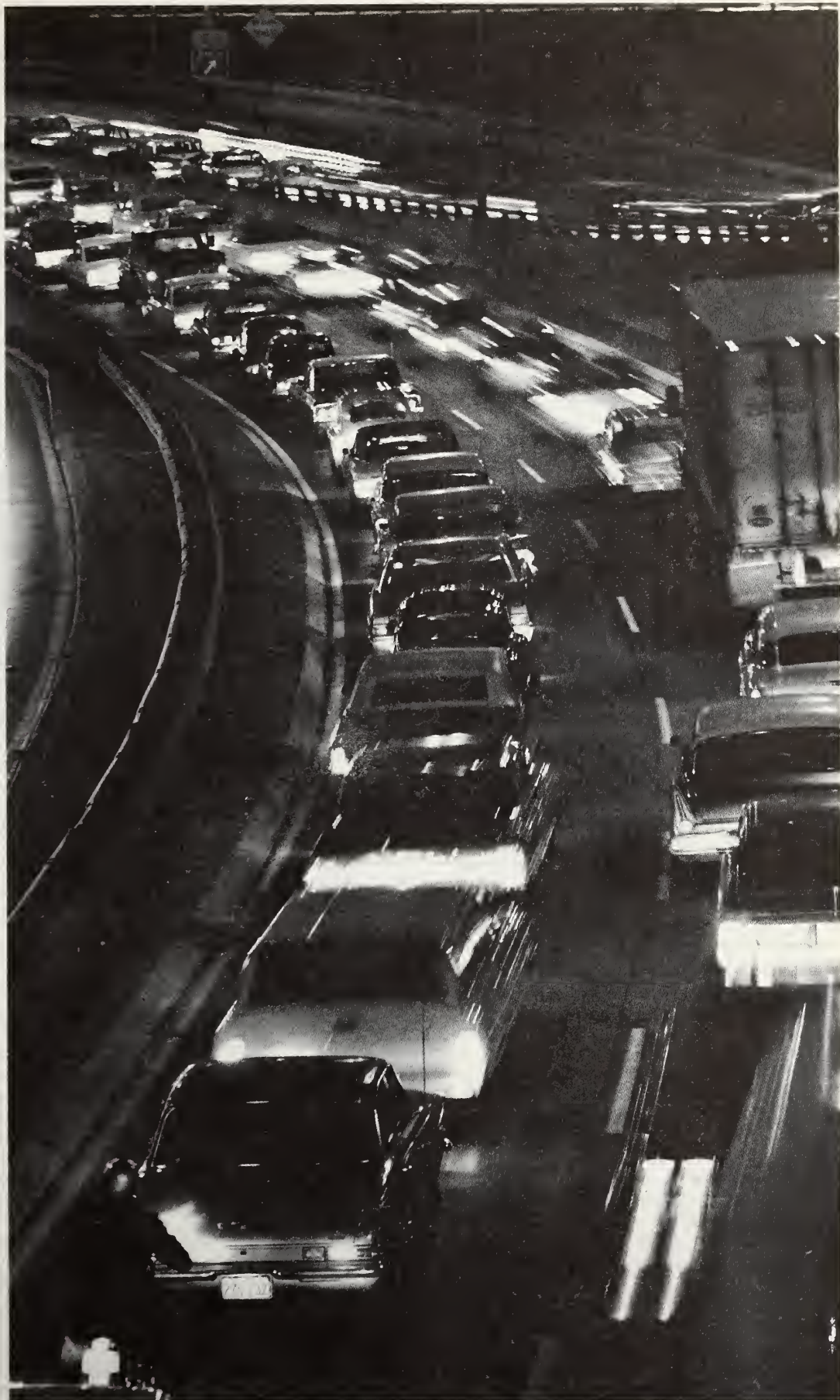
We do resist evil. We do not turn our cheeks and desert our loved ones to the drunken or insane. We stand up to evil on a personal and corporate level. It would be irresponsible to do any less.

Then why do we persist in confusing our world with the use of this unfortunate and misleading term? Probably because we have always referred to our peace stance by that name. *The New English Bible* can help us. It says, "Do not set yourself against the man who wrongs you" (Mt. 5:39a). What does this mean? To me it means that we should live above violent means of self-defense. It means that we attempt no revenge. It means that we never stoop to the methods of our persecutors.

I maintain the term is so misleading that it should be seriously evaluated in light of modern language use. What shall take its place? We need a positive term. I haven't found it yet apart from the all-inclusive term *love*. Non-retaliation is a possibility. Non-revengement says it better if the Englishmen will allow it.

I believe in the concept and doctrine which we call "non-resistance." I do not believe the term itself is either accurate or honest. In a day when the waters are muddy and the world cries for peace, we need to state the case clearly. "Nonresistance" doesn't say it for me. — Robert Hartzler, Des Moines, Iowa.

***In this
kind
of world
believers
care.***



**Mennonite Mutual Aid
111 Marilyn Avenue
Goshen, Indiana 46526**

Items and Comments

"My Lai merits lengthy coverage in the U.S. press, but the world outside Vietnam seemingly takes little notice of continual and persistent rape of South Vietnam's villages and hamlets by the Communists," a Southern Baptist missionary in Saigon has written.

The Rev. Rondal D. Merrell, Sr., told the Southern Baptist Foreign Mission Board that "newspapers in Vietnam rarely miss a day printing a column listing the murder of civilians attributed to an enemy terrorist activity."

"Prime targets," he said, "are buses, marketplaces, theaters, or any group gatherings, homes of government officials, teachers, doctors, and refugee settlement areas."

The Baptist missionary, a former pastor in New Iberia, La., noted that "although the end of GI deaths is in sight and there is hope the big-name battles are on the way out, nobody here expects the terrorist tactics of the enemy to end."

Father James Vanden Hogen, vice-chancellor of the Green Bay, Wis., diocese, sees the Catholic Pentecostal prayer movement developing as part of a nationwide revival in prayer.

"I think it's the working of the Holy Spirit in today's church, really I do," says Father Vanden Hogen, who prays frequently with the Catholic Pentecostals who meet Wednesday evenings at St. Matthew's School.

"We are seeing this revival in different forms across the country: prayer houses, the Jesus Movement, the search for God in Eastern religions and meditation, and also the Pentecostal movement," he said.

"Among many Catholics this Pentecostal prayer seemingly is taking the place of certain more traditional forms of devotion such as the rosary, novenas, and benediction," Father Vanden Hogen observed.

A "mix-mill" machine that is expected to prevent thousands of Congolese infants from dying of starvation has been donated by the Ralston-Purina Company in St. Louis to the Presbyterian Church of the Congo.

The equipment, valued at \$25,000 produces soybean oil meal and prevents it from spoiling. It is being shipped by the donor, along with detailed instructions on its use and maintenance.

William Lane, vice-president of Ralston-Purina, authorized the gift following a series of coincidental encounters.

David Miller, a missionary of the Presbyterian Church, U.S. (Southern), in the Congo visited the Ralston plant while on furlough.

* * *

A cover based in part on a Gallup poll asserted that both liberal and conservative Catholics believe current church unrest can be traced to a "lack of episcopal leadership."

The magazine claimed that the "vast majority of U.S. Catholics . . . have little interest in what the bishops do or say." It said 90 percent of those polled reported they could recall no single decision by the national episcopal conference which they considered crucial in their lives.

Moreover, the article said, most American Catholics would not even consider episcopal guidance in looking for encouragement in their Christian beliefs.

The "Jesus People" movement is a challenge to Christians in established churches to review their way of life and revive their momentum, Cardinal Joseph Doepfner, head of the West German Roman Catholic hierarchy, said.

Speaking over the Bavarian Radio network, the prelate said the increase of "Jesus People" in America and West Germany should make Christians ask why existing churches are not attractive to young people who are searching for Christ.

Cardinal Doepfner noted that the movement organizes outside of the traditional Christian institutions.

"Maybe we have too often made easy compromises between our faith and our status as saturated citizens in an affluent society," he said, so that the radiation of the Christian message has become blurred.

"Even if many people feel that the new enthusiasm for Christ among these young people may perhaps be only a passing fashion, one thing is sure: the quest for God and His mercy will always exist and cannot be suppressed."

Christianity Today, the evangelical fortnightly published in Washington, D.C., is opposed to the proposed constitutional amendment on prayer.

"Genuine piety is fostered not by government . . . but by families and individuals who practice reverence for God and obedience to Him in all their activities and associations," the magazine states in an editorial in its Oct. 8 issue.

Ten small Christian colleges located from Pennsylvania to the State of Washington are examining the possibility of an evangelical Christian university with campuses across the U.S.

The Christian College Consortium has been incorporated in Indiana, and Dr. David L. McKenna, president of Seattle Pacific College is chairman of the colleges' cooperative efforts.

Members of the consortium include Seattle Pacific College; Bethel College, St. Paul; Taylor University, Upland, Ind.; Wheaton (Ill.) College; Messiah College, Grantham, Pa.; Eastern Mennonite College, Harrisonburg, Va.; Gordon College, Wenham, Mass.; Greenville (Ill.) College; Malone College, Canton, Ohio; and Westmont College, Santa Barbara, Calif.

In addition to undertaking the three-year study of a multi-campus university, the colleges are exploring other mutual programs. Dr. McKenna said these projects had been under study: a lecture-discussion tour by a distinguished Christian scholar, a cooperative insurance program, a tuition-exchange program, or a hostel arrangement where traveling faculty and staff of consortium colleges might stay in unoccupied college housing during the summer months.

Enrollment at the ten colleges is believed to total 12,000 to 15,000.

A second suit has been filed in Ramsey County District Court challenging the constitutionality of Minnesota's new law providing state tax credits for parents of private and parochial school pupils.

The first suit was brought by several individual plaintiffs and the Minnesota Civil Liberties Union and Americans United.

The latest suit, lodged by a group of educational associations, repeated the charge that the law violates both state and federal constitutions by giving aid to religion.

However, much of the emphasis of this complaint is on the allegation that aid to nonpublic schools would promote racial and socioeconomic segregation, with the ultimate result of promoting two school systems "a public school system predominantly non-white, poor, and inadequate, and a non-public school system predominantly, white, affluent, and superior."

It also contends that the law would encourage the establishment of new non-public schools and generate further political pressures for even greater tax aid to private schools.

CHURCH NEWS

J. L. Burkholder Inaugurated at Goshen

The inauguration of J. Lawrence Burkholder as eleventh president of Goshen College came on Oct. 30 near the end of a week of emphasis on the Anabaptist heritage. It was a week filled with speeches, plays, and films, all pressing for clarity on what it means to follow Jesus Christ and suggesting the need for commitment.



On the day before the inauguration, some 300 students were delighted with glee to "install" J. L. Burkholder in their own way by dunking him in the Schrock Plaza fountain. The short, informal ceremony on a warm, sunny afternoon ended with students breaking out with singing the Alma Mater.

For some Goshen students it was a little too much history, although there were others who found much that was meaningful. The same could be said of the inauguration activities. The committee planning the event had vowed to make this a student-oriented celebration. A little checking they had done revealed that recent inaugurations of college presidents have been occasions mainly for fellow presidents to greet each other. Students, it seems, have shown little interest in the speeches and medieval pageantry.

So the committee planned a loosely structured program with no formal marching and few speeches. It began with a hymn-sing and ended with an extremely informal reception for the president and his wife. In between were readings, prayers, special music, the commissioning, testimonies, lunch for the guests, and a symbolic but real true tree planting. As a labor of love for the college, students, faculty, and alumni scattered over the campus to plant 130

trees which they had earlier donated. (It is the testimony of this tree planter that the hole for tree No. 96 required considerable labor. It was rumored that there was once a tennis court on the site.)

The only formal speech came from the new president who used the occasion to project his vision for Goshen as a Christian college. What can keep Goshen College alive and strong? he asked.

As answer he proposed that it must continue to uphold that idea that has grasped and motivated us in the past, that the peculiar possibilities of the small liberal arts college are worthwhile. We need to believe that Christian learning liberates the mind, that conversion liberates rather than inhibits learning, that reflection and the emotional life are important. We need to submit all judgments to Christ.

This vision of a Christian community seeking to understand itself in relation to the world is in the tradition of Abraham, he held, ready to change as needed. In fact, he said, the Christian college is a handmaiden to the church and a friend to the world.

When I heard this last sentence I felt that here was something significant about the role and opportunity of the Christian college. It helps to explain why the relation of the Christian college to its constituencies seems always somewhat uneasy.



Paul M. Gingrich and son and Walter S. Masanari and wife of Goshen were among the more than 900 persons who planted 130 trees on campus the afternoon of inauguration day.

For the church and the world have different expectations and no one can serve two masters.

But I noted that "handmaiden" is a more significant relationship than "friend." As a representative of the church I took heart from the new president's expressed intent to work closely with the Mennonite Church in its attempt to liberate young people with the true Christian liberty that enables a person to serve more than be served. In this task the church needs all the allies it can find.



Wilbert Shenk, president of Mennonite Board of Education, commissioned J. Lawrence Burkholder and Mrs. Burkholder in the presidential inauguration service Saturday morning, Oct. 30, in the Church-Chapel. Also taking part were Mrs. Lois Gunden Clemens, senior member of the Board of Overseers, and John H. Mosemann, pastor of the College Mennonite Church. In his short response Burkholder paid tribute to the four living former presidents, S. C. Yoder, Ernest E. Miller, Paul E. Miner, and Carl Kreider.

It seems an appropriate time for the church and its colleges to reaffirm their joint involvement in this task and their common need for each other.

— Daniel Hertzler

Heart to Heart in Portuguese, Brazil

After several years of planning and negotiation by missionaries in Brazil, the five-minute *Heart to Heart* radio program is being broadcast in the Portuguese language on *Radio Progresso de Sao Carlos* in Brazil, according to Arlin Yoder, Mennonite pastor in Sao Carlos.

The new abbreviated version of *Heart to Heart* is being aired for a six-month trial period from September to February to test its effectiveness. It is being broadcast Monday through Saturday at 7:00 a.m., and at a cheaper rate than other secular programming.

Speaker for the program is Dona Ester, a

native Brazilian, who takes the basic ideas of the Spanish *Heart to Heart* broadcast (*Corazon a Corazon*) and puts them into her own language and thought patterns.

Yoder reports that comments and letters are already coming in from listeners. One well-to-do family congratulated the local station for carrying the program and handed a personal letter to Ester.

The Portuguese version of the program is being produced at Maringa, Brazil, by *Sacro Som Producoes*, a recording studio operated by the United Missionary Society.

Asia Mennonites to Plan Joint Missions

Possible joint mission work in Asia by Asian Mennonites will be studied as a result of a resolution passed at the First Asia Mennonite Conference Oct. 12-18 in Dhamtari, India.

More than 250 delegates and visitors from seven Asian countries registered, with several hundred more from the local area attending during the evening and the final Sunday services.



Newly elected Executive Committee: (l. to r.) Paul Lin, Taiwan; Tran Xuan Quang, Vietnam; D. J. Arthur, India; P. J. Malagar, India; T. Yamada, Japan; S. Djojodihardjo, Indonesia; E. Metzler, Hong Kong; not pictured, Charles Tan, Indonesia.

The statement on mission outreach, passed at the closing plenary session, said, in part, "In the Asian context of the plurality of religions, cultures, languages, and nationality, the good news can bring a transcending unity. . . . God is calling us to a missionary outreach in Asia. The open doors beckon us to enter into new areas of Christian missions, both in word and deed. God is calling His church to become agents of His mercy and love to the suffering millions of Asia."

Two Japanese Mennonites are now serving in Vietnam, and at least one Indian teacher is interested in serving under the Teachers Abroad Program.

Delegates at the conference, held 120 years after the first Mennonite missionary came to Asia, were from India (forty-nine), Indonesia (six), Taiwan (four), Japan (three), Vietnam (two), and Hong Kong (one). A delegate from the Philippines was unable to come because of a typhoon.

The conference immediately followed the Seventh International Reconciliation Workcamp in Calcutta. Of the thirty-four partici-

pants, all but three made the sixteen-hour trip to Dhamtari for the conference. The workcamps, which began as a reconciliation effort between Japanese and Korean Christians, have gradually grown to include those from all of Asia and have played a significant role in preparing for the first conference of Mennonites in Asia.



Samuel Satianto, pastor, Semarang, Indonesia, and Tran Xuan Quang, pastor, Mennonite Church, Saigon, Vietnam.

The conference delegates voted to accept responsibility for the reconciliation workcamps, which were started by Mennonite Central Committee.

The conference program began at 7:00 a.m. and continued until 10:00 p.m. Several choirs from India and delegations from each country sang in their own languages. Church reports were given in the evenings.

Although the major participants were Asians, missionaries and MCC workers also attended. The Mennonite World Conference Presidium Executive Committee met during this time, bringing representatives from every continent except Australia. This led one delegate to call the meeting a "mini-world conference."

Mennonites have been serving in Asia since 1851. The first volunteer was Pieter Jansz, a teacher from Delft, Holland, who was sent to Java when it was a possession of The Netherlands. Russian Mennonites sent Heinrich Dirks to Sumatra in 1871, and American Mennonites began work in India in 1899.



J. C. Wenger, Prof., Associated MBS, Elkhart, and S. Djojodihardjo, conference chairman.

Five Menno Groups Explore New Curriculum

Five denominations with an Anabaptist heritage will gather at Camp Amigo, Mich., June 12-26, 1972, to explore a possible joint Sunday school curriculum for primary grades through junior high or high school.

Involved in the planning so far have been the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ, and Evangelical Mennonite Brethren.

The new curriculum, if developed, would take the place of the newly revised Mennonite Graded Series, which is expected to be outdated in five to six years. The Mennonite Graded Series, the cooperative effort of the Mennonite and General Conference Mennonite churches, was first worked on in the early 1950s and has since been revised twice.

The consultation in June will include discussions of the Anabaptist vision in tradition and in current expressions; future changes in society, education, and technology and their impact on church education in the 1980s; curriculum models; new media; and church resources for the task.

One of the reasons for considering a joint curriculum by five denominations is the high cost for a small denomination to prepare its own curriculum. Mennonite Mutual Aid has provided some help to the planning group and is being asked to provide more.

However, the June consultation may not result in a joint curriculum proposal because of doctrinal differences among the five groups. The Mennonite Brethren Church had no representatives at the last planning meeting. However, the planning subcommittee has expressed hope that the Mennonite Brethren will be represented at the June consultation.

New Speakers, Way to Life

The *Way to Life* broadcast, a 15-minute English language program beamed mostly to the Caribbean, is undergoing a change in speakers.

In keeping with the trend to adapt programs to local needs, Ramsumair Harry from Trinidad and Samuel Walters from Jamaica will provide sermons for *Way to Life*.

Harry, presently a seminary student at Eastern Mennonite Seminary, will provide two sermons each month, while Walters, a Mennonite pastor in Jamaica and secretary of the Jamaica Mennonite Church, will provide one sermon each month.

Guest sermons also will be provided by Warren B. Metzler, former missionary to Jamaica and pastor of Worcester (Pa.) Mennonite Church, and by John M. Drescher, Scottdale, Pa., editor of *Gospel Herald*.

Christian Radio in Sarasota

Christian Fellowship Mission, Inc., a corporation composed of Mennonite businessmen of Sarasota, Fla., actively engaged in mission and relief work on the island of Haiti, W.I., has applied for a permit to construct a noncommercial Christian radio station in Sarasota. CFM has met the requirements of the Federal Communications Commission and is planning to begin construction in the near future.

This station will present Christ to the local residents as well as to the many tourists who enjoy the tropical climate of this resort area. We praise the Lord for the way He has been leading and opening doors in the planning and development of the project. CFM address is: P.O. Box 2377, Sarasota, Fla. 33578. — Lowell Brubaker.

Six-Month Sponsors Sought for Trainees

Currently 53 young people are in the United States and Canada under the Mennonite Central Committee's exchange visitor program, better known as the trainee program. The exchange visitors come from 16 different countries and are skilled in a variety of occupations.

After six months in one location, the trainees usually move on to different assignments for the second half of the year. New homes, new working assignments, and new sponsors are needed now for the trainees.

MCC is looking now for new sponsors who, by early February 1972, can welcome an exchange visitor into their homes, accept him as a member of the family, and provide a suitable working experience for him. Sponsors make it possible for visitors to become acquainted with church and community activities and enable them to visit places of interest in the community. They furnish room, board, \$20 a month spending money, and send \$85 a month to MCC to cover transportation, medical, and administrative costs.

Persons interested in having a trainee in their home or work situation should write to MCC for application forms which should be returned before Dec. 1 to Doreen Harms, Trainee Program, 21 S. 12th Street, Akron, Pa. 17501.

1971 Peace Seminar

The Peacemaker Seminar at Salunga on Oct. 9, 1971, proved to be a pacemaker for the open minds of the 35 students, youth service counselors, and committee members who attended. Questions regarding peacemaking seemed to come faster than answers during discussions on "How to Achieve a More Simple Style of Life,"

"Ways to Avoid Payment of Taxes for War Purposes," "The Priority of Human Needs vs. Spiritual Needs," "The Attitude of the Church Toward Evil or Injustice," and "How to Witness to the Government."

John Drescher, Conrad Brunk, and Walton Hackman guided the group into deep, searching questions and some relevant answers for our times. Students, VS-ers, and CPS fellows raised questions that result from their rubbing shoulders with society. They are attempting to relate what they have learned at home to what they are seeing and experiencing now.

Don Luce Visits Lancaster

Don Luce, former International Voluntary Services (IVS) director in Vietnam, spoke at Mennonite Central Committee headquarters, Akron, Pa., before the combined staffs of MCC and the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., Oct. 21.



Eastern Mennonite Board of Missions and Charities and Mennonite Central Committee staff members chat with Don Luce after his chapel presentation at MCC, Oct. 21. Left to right: Harold Stauffer, EMBMC; John Lapp, MCC; Mahlon Hess, EMBMC; and Don Luce.

Luce was in the Lancaster, Pa., area Oct. 19-21 with a mobile Indochina exhibit portraying the everyday life of the people of Vietnam.

"We are here," said Luce, "to say that the Vietnamese are people, not statistics; human beings, not numbers. Too long we have thought of them as kill ratios, not as the real very warm people they are."

Amnesty Considered

Amnesty after the war for persons who have violated U.S. Selective Service regulations has come under discussion by the Mennonite Central Committee Peace Section.

Harold Regier, General Conference Mennonite secretary for peace, social concerns, and evangelism, reported that the Peace Section, in its September meeting, had talked about, but had taken no action on recommendations to prepare a position paper on amnesty, prepare informational

articles, and use \$500 from the 1972 budget for projects related to the amnesty issue.

According to Walton Hackman, associate executive secretary of the Peace Section, in the August newsletter, more Americans have gone to Canada to avoid the Vietnam War than have died in Vietnam. Other war resisters have gone to prison and deserted from the military. Mr. Hackman estimates that these three groups of war resisters include more than 100,000 men who, if convicted, would be barred from voting, holding public office, and joining some professional organizations.

As a result of strong public support for amnesty after World War II President Harry Truman granted amnesty to about one tenth of the 15,805 men convicted of violating the Selective Service Training Act of 1940.

Selective Service director Curtis Tarr said last summer that there was "no question" that some sort of amnesty or second-chance program would be considered after the Vietnam War.

Mennonite churches in the U.S. and Canada are now giving support to those who have migrated to Canada to escape induction, those who have had costly legal battles, and those in prison.

The issue now arising in the Peace Section and elsewhere is whether Mennonites should begin to work for a general amnesty after U.S. troops leave Indochina.

Mr. Hackman has reported that other church groups such as the United Church of Christ and the United Methodist Church are already working in this area.

MCC and Church of Brethren Share Concerns

The staffs of the Mennonite Central Committee and the Church of the Brethren's World Ministries Commission met on Oct. 14, at the MCC headquarters, Akron, Pa., to continue discussions for fellowship and mutual sharing of experiences and concerns begun last year at the Brethren headquarters in Elgin, Ill.

MCC and Brethren staff members recognized several common problems. While both staffs felt the need to give higher priority to domestic programs, they noted that constituents give more freely for overseas programs. One administrator observed that people are interested in giving for "action and welfare in Nigeria but not for the same kind of program in Philadelphia or Mississippi."

There was a feeling that peace churches today have greater political and social responsibilities than our forefathers could have foreseen. Some staff express doubt that either the Church of the Brethren or the Mennonites have risen to the occasion.

Student Services Meet, Chicago

The Student Services Committee met in Chicago Oct. 28 and 29 for a dual purpose: to hold their regular biennial meeting and to listen to urban young adults. Student Services is a division of Mennonite Board of Missions.

With all eight members of the committee present at the Friday session, approximately 15 business items were covered. Announced were plans for Virgil J. Brenneman, executive secretary for Student Services, to send promotional information for Probe 72 to 5,000 students representing the various Mennonite constituencies on secular university campuses.

The committee reviewed the ten-day Student Services graduate seminar held Aug. 21-31 and expressed unanimous backing. The committee went on record approving continuation of the seminar.

The Student Services publication *forum* was discussed, with incoming editor Dorothy Friesen displaying her first issue. She described the paper's role as one of a sounding board for opinion and dialogue. The committee's consensus appeared to be "write on."



Student Services committee members (left to right): Albert Meyer, Goshen, Ind.; guest, Mrs. Dorothy Friesen, editor of the student publication "forum"; Mrs. June A. Yoder, Iowa City; Ernest Bennett, Elkhart, Ind.; Dwight King, Chicago; LaMarr Kopp, State College, Pa.; Kermit Derstine, Denver; partially hidden, Orlando Gingerich, Shakespeare, Ont.; Chester Wenger, Salunga, Pa.; John Lapp, Akron, Pa., chairman; guest, John Shearer, Waterloo, Ont.

Students Rally at IMS

Students at the Iowa Mennonite School near Kalona, Iowa, report that project SOD is well on the way to realizing its ambitious goals. SOD (for "Stamp Out Debts") is a student campaign organized to wipe out the school's \$16,000 operating deficit.

The Iowa Mennonite School has 133 students enrolled this year, down from a high of over 200 during the 1960s. This drop in enrollment has pushed tuition costs up and several students decided to enlist the support of the community to help overcome the deficit and lower tuition so that more students will be able to attend.

Sherrill Yoder and Leamon Sowell,

senior cochairmen of SOD, report that over \$2,000 has already been collected from only two of the nine events scheduled.



Sherrill Yoder and Leamon Sowell, senior cochairmen of SOD, introduce the "Stamp Out Debt" project to the student body.

Mission Possible

Even though the Oct. 22, 23 weekend was a "shining" example" of Christian fellowship, the 145 rain-drenched persons attending the first annual meeting of the Associates in Discipleship at Eastern Mennonite College might have appreciated umbrella rental service as they ran from building to building.

Meeting under the theme, "Mission Possible," the seminar covered a wide variety of topics including radical discipleship, financial investments, and politics.

Radical Christian lawyer, William Stringfellow, served as guest speaker at the opening banquet. Stringfellow, a graduate of Harvard law school, is a member of the bar of the Supreme Court of the United States.

Concluding the workshops was Douglas E. Coe, who works closely with the men responsible for the annual Presidential Prayer Breakfast in Washington, D.C.

EMC Library, A Symbol

Eastern Mennonite College's new library represents the final flowering of a long-budding dream, John A. Lapp told the crowd gathered for the dedication of the \$1.4 million building Saturday morning (Oct. 23) in the college auditorium.

Lapp, executive secretary of the Mennonite Central Committee Peace Section in Akron, Pa., said that a college library stands as a symbol of man's past, present, and future.

The former EMC history professor also pointed out that the library symbolizes



John A. Lapp

the welding of imagination and experience into a cohesive unit of all that is known and that is presently being discovered.

"Our present is bound up in our past which plays a role in shaping our future," Lapp concluded. "The archival materials in the new library are there to help us discover where we have been, and to assess where we are now, and where we are going."

During a self-directed tour which followed the hour-long convocation, visitors scanned the main library collections, the learning resources department, the curriculum library, and the Menno Simons Historical Library and Archives.

"Festival of Holy Spirit" Set at GC

"A Festival of the Spirit," sponsored by Goshen College and the Associated Mennonite Biblical Seminaries, of Elkhart, will be held on the GC campus Pentecost weekend, May 19-21, 1972.

J. Lawrence Burkholder, president of Goshen College and chairman of the Festival committee, said the subtitle of the "celebration" is "Pentecost in Faith and Experience."

Plans to this time, worked out with representatives of surrounding church conferences, call for:

a program to help all persons better understand the charismatic movement and the experience and work of the Holy Spirit in the life of the church and its members,

materials in advance to be available to congregations and small groups to prepare for the festival,

Goshen-Elkhart community residents will be invited to open their homes and provide hospitality for all who will come,

speakers from the Mennonite brotherhood as well as other denominations,

a program that will meet all ages and all interests—children, college students, parents, grandparents; laymen, pastors, theologians, and

major addresses plus small-group fellowships; Bible study and prayer, singing and testimonies.

Impetus for the conference came from a nucleus of Goshen College students in a prayer group that has grown from 40 to 140 in the first half of the fall trimester.

Among those on the festival committee are Harold Bauman and Carl Kreider, Goshen College; John Crist, Gayle Doshier, Robert Guth, and Bonnie Mierau, GC students; Clarence Bauman and Howard H. Charles, AMBS; Michael Shank, Seminary student; Mario Bustos, Mrs. Charles Hensler, Russell Krabill, Roy Koch, and Mrs. Lowell Mumaw, Indiana-Michigan Conference; and Roy Sauder, Ohio Conference. Others representing Ohio and Illinois conferences will be joining the committee.

Lancaster Women Meet

Approximately 500 women attended the 120th semiannual meeting of the Associated Sewing Circles of the Lancaster Mennonite Conference held at Mellingers Mennonite Church on October 2.

Mrs. Susie Rutt, Ephrata Clothing Center Supervisor, discussed the plight of the refugees in the '70s.

Norman Wingert shared some of his experiences during his service in MCC projects in many different countries.

Mrs. Marian Yoder, president of the senior sewing circle of the Weavertown Conference, said that "sewing circles are an important arm of the church. We remem-

ber the words of Jesus, 'The poor you always have with you.' When we give of ourselves, we truly give."

In the concluding message Mrs. Sara Jane Wenger, Lancaster, encouraged the ministry of "Listening Love." She said that listening is an active thing, that "the degree of attention that we give reveals whether or not we are listening." She observed that listening is more important than giving quick, ready-made answers. "We must hear not only his words, but what he is really saying," she concluded. "Before we can listen, we must really love."

Total offerings were \$1,620.70. The Association officers convey their thanks to all who participated in this way.

MENNOSCOPE

Bennett Announces Pakistani Giving

"We express appreciation to our constituency for their response to Pakistani relief needs," said H. Ernest Bennett, secretary of Mennonite Board of Missions, Elkhart, Ind., Nov. 3. "To date the Mennonite Church has contributed \$105,000 — this includes two major gifts of \$15,000 from a district conference and \$47,500 from an individual," he continued. Funds are being forwarded to MCC as program is developed. Pakistani relief funds are above budget and do not apply to regular askings for various mission programs. Designated funds not finally used for program will be held for similar emergencies.

Baptists Promote Mennonite Spots

Family Service Radio Spots will get concentrated use throughout Maine in a new locally sponsored campaign. During the year ending Sept. 1, 1972, the United Baptist Convention (UBC) has chosen to market to stations in Maine radio spots produced by Mennonite Broadcasts, according to John C. Wanamaker, associate secretary of the Department of Christian Education and Evangelism, Augusta, Me. In the series are "Marriage Is for Love" and "A Man Can Dream" each record containing ten spots.

Probe, a Book for Evangelism

Herald Press has been assigned the publishing and distribution of a study guide entitled *Probe: For an Evangelism That Cares* by the Probe 72 Committee. This 160-page paperback will be available at a prepublication price when ordered through Mennonite Publishing House or any of the Provident Bookstores before Jan. 1, 1972, the publication date. Questions at the end of each chapter will help interpret the thrust of the chapters as they relate to evangelism.

Probe can be used by individuals, small groups, or congregations. This book will be used in connection with the Probe 72 meetings to be held in Minneapolis, Minn., Apr. 13-16, 1972.

Harold J. Schultz was inaugurated as the ninth president of Bethel College, North Newton, Kan., the weekend of Oct. 22-24. The inaugural address was given by Senator Mark Hatfield (R-Ore.), who said America is in the midst of a revolution in values and commitment. He pointed to the growing rejection of authoritarianism and the rejection of materialism and commercialism. He also spoke of the religious dimension to the revolution and his hope for a nonviolent change.

J. S. Hartzler and John Gingrich were among those who served Prairie Street Mennonite Church as ministers during its long history. Their names were not included in the recent article featuring that church.

Forty-one Goshen College students have won a place in the a cappella choir, directed by Dwight E. Weldy, professor of music. Highlight for the choir during the fall trimester will be the public performance of Verdi's *Requiem* with the Elkhart Symphony Orchestra on Sunday afternoon, Dec. 5. Conducting will be Zigmont G. Gask, in Elkhart.

Glen Good writes from Longwy, France, "Our week of evangelism is now history. We praise the Lord for the blessings we received during this time. About 3,500 homes were visited and the people were invited to the meetings. Forty new persons came for the first time to a meeting at our meeting hall, 'Foyer Evangelique.' Eleven people raised their hand indicating a decision to follow Christ. A number of these are real commitments; others are steps forward. Since the meetings our attendance has increased by nine or ten. We praise the Lord for His

presence and for the way He has worked among us."

Honduras Mennonite Church elected its Executive Committee for the coming year: George Zimmerman, Chairman; Efrain Padilla, Vice-Chairman; Nering Huete, Secretary; Manuel Medina, Recording Secretary; David Warfel, Treasurer; other members are Miguel Lopez, Amzie Yoder, and Juan Castillo. Present membership is 360, a growth of 14 percent during the year. Nine pastors serve the 18 congregations.

Life-Line Book Sales, in cooperation with Bookrack Evangelism, has caused an increase in religious book reprints. Kenneth A. Snider, district salesman for Pyramid Publications, Inc., reported that quite a few books which Life-Line had been ordering were out of stock and were not going to be reprinted because Pyramid did not have enough sales in their mass market areas to warrant reprinting. Now Life-Line's orders have encouraged Pyramid to go ahead and run several reprints.

Gerhard Goerzen, general secretary of the Mennonite Missions Komitee Für Paraguay (MMKFP), returned to Asuncion on Nov. 3 after an almost three-month-long visit in North America. While in North America Goerzen attended the triennium session in Fresno, Calif., of the General Conference Mennonite Church; spent one month in Canada; and was part-time church Visitor-in-Residence and special student at the Associated Mennonite Biblical Seminaries in Elkhart, Ind.



Gerhard Goerzen chats with James Kratz, associate Secretary for Overseas Missions at Mennonite Board of Missions, Elkhart, Ind.

The Lancaster Area Writers' Fellowship invites both published and unpublished writers to the Mennonite Information Center, Nov. 21, at 1:30 p.m. Manuscripts read at this meeting often appear later in church periodicals.

November 15 had been designated as the fourth quarter *Try Hunger* date for Lancaster Conference congregations. The appeal is for the hungry in Northeast Brazil, where the major population works in the cane fields on a seasonal basis. The lack of rainfall this year gives them less employment

than usual. MCC relief workers in the area have established a Food for Work Program giving a can of meat and tomatoes to those who will help in agricultural gardening projects. This is a long-term effort to teach the people how to get a better living from their own soil.

Mary Harnish, missionary to Tanzania, arrived at Lancaster, Pa., on Oct. 19 for medical care. It is anticipated that she can return in a few months.

A one-day women's retreat is scheduled for Tuesday, Nov. 16, 9:00 a.m., to 2:00 p.m., at St. Paul's Lutheran Church, Red Hill, Pa. Contact Mrs. Dorothy Zook at 679-2350 or Mrs. Doris Deiter at 679-5262. Mrs. Erma Maust is the speaker.

Marvin Hostetler, Region III director of Mennonite Disaster Service, has been able to secure the services of one long-term field director and one short-term director to coordinate the building repairs in the south Texas flood areas where hurricanes Edith and Fern hit in October. Earl Boyts, Harper, Kan., is serving as director at the Falfurrias Project until Christmas and Jonas Kanagy, Stuarts Draft, Va., is directing the work at Sinton the first three weeks of November. Another director is still being sought to replace Kanagy.

Calvin J. King, a 1971 graduate of Goshen Biblical Seminary, was ordained and installed as pastor of the Beth-El Mennonite Church of Colorado Springs, Colo., Sept. 19.

Concern 18, entitled a *Radical Reformation Reader*, is now available and may be secured from the Concern group's business manager, Donald Reist, 721 Walnut Ave., Scottsdale, Pa. 15683.

Special meetings: William R. Miller, North Liberty, Ind., at Mt. Zion, Hagerstown, Md., Nov. 7-14, and at Staunton, Va., Nov. 16-21. **Paul Bender**, Belleville, Pa., at Bossler, Elizabethtown, Pa., Nov. 14-21. **Nelson Litwiller**, Goshen, Ind., at Central, Archbold, Ohio, Nov. 21-25. **George R. Brunk**, Harrisonburg, Va., at Lynside, Lyndhurst, Va., Dec. 5-12. **Paul Erb**, Scottsdale, Pa., messages on eschatology, at North Goshen, Goshen, Ind., Nov. 14-21. **Ella May Miller**, Harrisonburg, Va., will speak to the Plains District Women's Club at Broadway, Va., on Nov. 19. **Mr. and Mrs. Samuel E. Miller** at Lakeview Mennonite Church, Chestertown, Md., Nov. 13, 14. **Paul M. Roth**, Harrisonburg, Va., at Groveland, Pipersville, Pa., Nov. 14. **John Garber**, Scottsdale, Pa., at Zion, Archbold, Ohio, Nov. 14-21. **Arthur L. Jackson**, Chicago, Ill., at Bethel Mennonite Community Church, Norristown, Pa., Nov. 21-25.

New members by baptism: four at Bethany, Imlay City, Mich.; thirteen at Zion, Archbold, Ohio; two by confession of faith at Lindale, Linville, Va.; two by confession of faith at Ashton, Sarasota, Fla.; two at Maple Grove, Gulliver, Mich.; two by confession of faith at Lynside, Lyndhurst, Va.

Change-of address: **Harvey Chupp** from Harrisonburg, Va., to Box 36, Morton Street, Shipshewana, Ind. 46565. Tele.: 768-4295.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Concerning Philip R. Byler's thoughts entitled "Stumped on Loving God" in the Sept. 28 issue — I thought they were great! I appreciated his insight so much, and it helps me to see my own responsibility to love in an entirely different light — both in relation to Jesus and "His Body."

I guess I really should tell you also how much I enjoy your periodical. I think it's very helpful and I can't go a week without reading it. — Jane Miller, Hesston, Kan.

In the Oct. 5 issue of *Gospel Herald*, there were two items of contrasting difference, that if it would not be a true commentary on our priorities would be humorous. On page 830 the two-column announcement is made that the Mennonite Church will cooperate in a five-denominational survey to "provide information that will help church boards and committees in their decision-making processes." The project will be financed by a grant from Fraternal Funds of the Mennonite Mutual Aid.

Field Notes on page 833 carries the statement that, "In an effort to reduce costs the Fall Missionary Address list will not appear in *Gospel Herald*." It is stated that addresses may be requested from the various boards. Perhaps the purpose of dropping the fall list is to see if anyone notices or cares. Sort of like the church that announced its prayer meeting discontinued, brought cries of protest from people who were not aware that it was not held for the past six months.

Surveys soon become out-of-date, cost thousands of dollars, take hours of meeting time to "interpret" the findings and to decide which facts can be revealed to the denomination and which facts would not be properly understood, and can become another example of "busywork" that too often we in the church spend too much time doing.

If it is an either-or situation, I would certainly favor spending the money for the missionary list, because they need our letters and prayer support, and spending less money elsewhere. — Dean Swartzendruber, Wellman, Iowa.

The character of Brother Seth reminds me of the stuff put out by an alleged writer named Artemus Ward of a generation back. That worthy gentleman attempted to create a character, seedy and earthy, displaying on the one hand, great depth of philosophical perception and on the other hand an appalling lack of coherent expression — a fiasco!

Earthy philosophy can be refreshing and it is axiomatic that great minds express themselves in simple terms but the creator of Brother Seth has gone far afield to produce paradoxical character the like of which I doubt ever existed. It is grossly overdone and downright silly. There is no point in exploiting ignorance.

It is to be hoped that the editors of the *Herald* will in the future devote valuable space to something more readable. — Sanford G. Bray, Kansas City, Mo.

I was glad for the message, "The Authority of the Word in Today's Faith and Practice," in the Oct. 5 issue by Elmer Hershberger and the North Central Conference brethren for sharing it.

As the U.S. Constitution serves the purpose of its citizens, so the Word serves the purpose for the heavenly citizens. As the citizens of the U.S.

are continually, either challenged or privileges granted by the Constitution, so the heavenly citizens are instructed as to right and wrong by the Word of God. Brother Hershberger has shown that the church has not been careful to follow the Word, and has challenged our scripturalness. If we had examinations for our ordinations, as searching for loyalties and past records for appointment of Chief Justices of the U.S. Supreme Court, the discrepancies the article mentions could be easily remedied. Certainly the Word is the more authoritative of the two. The U.S. Constitution is very good, and if it is to continue it must be believed in and its rules observed. Other forms of governments work, but the Word of God is the only authoritative way to heaven. 2 Tim. 3:16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect. . . ." Also Rev. 22:14.

If the U.S. Constitution is not practiced it perishes, but the people will remain; but if the Word is not practiced, the people perish, but the Word remains. Mt. 24:35; Mk. 13:31; Luke 21:33.

There is constant need that we check whether our "Faith and Practice" is (constitutional) scriptural. The Mennonite Church was founded on the principle of "whatever the Bible teaches, we will do." In the past our conferences (which serve as our "supreme court," Acts 15) have established our faith and practice by well-documented, Bible references, a test for our constitutionality. (Of late this has been noticeably absent.) The seriousness of being a spiritual shepherd is (Acts 20:28) that every person received into the church fellowship has a right to depend and believe that the preacher believes that he or she is accepted by the Lord Jesus Christ; but if this is not correct, it ends in irreparable, indescribable tragedy. Mt. 7:21.

In view of our limited knowledge and wisdom, it seems certain there is no better safeguard than well-documented Scripture references. This will (1) guide our procedure, (2) establish our assurance and (3) give information to the uninformed of why and what we believe. — T. E. Schrock, Clarksville, Mich.

HIS SPIRIT FIRST

by David A. Shank

This book shows that missions are a dynamic process and an extension of a vital church life under the leadership of the Holy Spirit. The Holy Spirit is moving and we have to be flexible and mobile to follow Him, indispensable when He calls, and dispensable when His purposes have been accomplished.

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Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bowles, Douglas and Marjorie (Leis), Tavistock, Ont., fourth child, second daughter, Brenda Joy, Sept. 18, 1971.

Bowman, Bryan and Janet (Weber), Kitchener, Ont., first child, Jeffrey Bryan, Sept. 12, 1971.

Brenneman, Allen Ray and Virginia (Miller), Accident, Md., ninth child, fifth daughter, Angela Dawn, Oct. 2, 1971.

Clemmer, Dennis and Fern (Stoltzfus) Harrisonburg, Va., first and second children, twin girls, Melanie Dawn and Valerie Lynn, Sept. 16, 1971. (On Sept. 20 Melanie Dawn died of hyaline membrane disease.)

Eberly, John R. and LaVerta (Yoder), Kalona, Iowa, second son, Corey Sean, Sept. 3, 1971.

Enns, Aron and Esther (Shantz), Kitchener, Ont., third child, second daughter, Sherri Elizabeth, Sept. 23, 1971.

Finger, Thomas and Lareta (Halteman), Pomona, Calif., first child, Ted Evan, Oct. 25, 1971.

Graybill, Conrad and Edith (Musser), Narvon, Pa., second daughter, Colleen Joy, Oct. 8, 1971.

Landis, Franklin and Virginia (Moyer), Franconia, Pa., fourth child, second daughter, Pamela Jill, Oct. 19, 1971.

Leatherman, Daniel and Nancy (Alderfer), Telford, Pa., second daughter, Jina Danelle, Oct. 15, 1971.

Metzler, Glenn D. and Betty (Stoltzfus), Harrisonburg, Va., second child, first daughter, Monica Grace, Sept. 4, 1971.

Schroeder, George and Louise (Reimer), Stratford, Ont., second son, Mark Andrew, Oct. 8, 1971.

Umble, Curtis and Janet (Mast), Lancaster, Pa., first child, Curt Douglas, Oct. 22, 1971.

Widrick, John Ronald and Mabel (Trexler), Allentown, Pa., second child, first daughter, Caryn Sue, Sept. 15, 1971.

Yoder, John and Mary (Bender), Mantua, Ohio, first child, Kathy Marie, Aug. 5, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beall — Hostetler. — Wayne Beall, Goshen, Ind., Clinton Brick cong., and Carol Hostetler, Goshen, Ind., North Goshen cong., by John Yoder, Sept. 5, 1971.

Brubaker — Leid. — Aaron W. Brubaker, Ephrata, Pa., Martindale cong., and Ruth H. Leid, East Earl, Pa., Bowmansville cong., by Aaron Z. Sensenig, Oct. 26, 1971.

Chupp — Graber. — Reuben Chupp, Wasepi, Mich., Wasepi cong., and Idella Graber, Constantine, Mich., Clinton Brick cong., by John Yoder, Aug. 8, 1971.

Clemmer — Kulp. — Vernon Clemmer and Karen Kulp, both of Deep Run Mennonite East cong., Perkaspie, Pa., by Cleon Nyce, June 26, 1971.

Hackman — Moyer. — Cleon Hackman and Lois Moyer, both of Deep Run Mennonite East cong., Perkaspie, Pa., by Cleon Nyce, Sept. 18, 1971.

Kauffman — Chupp. — Lynn Kauffman, Pigeon, Mich., Pigeon River cong., and Susan Chupp, Goshen, Ind., Clinton Brick cong., by John Yoder, Aug. 14, 1971.

Kurtz — Bingham. — Joseph Kurtz, Elverson, Pa., Monterey cong., and Lillian Bingham, Glenmoore, Pa., Catholic Church by Gordon Zook, Oct. 16, 1971.

Martin — Moyer. — Larry Martin, Elmira cong., Elmira, Ont., and Lynette Moyer, Deep Run East cong., Perkaspie, Pa., by Vernon Leis and Cleon Nyce, Aug. 28, 1971.

Miller — Frey. — Paul Eugene Miller, York, Pa., Manchester cong., and Jean Lavon Frey, Hanover, Pa., Hanover cong., by Richard Daner, Oct. 30, 1971.

Nolt — Risser. — Jonas S. Nolt, New Holland, Pa., Weaverland Conf. O.O. cong., and M. Jane Risser, Lititz, Pa., Erb cong., by H. Howard Witmer, Oct. 23, 1971.

Roth — Schweitzer. — Steven Lynn Roth, Milford, Neb., and Donna Kaye Schweitzer, Beaver Crossing, Neb., by Dale Oswald, Oct. 22, 1971.

Sprague — Burns. — Jerry Sprague, Ligonier, Ind., Clinton Brick cong., and Doris Burns, Ligonier, Ind., by John Yoder, June 12, 1971.

Stauffer — Witmer. — J. Richard Stauffer, Mannheim, Pa., Kauffman cong., and T. Jean Witmer, Mannheim, Pa., Hernley cong., by H. Howard Witmer, Oct. 2, 1971.

Unzicker — Kuhns. — Darby Unzicker, New Paris, Ind., Brethren Church, and Linda Kuhns, Goshen, Ind., Clinton Brick cong., by John Yoder, Aug. 7, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Hamilton, James Oliver, was born at Eugene, Ore., Aug. 1, 1893; died at Beeville, Texas, Sept. 29, 1971; aged 78 y. 1 m. 28 d. On Aug. 23, 1936, he was married to Verda Gingerich, who survives. Also surviving are one daughter (Mrs. Rose Ella Copeland), 2 grandchildren, 2 brothers (Frank and Ervin), and 2 sisters (Mrs. Hazel Miller and Mrs. Anna Davis). He was a member of the Mennonite Church at Tuleta, Texas. Funeral services were held Oct. 1, in charge of Sam Swartz and Paul Conrad; interment in Glenwood Cemetery, Beeville, Texas.

Kauffman, Sherman C., son of C. T. and Anna (Schepp) Kauffman, was born in Harrisonville, Mo., May 23, 1900; died of a stroke at La Junta, Colo., Aug. 7, 1971; aged 71 y. 2 m. 15 d. On May 22, 1927, he was married to Martha Hershey, who survives. Also surviving are 6 daughters (Phyllis, Ruby, Fern — Mrs. Lloyd Siebert, Janice — Mrs. Jim Parks, Mary Ellen — Mrs. Marvin Friesen, and Shirley — Mrs. Don Sager). He was a member of the Emmanuel Mennonite Church. Funeral services were held at La Junta, Colo., Aug. 11, in charge of Wallace Jantz and Menno Troyer; interment in Fairview Cemetery.

Kovak, Ruzena (Kalebova), was born in Czechoslovakia, Mar. 2, 1904; died of a heart attack at Jasper, Alta., Oct. 9, 1971; aged 67 y. 7 m. 7 d. On May 9, 1940, she was married to Mike Kovak, who survives. Also surviving are 3 children (Vernon, David, and Irene), 2 brothers, and 2 sisters. She was a member of the Salem Mennonite Church, where funeral services were held Oct. 15, in charge of Harold Boettger and Paul Voegtlin; body donated for Medical Research.

Landis, Harry K., son of Abram and Mary (Kreider) Landis, was born in Witmer, Pa., Sept. 23, 1906; died in Lancaster, Pa., Sept. 21, 1971; aged 64 y. 11 m. 28 d. He was married to Elizabeth F. Esbenshade, who survives. Also surviving are 3 children (Harry E., Elvin E., and Doris E. — Mrs. Jay M. Groff), 7 grandchildren, 2 sisters, and one brother. Funeral services were held at Mellinger Mennonite Church in charge of Paul Landis, Harry Lever, and Nelson Landis; interment in church cemetery.

Moyer, Barbara M., daughter of Noah and Mary (Moyer) Moyer, was born in Salford Twp.,

Pa., Nov. 11, 1882; died at Eastern Mennonite Home, Souderton, Pa., Oct. 17, 1971; aged 88 y. 11 m. 6 d. Surviving are one brother (Jacob M. Moyer) and one sister (Mrs. Mary M. Gehman). Four sisters and one brother preceded her in death. She was a member of the Franconia Mennonite Church, where funeral services were held Oct. 21 in charge of Marvin Anders, Leroy Godshall, and Curtis Bergey; interment in adjoining cemetery.

Reeb, Henry C., son of Adam and Anna (Zoss) Reeb, was born near Metamora, Ill., Nov. 27, 1891; died at Maple Lawn Nursing Home, Eureka, Ill., Oct. 19, 1971; aged 79 y. 10 m. 22 d. On Sept. 12, 1912, he was married to Katie A. Kennel, who survives. Also surviving are 4 children (Arthur H., John V., Verna — Mrs. Richard Bachman, and Nellie — Mrs. Donald D. Schertz), 15 grandchildren, 11 great-grandchildren, one sister (Mrs. Peter R. Kennel) and one brother (Fred C. Reeb). One sister (Elizabeth) preceded him in death. He was a member of the Linn Amish Mennonite Church, where funeral services were held in charge of Harold Hostetler and John Hostetler; interment in Roanoke Mennonite Cemetery.

Ritchie, Bessie M., daughter of Hendon and Nora (Evick) Wilfong, was born at Upper Tract, W. Va., July 27, 1902; died at Rockingham Memorial Hospital, Harrisonburg, Va., Oct. 12, 1971; aged 69 y. 2 m. 15 d. On Aug. 16, 1920, she was married to Scott Ritchie, who survives. Also surviving are 8 daughters (Ruth — Mrs. Eldon Hottinger, Mildred — Mrs. Arthur Fly, Ina Mae — Mrs. Ernest Michenfelder, Erma — Mrs. B. T. May, Leona — Mrs. Marvin Hottinger, Arlene — Mrs. Paul Kyger, Anna Lee — Mrs. Franklin Burkholder, and Wanda — Mrs. Mark Emswiler), 3 sons (Raymond, Harlan, and Berlin), 20 grandchildren, one great-grandchild, one sister (Mrs. Florence Holloway), and one brother (Charles Wilfong). She was a member of the Pleasant Grove Mennonite Church, Ft. Seybert, W. Va., where funeral services were held Oct. 15, in charge of Earl Delp and Jacob Martin, Sr.; interment in adjoining cemetery.

Schlegel, Homer, son of John M. and Anna (Roth) Schlegel, was born in Milford, Neb., Jan. 13, 1897; died following surgery at the Albany General Hospital, Albany, Ore., Oct. 6, 1971; aged 74 y. 8 m. 23 d. On Jan. 11, 1919, he was married to Kate Steckley, who survives. Also surviving are 6 children (Olivene Glavin, Irene Muller, Louise Spencer, Doris Harvey, Leo, and George), 17 grandchildren and one great-grandson. Two sons preceded him in death. He was a member of the Albany Mennonite Church, where funeral services were held Oct. 8, in charge of Nelson E. Kauffman and Archie Kauffman; interment in the Willamette Memorial Cemetery.

Schweitzer, Jimmie Joe, son of Leonard and June (Hansen) Schweitzer, was born at York, Neb., Oct. 18, 1942; died at Warren Memorial Hospital, Friend, Neb., Sept. 27, 1971; aged 28 y. 11 m. 9 d. On June 9, 1961, he was married to Gail Stutzman, who survives. Also surviving are one daughter (Kelly Jo), his parents, 2 brothers (Gary and Randy), and one sister (Linda — Mrs. Bill Riley). Funeral services were held at the East Fairview Mennonite Church, Sept. 29, in charge of Milton Troyer; interment in East Fairview Church Cemetery.

Shenk, Kimberly Renae, daughter of Wesley and Gaylene (Johnson) Shenk, was born and died at Harper, Kan., Oct. 21, 1971. Surviving are her parents, one brother (Donald), paternal grandparents (Mr. and Mrs. W. E. Shenk), and maternal grandparents (Mr. and Mrs. Johnson). Graveside services were held at the Pleasant Valley Cemetery, Oct. 23, in charge of Bruce Smith.

Shifflett, Willie, died Oct. 19, 1971, at the age of 80 years. Surviving is one son (Guy). She was a member of the Lyside Mennonite Church. Funeral services were conducted by Silas

Brydget; interment in Sherando Cemetery.

Shirk, Wayne G., son of Abram S. and Emma G. (Good) Shirk, was born Sept. 15, 1898; died Oct. 19, 1971; aged 73 y. 1 m. 4 d. He is survived by his wife (Lizzie Burkhart), 6 children (Esther — Mrs. Adam Keller, Leon B., Raymond B., Ella — Mrs. Elmer N. Nolt, Verna — Mrs. Henry Weyant, and Mabel — Mrs. Willis Weaver), 12 grandchildren, 3 great-grandchildren, and 3 sisters (Sallie Shirk, Alice — Mrs. William Weber, and Mary — Mrs. Amos Burkhard). He was a member of the Bowmansville Mennonite Church, where funeral services were held Oct. 22 in charge of Benjamin Weaver, Arthur Good, and Luke L. Horst; interment in adjoining cemetery.

Siegenthaler, Fay Annette, daughter of Richard and Geneva Siegenthaler, was born Jan. 26, 1945; died Oct. 17, 1971; aged 26 y. 8 m. 21 d. She is survived by her mother and one sister (Bernadine Ashburn). Her father, one brother, and 2 sisters preceded her in death. She was a member of the Argentine Mennonite Church, Kansas City, Kan., where funeral services were held in charge of R. P. Horst and Morris Vandenburg; interment in Clear Fork Cemetery, Garden City, Mo.

Stauffer, Lydia Maude, daughter of Nicholas and Amanda (Bender) Roth, was born at Milford, Neb., Apr. 2, 1894; died of a heart attack at Tofield, Alta., Oct. 11, 1971; aged 77 y. 6 m. 9 d. In 1914 she was married to John B. Stauffer, who survives. Also surviving are 7 children (Freda, Beulah — Mrs. Sidney Heintz, Maynard, Verna — Mrs. Lloyd Hart, Merriitt, Enos, and Elsie — Mrs. Orvin Boettger), 28 grandchildren, 8 great-grandchildren, one sister (Alta Roth), and 2 brothers (Dave and Lee Roth). She was a member of the Salem Mennonite Church, where funeral services were held Oct. 15 in charge of Milo D. Stutzman and Paul Voegtlin; interment in Salem Church Cemetery.

Swartzendruber, Katie Ann, daughter of Daniel and Mary Troyer, was born near Shickley, Neb., Sept. 9, 1893; died of a heart attack en route to the hospital, Oct. 24, 1971; aged 78 y. 1 m. 15 d. On Feb. 24, 1918, she was married to Lewis Swartzendruber, who survives. Also surviving are 5 sons (Virgil, Jay, Clyde, Titus, and Daniel), 16 grandchildren, and 2 sisters (Barbara — Mrs. Roy Kempf and Martha Kennel). She was preceded in death by 2 infant sons (Wayne and Lester) and 4 brothers, one an infant (Jon, Ira, Arthur, and Abraham). She was a member of the Salem Mennonite Church, where funeral services were held Oct. 26 in charge of Lee Schlegel, Peter Kennel, Fred Reeb, and Val Swartzendruber; interment in nearby cemetery.

Swartzentruber, Ellen, daughter of Moses and Mary (Rupp) Weidman, was born at Pigeon, Mich., July 13, 1895; died at Huron Memorial Hospital, Bad Axe, Mich., Oct. 14, 1971; aged 76 y 3 m. 1 d. On Dec. 21, 1920 she was married to David Swartzentruber who preceded her in death, Oct. 5, 1959. Surviving are 2 sons (Raymond and Leon), 2 daughters (Pauline and Elaine), 12 grandchildren, one great-grandchild, 2 sisters (Mrs. Sabina Shetler and Mrs. LuAnn Bechler), and 2 brothers (Alfred and Wes Weidman). She was a member of the Pigeon River Mennonite Church where funeral services were held Oct. 17 in charge of Earl Maust and Luke Yoder; interment in adjoining cemetery.

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Cover photo by H. Armstrong Roberts

Calendar

Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.
Inter-Mennonite School for Ministers, Goshen Biblical Seminary, Elkhart, Ind., Jan. 12-20, 1972.
Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.
Probe 72, Minneapolis, Minn., Apr. 13-16, 1972.

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If you read this article you will be compelled to praise God with the writer.

My Experience with the Jesus People

By Cliff Miller

For five weeks during the summer of 1971, I walked among the Jesus People on the West Coast and talked with many who are involved in the Jesus Movement. I interviewed some of the key leaders and attended many activities to find out when this movement started, how it spread so fast, and what is happening now. I had read articles in magazines about the Jesus People, but I wanted to know from a strictly Christian point of view the genuineness of this movement in order to satisfy my questions and concerns.

Shortly after arriving in Los Angeles I contacted Duane Pederson, who is the editor of the *Hollywood Free Paper*, and he was most helpful in giving to me the names of the key leaders within the Jesus Movement in the Los Angeles area. Of the many contacts which I had I would like to share with you three of what I believe to be the most significant.

In June 1967 I was amazed the first time I drove down Sunset Boulevard in Hollywood to see world-famous Sunset Strip. I was surprised to see the Strip jammed with cars bumper to bumper and the sidewalks filled with people, and most of those were young people. In June 1971 I was equally surprised when I returned to the Strip to find it empty in comparison to what it was four years ago. Later, I discovered what had taken place.

In 1967, Arthur Blessitt, a young minister from Mississippi, moved to Hollywood because he felt that God had called him to begin a work on Sunset Strip. He began by going out into the streets, the bars, the houses of prostitution, and various night spots witnessing to people about Jesus Christ. He believed that sinners could not be expected to come to church, but the church's mission was to go out into the world to the sinners. The Christian was not to be isolated from the world but insulated from the world. Arthur Blessitt also opened a nightclub on Sunset Strip called *His Place*. This was a place where youth could come in off the street for free refreshments and rap about Jesus. He would preach twice each night and give an invitation for people to accept Jesus Christ.

Clifford Miller graduated from Goshen College in 1966. He received his master's degree in Social Work in 1968 from Indiana University. Currently he is a student at the Associated Mennonite Biblical Seminaries in Elkhart (Goshen Biblical Seminary). His home church is North Leo Mennonite, Leo, Indiana.

During the past four years Arthur Blessitt has received much harassment from the local businessmen and the police. Three times he was jailed on charges that did not hold up in court. Twice he was evicted from his place of rental, because of the effect his ministry was having on the local business establishments. On several occasions his very life was in danger.

Blessitt soon became known as the minister of Sunset Strip, and the word spread rapidly among the youth about *His Place* and the mod preacher. Young people from various backgrounds began flocking to *His Place* night after night. Motorcycle gang members, Black Panthers, prostitutes, topless waitresses, drug addicts, drug pushers, homosexuals, runaways, hippies, and society's dropouts were being converted to Jesus Christ.

Since 1967, over 10,000 persons have accepted Jesus Christ through the witness of Arthur Blessitt and his associates on Sunset Strip. Since then many of these have now left the Strip and have returned home.

I had the privilege of walking the streets one night with one of Arthur Blessitt's associates until 4:00 in the morning as he shared the message of Christ with people on the streets. We also went into bars and other night spots where he would talk to performers, waitresses, etc. It was a beautiful scene to see a manager of a massage parlor accept Jesus Christ, and a time of compassion to see a young prostitute with tears in her eyes pleading with us to return to tell her more about Jesus as she left to perform her job.

The contacts which I made with Bethel Tabernacle in Redondo Beach, south of Los Angeles, have left a deep impression upon me. One Saturday afternoon I was talking with Breck Stevens, the assistant pastor, who was sharing with me his new life in Jesus Christ. He had been a drug pusher and was converted three years ago at the age of sixteen, and now he is a minister of the gospel of Jesus Christ.

While we were talking I saw a young man approaching me with a warm smile and carrying a Bible. He shook my hand and asked if I knew Jesus Christ. When I replied that I did he said, "Praise the Lord," and walked away. After he left I discovered that he was a former member of the Charles Manson gang. I had just seen a living miracle pass before

my eyes and enter into the church for prayer.

A few weeks later I found out from the pastor that there had been approximately 30,000 such living miracles (converts to Jesus Christ) pass through that church since April 1968. Many of them have now returned to their hometowns in California and in other parts of the United States.

After I had talked with Breck Stevens on that Saturday afternoon I stepped into the main auditorium of the church to look around, and I stopped soon after I entered. The scene before me caught me by surprise, because I had never seen anything like this in any of the Mennonite churches which I had attended.

The entire auditorium was filled with young people praying to God. Some were sitting on chairs, while others were kneeling on the floor. Some were praying in tongues, while others were praying silently, but their faces expressed intense involvement. Some had their faces bowed, while others raised their hands heavenward. The prayer meeting lasted four hours and people could come and go, but the church was always full. The scene was so moving and beautiful that I wept.

Just before I had entered the church I had heard that most of these young people had previously been on drugs, and many were revolutionaries. Many had experimented with most sins in life including Satan worship.

I thought about what Jesus had said, that it would be easier for the harlots and the scum of the earth to enter the kingdom of heaven than those who try to appear to be righteous.

As I saw these young people praying I thought of 2 Chronicles 7:14: "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."

I had heard that lots of things were happening at Calvary Chapel near Costa Mesa, California, which made me eager to attend one of their services. After I attended one service I found it difficult to stay away. I wanted to go back, because the services were alive, and study of the Word was emphasized.

I expected to find a large crowd, but I wasn't expecting the numbers of youth who flock in from various parts of southern California to hear the Word of God and sing praises to His name. The church has three services on Sunday morning and a Bible study every night of the week. Every service is packed and overflowing.

What hunger there is for the Word of God! Joy radiates

from their faces, and their newfound love draws a person like a magnet. They love to sing, testify, and hear the Word of God. They were really alive.

Every week through the ministry of Calvary Chapel 150 people are finding Jesus Christ as Savior and Lord. Every six weeks they conduct a mass baptism in the ocean for new believers. Former rock groups who have been converted now sing and testify for Jesus Christ.

During the three months before I arrived in Los Angeles the church was instrumental in helping 1,000 youth in Long Beach find a new life in Christ. There was truly a live spirit and a zeal of mission at Calvary Chapel.

After having completed my visit with the Jesus People I was thoroughly convinced that this movement was born of and produced by the Holy Spirit. I believe that it is more than just a fad, or a new kick for the turned-on generation.

Critics will be able to find some practices with which to disagree, some immaturities, and those few phonies who are always present in any movement. Within the movement there are differences in certain doctrines, emotional expressions, and patterns of worship, but there are some common beliefs and practices which have convinced me of its genuineness.

They strongly emphasize that Jesus is Lord. They believe that Jesus is the only way to God, and one must have a new-birth experience in order to enter the kingdom of heaven. They believe it is necessary to live by the power of the Holy Spirit in order to live victoriously. Daily Bible reading and prayer are necessary in order to grow spiritually. To be obedient to Christ means to love God and one another, which includes sharing of material things freely with those in need. Obedience to Christ also involves going out into the world to witness and evangelize. Every person is responsible for the mission of the church and to share his or her faith with others in the world. They go everywhere preaching Jesus. They believe that every day and every activity comes under the lordship of Jesus Christ. Barriers are broken down between races, classes, and age-groups. Concern for the unfortunate and those who suffer was evident.

What I have witnessed on the West Coast among the Jesus People is the nearest thing to the New Testament that I have seen. Literally thousands of youth as well as those in other age-groups have turned to Jesus Christ.

The Holy Spirit is doing a great work in our time to the honor and glory of Jesus Christ. Not only on the West Coast are things happening, but in every major city and in most denominations the Spirit is doing a new thing. For this I praise God!



Thanksgiving, 1971?

By M. R. Hunsberger

Thanksgiving Day, 1963

A special day because it's a holiday —
holiday — a life-saver for a new teacher,
reason enough to be thankful.

Thanksgiving Day, 1964

The antithesis begins.
A day to be grateful, yes truly,
for five days earlier the edge of disaster.
Whirring, whining machinery, malfunctioning.
Upon investigation a hand is caught, mangled.
On Thanksgiving Day, sadness,
for in the morning the amputation occurs,
but profound gratitude also,
for the surgeon is skilled,
the head of the family is alive, awake, cheerful.

Harvest Home, 1965

A Sunday evening service in a cool stone-vaulted church
in England.
The quiet dignity of the prayers, the aged beauty of the
building,
compensate for the comfortable informality of a service
at home,
though not for the broadness of the Atlantic.

Thanksgiving Day, 1967

Benevolent, hazy autumn sun.
Glorious reds, golds, and greens in Ontario maples.
A bright orange picker chews its way through a good
stand of brown corn stalks.
The pleasure of old clothes and earth on the hands
as the last of the carrots and beets are stowed in the
cellar.
Escape briefly from city routine.
Life is comfortable, sensible, if not secure.
Reasons beyond number compel the heart to bow humbly
and joyfully.
A capable one-handed farmer sings his favorite,
"Praise to God, immortal praise, for the love that crowns
our days."

Thanksgiving Day, 1969

The surprising August-like warmth
ensures that everyone is outside, making the most of the
holiday.
A friend and her husband seize the opportunity for the
last picnic of the season.
The green and silver Niagara waters provide a handsome
background.

Young, two-years married, successful teachers: their future
is bright.

At dusk she stands on the bank, his shoes in her hand,
watches him wade in,
slip,
disappear.

Five weeks later, five miles downriver —
but she doesn't have to look at that.

Thanksgiving Day, 1970

The day is crisp and smiling,
lovely with the low bushes giving a dull-red glow
to the Newfoundland hillside.
A good day to go hunting.
Six miles back in the long gullies,
a boy stops to rest,
then picks up his gun carelessly
so that a branch catches the trigger
and a talented young man slews around,
falls,
with a stomachful of shotgun pellets.

Stand beside his hilltop grave and
look down across the little church with its cluster of houses
beside the tiny harbor
to the bright-blue might of Trinity Bay reaching be-
yond the horizon.
"In the midst of life we are in death."
The gold and black threads, intertwining, intensify.
A dull ache lingers.
The grief and gladness — thanksgiving.
— Carbonear, Newfoundland

Growth

*When I was a child
I prayed like a child:
"Gimme a bicycle."
But now that I am an adult
I have put away childish things.
Now my prayer is:
"Give me a Cadillac."*

— Robert Hale

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Release or Imprisonment

A religious observance is *a way through* for one generation, *a form* for the next, and *a prison* for the third.

In the passing of time, religious practices can become empty, lifeless, and even binding and blinding. This is probably what happened to the Pharisee. Tithing, fasting, regular prayers had been vital, necessary ways through to God for his fathers and in the wilderness, in Canaan a new land, and later in the land of captivity. But in succeeding generations these good things became mere form until in the time of Jesus they were prisons for most of the Jews. The Pharisee was so bound by what he thought was religion that he didn't even get close to God.

Now the same thing happens so easily to us. Religious practices, handed down by our forefathers, were often developed during days of real personal crisis and helped them through to God. But such can easily lose life. Practices and observances are a precious heritage if they do not become mere forms and finally prisons. Such become prisons when we rest in forms of religion rather than on the grace of God, when we are more impressed with what we are doing for God than in what He is doing for us.

Although many members of the church are at different stages yet we need to confess that our religious observances and practices have too much turned to form or have become prisons. This is why many young people today are saying that much of what the church does and says is mean-

ingless. For it is not only the Catholic Church's continued use of Latin which we cannot understand but our own church's forms which do not communicate meaning today.

We can tell how much our observances have become mere forms or even prisons at times when simple changes are suggested. Such changes seem to threaten and are called apostasy even when they have nothing to do with the clear commands of Scripture. Some get awfully disturbed by moving the clock in the sanctuary or replacing the pulpit with a speaker's stand or playing a guitar in the church building. When observances or practices become only form we take out after each other in the way we conform or do not conform rather than opposing the devil and his desire to make us be satisfied with a mere form of godliness, denying the power thereof.

So we have a choice. We may choose to do away with a religious observance. This may at times be necessary. Jesus, however, did not tell the Pharisees to stop tithing, fasting, or praying because their approach was spiritually bankrupt and binding. So the other choice is left. We may invest an observance or practice with a true or new meaning. This is difficult and probably cannot be done without going through a time of crisis. For it seems that any religious observance or practice which is worthy of use grows out of some experience which then assists God's people through to Himself and to greater faithfulness in obedience. — D.

Getting in Government

Jacques Ellul in *The Meaning of the City* makes the point that it is foolish for us to think that we can succeed where Christ failed. Among numerous illustrations as to where we are often under illusion he says that we are mistaken if we think "Christian virtues are honored, especially by the state. . . . And if you see the powers of the world so well disposed, when you see the state, money, cities accepting your word, it is because your word, whether you are only a man of good will or an evangelist, has become false. For it is only to the extent that you are a traitor to your 'best ideas' that the world can put up with you."

Today there are those who feel they can enter government and influence it for good. Such feel that Christian virtues will be welcome. Our day, such feel, is different because we live in a democracy rather than a dictatorship which Paul dealt with in his day. Therefore, the Christian has not only the privilege but also the responsibility to enter into government.

We dare not be deceived. Every government is against Christ. The Christian is asked only to bring judgment upon the powers and not to join them.

One needs only to look at the coming election to see how contrary to Christ the whole approach of politics is. The lowering of others, the promoting of oneself, the lie and counter lie — all these let the Christian outside the race. And as one writer says, "Should a Christian be elected, if he is really true to his Christian commitment, he will not be elected again." As Ellul says, we are mistaken, if we think, "Christian virtues are honored, especially by the state." — D.

• • •

A person is on the way to become a responsible adult when he no longer blames others for his own actions, when he realizes he has the privilege and responsibility of choice.

— D.

My Spiritual Pilgrimage

By Willard H. Smith

My spiritual pilgrimage does not have spectacular and dramatic events in it like Paul's Damascus Road experience, but it does have meaningful steps along the way. I was born and reared in a Christian home, and one of these steps was, when I was twelve years of age, the public acknowledgment of Christ as my Savior and my identification with the Christian church.

When I finished grade school in central Illinois in 1915, I had not planned to go further in my formal education. I really had not been too excited about school until the last year or two, and going beyond the eighth grade was not common in my community at that time. My eighth-grade teacher had said that I ought to go on but that spark was not enough to light the fire.

It Took Persuasion

A cousin of mine from Hesston, Kansas, who worked for us on our Illinois farm in 1916, deserves the credit for helping me make a decision which was to change the course of my life. He kept telling me that I ought to go to Hesston for some further training. He told me what a good school they had there, and of course the prospect of visiting the King relatives in and around Hesston constituted additional motivation to pursue higher education. In fact, in my final decision to go to Hesston I am not sure which was the stronger motivating factor.

But before that decision was made I had my difficulties in coming to a conclusion. I had my ups and downs. One day when Elmer — the cousin working for us — and my two brothers Tilman and Milton and I were given the assignment of replanting some missing hills of corn in a field which had

recently been a bluegrass pasture for years, we talked, as boys do, about what we wanted to do "when we grew up."

Barney Oldfield was in the news very much those days for his exploits in speed as an automobile racer, having recently traveled — on a racetrack to be sure — at the unheard-of speed of 60 miles per hour. And I was interested in automobiles. They were simpler then, and I knew more about them than now. At that time I at least knew the difference between a transmission and a differential!

But I had other interests too. A young evangelist by the name of C. F. Derstine had recently held a series of meetings in our church that caused something of a sensation. It was a new type of preaching. So when my turn came to expound in the cornfield on the important subject of vocations I said: "Well, when I grow up I want to be an automobile racer like Barney Oldfield or a preacher like Derstine." I saw no particular incongruity between the two. And so the deep philosophizing and expounding in the cornfield went on.

A little later this peaceful scene of "hard" work and philosophizing was changed. An argument developed. What the "important" issue was I do not recall. But I do recall that all too soon the argument became hot and the cold war developed into a hot one with the sod ground clods serving as missiles of nonresistance. Milt and I were the upholders of virtue and righteousness, and Tim and Elmer were the villains of the story.

However, like all things this too came to an end. The encounter was not wholly without results. One of these results for me, for a short time, was the acquiring of a new nickname, namely, "Derstine."

I simply mention the above incident to show the broad foundational training we boys had for the arduous days ahead of us — Tilman as Superintendent of Schools and as President of Hesston College, my brother Milton as Director of Public Relations in several Presbyterian colleges, and myself as professor of history, and, in my younger and more muscular days, as Dean of Men at Goshen College.

Despite these ups and downs and an occasional detour from the main course, I finally made the decision, in cooperation with my parents, to go to Hesston College and landed there as a freshman in the academy in the fall of 1917. I planned to go to school only one year, being fully determined to secure a full and complete "higher education" even if it took the entire nine months. Not having been well-advised, I signed up for the regular course. After taking Latin I for about two weeks I dropped that course, having concluded that that "silly stuff" would not help me to be a farmer. I substituted a course in agriculture.

Willard H. Smith, Goshen, Indiana, is a longtime professor of history at Goshen College. This address was presented at Goshen College chapel, October 4.

But My Vision Changed

This year at Hesston was a revelation to me. A new world opened before me, academically, spiritually, socially, and in other ways. I felt the year was so worthwhile that in the spring I asked my father whether he would permit me to return the following fall, adding that I believed I could finish the academy in two more years. Father kindly gave me permission.

I did return and in a sense I have been "pursuing higher education" ever since. For the sake of the record let me add that later I not only took Latin I but also Latin II and Latin III, besides some courses in other languages. A foreign language, dead or alive, was no longer "silly stuff" to me.

One of the highlights of my years at Hesston was joining the Christian Workers Band. There was a Foreign Missionary Band, and I was considering joining it but was still uncertain about my work. The Christian Workers Band was for all those Christians who were willing to follow wherever God might lead in one's lifework.

I felt the least a committed Christian could do was to be willing to follow where God led. I had thought of the possibility of missionary service, of teaching, and of farming. I still was not sure. But that did not worry me. I had confidence in my Leader and believed that in due season He would show me the way.

Another "highlight" — a disappointing one to be sure — came in my college sophomore year when I had to quit school for health reasons. For several years I had to defer my educational plans. But it was not wasted time. There was time for meditation, thought, and reflection on the meaning and issues of life. I was forced to let life catch up with me and to ponder as to what it was all about. I remember telling Paul Erb that I believed everybody — especially we Americans — would be better men and women if we had several months time forced upon us for thought and reflection.

Another great blessing that came from this period was a new experience in the meaning of friendship and love which only those who have gone through such a crisis can appreciate. One of those who shared this experience was my fiancée, who became my companion and who as a true help-mate and fellow traveler has been a tremendous help in making the pilgrimage interesting and meaningful.

A Decision Never Regretted

Eventually I was led to Goshen for the completion of my college work. President S. C. Yoder, the late Dean Noah Oyer, and the late Dean Harold S. Bender, all of whom I had known at Hesston, were now at Goshen, and were fur-

nishing a type of leadership in our church which I felt I could support.

Among the highlights of decision at Goshen one occurred in the spring of my senior year. After having secured a high school teaching position, President Yoder, Dean Oyer, and Professor Guy F. Hershberger, who was then head of the one-man history department, approached me about going to graduate school with the view of returning to Goshen to teach history.

Since I already had a large debt, this was not an easy decision to make, but, to make a long story short, I decided to return. Despite the fact that I could have received higher salaries at other institutions, I have never regretted the decision to teach at Goshen College.

This is something which many of my fellow historians do not understand. "Why play in the minor leagues when you can get in the majors?" they ask. I have always considered it a great honor as well as a challenging responsibility to teach in a place like Goshen. I know there are many, many fine young people in this great land of ours. But I know of no finer groups than those I have met over the years at Goshen College. And the same goes for the parents who entrust their sons and daughters to our care.

It is a challenge and responsibility to provide an academic education second to none in quality, and to do it under circumstances which will help the student to make those life decisions which will bring satisfaction instead of regrets in the evening of life.

All thinking people raise questions about religion. This is natural and desirable. They will be better Christians for having raised the questions. Our young people who come to us in our church schools are no exception. They deserve the best answers. I am convinced that back of it all is a master hand, a Creator who gives meaning to life's riddle and that without Him life is hopeless despair. I am convinced that the best answer we can give our students is that, along with a good academic training, they must have faith in God and their fellowmen. As a great scientist in one of our leading universities has said:

"In the nineteenth century scientists thought they could someday solve any problem. Now we know that the more we learn, the more we see that there is to learn and the more difficult it appears to understand the true nature of the universe.

"Relativity theories explain certain physical phenomena which were not explained by Newton's laws of physics. But relativity theories make use of such things as the fourth dimension, curved space, and the equivalence of space and time.

"All of these make sense in mathematical terms but true conceptions of such things are beyond the mind of man. The farther we go, the more the ultimate explanation recedes from us, and all we have left is faith."

Room for Faith

I believe, therefore, that we should and must make room in our life for a philosophy for faith — for faith in God and faith in man. The one involves the question, "What should I believe?" and the other, "What should I do?" These are two of the most important questions which young people can ask; and they are closely related. Our service to our fellow-men is an expression of our faith.

My spiritual pilgrimage has taken me through and beyond fundamentalism, but not as far beyond as some have gone. Living through the period of the 1920s when fundamentalism was at its peak, together with my teaching and research, have brought me very close to this movement and the issues it has raised. One of its weaknesses was its lack of a sensitive social conscience in the application of the principles of Christianity to the everyday problems of the common man. Carl F. H. Henry began to see this deficiency somewhat in 1947 when he published his work, *The Uneasy Conscience of Modern Fundamentalism*. Since then some of the other evangelicals have begun to see the light, but there are still far too many who do not see the connection between faith and works — between the vertical and horizontal dimensions of the cross.

On the other hand there have been some who have gone too far in the so-called social gospel movement and have tended to make good works the source of their salvation. This, too, is wrong as I see it. For after all is said and done the source of our salvation is the amazing grace of our Lord and Savior Jesus Christ. This is the fountainhead. This is where lost man has to start in his journey back to God.

This is a conviction which my spiritual pilgrimage through many years of observation and study has made stronger and stronger, and these observations include the work of the Holy Spirit among the "Jesus freaks" and other groups in 1971. To the religious doubter I simply say: "Come and see."

And then having started at the starting point, and having maintained contact with the fountainhead, you see more and more clearly the relevancy of Christianity in the human predicament. And you will probably be able to agree with William Jennings Bryan, a great evangelical Christian, who in my judgment had more in common with the advocates of the social gospel than with the fundamentalists with whom he was usually classified, when he said:

"Love of one's neighbor is the only visible proof that can be given of love of God. Praise of God and prayers to God cannot convince, because we hear but one side of the conversation. . . . Love of neighbor, therefore, is not only a proof, but the only proof that man can furnish to those about him, of his love of God. . . . 'If a man says he loves God and hates his brother he is a liar. . . . How can a man love God whom he hath not seen if he loves not his brother whom he hath seen?' "



Where Is the

A neglected Bible verse for most Christians seems to be Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Who among us does not want this kind of blessing from God so that his or her life will overflow in blessing to others? This verse gives one condition for receiving the blessing which was lacking among God's people in Malachi's day. And I am convinced the same condition plagues us. We, too, are delinquent in not bringing "all the tithes into the storehouse."

Until the last two years I assumed this verse was only dealing with the quantity of our giving. I completely ignored the place of giving. I read it as though the storehouse was not mentioned. I never thought to ask, "Where is the storehouse?" Nor do I recall anyone else asking that question, or at least giving what has come to be for me a satisfying answer. Perhaps I have not been attentive. But new meaning and new life has come to me, which I feel compelled to share.

I was talking one night with a dear Christian friend of mine, a building contractor in Lima, Ohio. He asked, "Does the Mennonite Church teach tithing? And do the members of your congregation tithe?"

A number of faces I looked into each Sunday morning came to mind. I also thought of my teaching and preaching. I had not emphasized tithing as such. I never took a survey of the number who tithed. I had not discussed tithing specifically in very many pastoral visits. So I hedged. "We teach systematic, proportionate giving, as God prospers. Some give above the tithe. Many probably don't come up to it," I admitted.

"What is the average percentage of giving in your congregation's budget?" he persisted.

"Approximately six percent goes through our church and Sunday school offerings."

"Where does the rest go?" he urgently inquired. I suggested some goes directly to Billy Graham and other worthy causes. Some is sent to our mission boards and MCC by individuals and Sunday school classes. I knew of five or six orphans supported by classes or families, for instance.

His reply came quickly and sharply, like an arrow, "That's not storehouse giving!" At this point I was perplexed. I could not recall having ever heard the term before. So he explained, "Our Church of the Nazarene stresses storehouse giving, bringing all the tithes into the storehouse. This is where you worship and have your church membership. Where

Walter Smeltzer is pastor of the Manson Mennonite congregation, Manson, Iowa.

storehouse?



you get your spiritual sustenance. The offerings can go elsewhere, but bring the tithes to your congregation."


I went home and, though it was late at night, turned again to Malachi. I could not, and still cannot, understand why I had skipped over that part of the verse. In Malachi's day the storehouse had to be the place of worship, God's house. It could hardly have been elsewhere. And the blessing of God was withheld because of disobedience. It was unknown disobedience for some. They did not know wherein they had robbed God. And consequently they did not understand their spiritually anemic plight.

I have heard present-day Christians bemoan their unsatisfying spiritual condition. Is it possible this is one of the keys? Or is this a too wooden interpretation? Am I right? Or might I be forcing the language to make a point? Since coming to this understanding I have heard two non-Mennonite evangelists and a Christian radio station insist they do not want the tithe. That belongs with your congregation, they affirm. But they appeal for our offerings, the part that is more than the tithe.

By Walter Smeltzer

My own testimony is that explicit obedience to God, as He has revealed Himself and His will to me, has brought into my experience exquisite joy, satisfying peace, and greater love for God and people. There is also an inner calmness and confidence in God. No longer does so much depend upon me. Only that I be found faithful. And this is good news! Liberation! Some of this blessing God has used to reach others. Is this the beginning of the fulfillment of the promise of Malachi 3:10 in my life? I think so.

Incidentally, what would happen if Mennonites started giving the full tithe through their congregations? Think of the blessings they as individuals and congregations would receive! More people would get the impression we have been with Jesus. More would inquire, "What is the secret of your joy?" That is a sacred moment for pointing persons to a closer walk with Jesus.

Think of the budgets that would have to be revised upward! Think of the year-end surpluses we would need to seek God's guidance in allocating! Think of mission boards, church schools and camps, conferences, MCC, etc., being released financially to do more of the work to which God is calling them! Would not that be a great day in God's calendar, to be on time? May we be obedient to His Spirit and Word so that day will soon dawn. 

Wit and Wisdom

There was a fellow who was standing for the Lord in spiritual battles. The devil tried to get him in the head, but he had on his helmet of salvation. He tried to shoot his poisonous darts into his heart, but he had on his breastplate of righteousness. He sought to injure his feet, but the soldier had his feet shod with the gospel.

At last, after all of this failed, the devil finally got him. You know how? He slipped up behind him and shot him in the wallet! — Margaret Hank, church news bulletin, Paducah, Ky.

• • •

A husband came home to find the whole house in a dreadful mess.

"What on earth happened?" he asked his wife.

"You're always wondering what I do all day," she replied. "Well, now you know. I didn't do it today." — Charlie Wadsworth, *Orlando Sentinel*.

• • •

They say the best time to correct a minor problem is before he grows up. — Leo Aikman, Atlanta Constitution.

Zak

By Larry Augsburger

The La Junta, Colorado, VS unit is the proud owner of a nondescript gray and white cat, Zacchaeus, or Zak for short. Although we never forget that Zak is a cat, and although we force him to live outside in the cold, we treat him just like a person. After all, Zak has the same needs for love and acceptance as a human being. He wants to be held and petted and paid attention to.

Zak can also be too demanding and expect too much love and attention. He used to live in the house almost all the time. But then he got to be too much of a bother, and we had to delegate him outside because anyone knows that we couldn't waste that much of our time goofing around with the cat. He would literally drive us crazy with all his begging while we were getting ready for work.

A fellow just doesn't have the time to deal with the needs of a cat when there are so many other things to do. So just to shut him up, we would throw him some food. But that never satisfied him. He wanted to be held and loved. But we were all too busy to love Zak, so we pushed him outdoors, thus removing his needs and demands from our immediate awareness.

That was probably the height of our treating him as a person. He made demands on us to love him, but we failed to make the appropriate response. Either we would try to love him through giving him food, or we would just ignore him because we were so busy. In neither way did we ever give of ourselves.

And then when we did stop to pay attention to him, we oftentimes didn't know how to respond, and would end up teasing him or being cruel to him. I sometimes wonder if we even knew how to love Zak. But he was so demanding! We had to be totally committed to loving Zak if we were going to be able to meet his needs at all. But that demanded too much of us, so we sent him outside.

We still treat Zak like a person now that he lives outside. Every time we go out the door, he's sitting there, imploring us with his eyes to love him. But either we're in a hurry to get to the hospital on time, or we're too busy with our own concerns to waste time meeting the needs of a cat. After all, a cat is so insignificant, and our own concerns and jobs certainly come way above his needs. So he sits

there, watching us come and go, still wanting to be petted and understood. We never fail to feed him, thinking, I guess, that we can meet all his needs by giving him of our material abundance.

A few of us still try to love him, but he sometimes reacts in a peculiar manner. He doesn't even seem to appreciate the love we do try to give him. The other day, for the first time in a week or so, I stopped to pet him as I was taking out the trash. It was a good time to do it since my hands were dirty anyway, and I could miss out on a few of the dishes that way. The stupid cat bit me. He really tried to break the skin on my hand. A literal case of biting the hand that feeds you.

The problem was that I was treating him like a person again — offering as much love as I felt I could conveniently give, but only because it was a benefit to me and I didn't have to go out of my way to provide it. Zak is a pretty good judge of a human's motives. He wants to be loved, petted, and accepted for what he is, but he realizes that it is very seldom that a human will do that. Rather, human beings are too self-centered and concerned only with their own affairs to take the time to meet the needs of the cats in their lives or the other human beings in their lives.

But Zak should consider himself lucky. Someday, just to prove it to him that he's getting awfully good treatment as far as humans go, I'm going to take him with me to a nursing home where people languish for years with no concern or attention except that provided by the overworked staff. Then I'd take him to the child welfare division of any Welfare Department and show him the lonely children longing for a home with a Mommy and Daddy who would love them, even if it was only a foster home. From there I would take him to the mission fields of the world and show him the hungry and sick people who have to be bypassed because affluent pleasure and luxury-hungry church members refuse to contribute more toward their relief.

Then when we get back to the unit in La Junta, Zak will feel better. He will know that what has happened to him is not the exception, but the rule in human relations. He will be happy and content with the food we give him and the love we find the time for. He will be grateful that we give him at least that much attention.

I still wonder why he tried to bite me.



Larry Augsburger from Elida, Ohio, serves in VS as a medical social worker at the La Junta Medical Center, La Junta, Colorado.

This Congregation Sends Members Off

By Ralph Buckwalter

Two recent events in the Hokkaido church reflect the amazing grace of God: the twentieth anniversary worship celebration on July 4 of the Tsurugadai congregation in Kushiro; the worship celebration of Yoshiaki Tamura's installation on August 22 as pastor of the Asahigawa church.

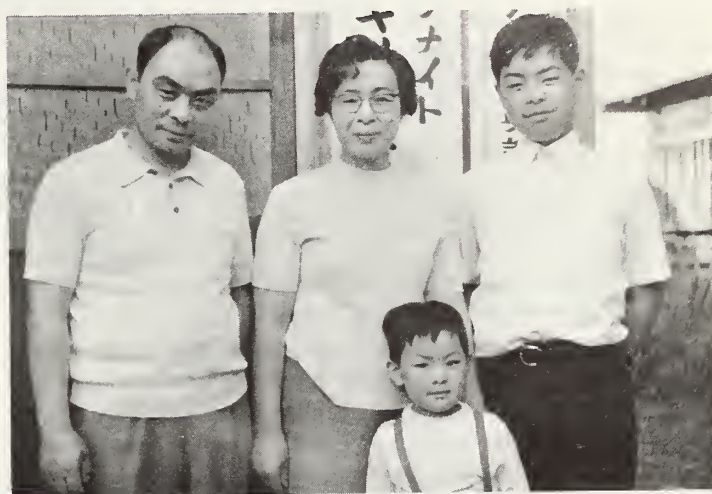
Why link these two "happenings"? Simply because we believe they both symbolize acts of the Holy Spirit among us. Has He not revealed Christ in Kushiro these two decades? And has He not called the Tamuras and moved their home congregation to send them on Christ's mission to another strategic urban center? We know He has!

Reporting on his administrative visit to Japan in March 1971, Wilbert Shenk — secretary of Overseas Missions at Mennonite Board of Missions, Elkhart, Indiana — reflected, "The Hokkaido Mennonite Church at twenty faces all the dangers and temptations of 'settling in' to a pattern. The hopeful sign is that there is a serious desire to continue 'breaking out' through evangelism and service." Eloquent confirmation of this observation is expressed in these recent events.

How should a congregation celebrate twenty years of God's grace? Remembering and reflecting, of course, with thanksgiving and repentance. Believers renewing covenant and vision with faith-commitment to Christ. This spirit we felt on July 4 as "pillars," Kuraguchi-san and Yamade-san, recalled events of joy and sorrow, testing and hope. That day we praised God together for giving growth. Together we confessed our faith in expectancy of the Holy Spirit's gracious work to continue equipping for ministry and mission.

The Kushiro congregation has gotten into the habit of sending out witnessing workers. The former pastor, Takio Tanase and his family, who is now studying at the Associated Mennonite Biblical Seminaries in Elkhart, were sent off two years ago in order to tune up for a churchwide "education for mission" ministry. Pioneer members, the Hatanos, and another elderly couple made retirement moves to serve the ongoing mission of the church in Sapporo city. Others have also moved away for work or family reasons and are active in the church. Miss Yoshino, MCC trainee in the U.S.A. for one year, is now serving with the Kanekos at radio HCJB in Ecuador. And now the Tamuras have moved to Asahigawa. Pastor Mori who felt most keenly the "loss" of the Tamuras going said, "We believe the Lord has revealed His will to the Hokkaido Mennonite Church and to Tamuras. For this we praise God."

So many "indispensable" members have gone out from the Tsurugadai church that it was being said, "This older congregation is now one of the most needy in the Hokkaido Mennonite brotherhood." It may be true, but the Spirit is turning this "weakness" to strength. New believers are be-



Tamura family: Pastor Tamura, Mrs. Tamura, Etsuya (3 yrs. old), and Takuya (13).

ing added. The congregation's vision is being broadened. The whole church is being encouraged by this gracious work of God.

In Asahigawa we are also praising God for His surprises. The coming of the Tamuras with their two boys is His answer to earnest, believing prayer. On August 22 when our beloved rice-farming brother, Saito-san, prayed, he thanked God for His message through Brother Tamura. And he spoke with joy of answered prayer through three years of waiting on the Lord.

Our joy is full too. What a privilege it has been to serve this one year as interim pastor, working in hope that God would provide His man for long-term leadership of the congregation. We have thrilled to see God working in a miraculous way to provide for His witness in this city.

A truly Christ-centered home at the heart of this young congregation is a wonderful blessing. This we've felt deeply as preparations were being made for a wedding. The newly married couple plus an engaged couple and several other young people are now participating in a marriage seminar led by Pastor Tamura. We're confident there will be more Christian homes established, according to Christ's promise.

Pray with us for Pastor Tamura and his wife. At forty they've sold out their hat business and have become "fools for Christ." Educated in the school of vital experience with the Lord since their conversion five years ago — trained on the job in Tsurugadai congregation and the Eastern Hokkaido Bible School program centered there — now without the assurance of a regular income but secure in the compassionate love of Christ — our brother and his companion radiate the unspeakable delight of walking with Christ by faith in the burden-bearing fellowship of His church.

Indeed, the acts of the Holy Spirit are being worked out before our eyes. Thanks be to God!

When Will This Insanity End?

By Robert W. McIntyre

The modern mood which encourages general undress and casual sex is nothing less than insanity.^o

When the miniskirt first made its appearance on the streets of America it was greeted with lustful stares by some and with startled looks by others. But who thought then that it would ever receive such widespread, slavish adherence or that it would stubbornly and successfully resist the efforts of fashion designers to replace it in "normal order" with other style fads? This is more than a passing fad — this is a movement toward as much nudity as the climate allows — a movement which defies every effort to reverse it or even to slow its irrational and disorderly advance.

But the problem is more serious than simply being another one of the world's evils, which the church has come to expect.

In some way the atmosphere has become so sex-saturated, the media so sex-sodden, and the general mood so permissive that many a church feels as though it has been caught in a flood — not a sudden flood, but an indefinable pressure, steadily building, that has swept away recognized and appreciated patterns and in its wake left life-styles and modes of dress and morality which are virtually impossible to distinguish from those of the society to which the church is committed to witness. And a witness is ineffective if Christian identity is obscured.

It is almost as though a whole generation had been brainwashed into accepting all the earmarks of the New Morality at the same time that they were busily engaged in knocking down all the arguments supporting it.

The subject is not a simple one to discuss. In efforts to denounce the trend, statements have been made that were unnecessarily offensive to good taste and almost vulgar themselves. Hysterical ranting connotes frustration and defeat more than it does solid thinking and spiritual depth. But patience, calmness, and reasonableness have not prevailed. Many concerned persons have prayed and waited but results are hard to measure. The fashion world offered the midi- and was turned down flat; it offered "hot pants" and merchants can't get them to the racks fast enough.

Something is desperately wrong. It is more than a coincidence that this craze has swept into the church at the same time that a sex-obsessed society has welcomed adult book-

stores, XXX-rated movies, open homosexuality, open harlotry, live sex shows on stage, and abortion on demand. Were one not an eschatological optimist he could easily become a cynical pessimist. The trend toward nudity in the world is bad enough but its encroachments into the church are most disturbing and highly disappointing, if not downright discouraging.

When one speaks to the subject of immodesty, indecent dress, and undue exposure of the body, he is, of course, charged with singling out the ladies for his target. But by the very facts of human physiology, the sexual arousal of the human male responds to stimuli received through the eye and the mind. Women's responses are triggered differently. Men tend to respond more quickly and to be the aggressors in sexual liaisons. Without realizing it, some women and girls who have succumbed to the pressure for abbreviated dress are sending out a message which would cause them horror if they knew how it was decoded. Lustful men welcome it, dwell upon it, and often comment crudely to each other. Others try to ignore it, at the same time wondering why purity would choose to clothe itself in a manner identified with impurity.

The issue is not one of legalism — of arbitrary foot-and-inch regulations. Nor is it a plea for dowdy unattractiveness. It is rather a plea for some measure of sanity to return to Christian homes and churches on a subject which is more than a matter of open opinion — a matter which relates directly to God's commandment against adultery and to the sanctity and stability of the home.

The issue is not one of filthy-minded men and their imaginings. A pure-minded man will not plunge into sin merely because a fashion-crazed woman flaunts her partly clothed form before him. In fact he may find it disgusting and revolting. But what of the impressions on minds less pure, less mature, than his? And how can any Christian lady justify wearing attire in public that is deliberately designed to be sexually provocative?

Several truths are self-evident. Not everyone has surrendered to the trend. Even many who do not profess Christ recognize the trend for what it is and choose a personal style that is modest, dignified and becoming. Certainly Christians should be the very first to do this.


Where will this insanity stop and when will it end? It will end when true revival comes. It will end when society

^o Robert W. McIntyre is editor of *The Wesleyan Advocate*, official organ of The Wesleyan Church. Used by permission.

finally becomes so satiated with offbeat and immoral sex that it turns away for sheer relief.

It will end when girls and ladies with Christian character and a sense of propriety realize the implications of the trend, develop more sensitive Christian consciences, and adopt clothing which is more fully in character with their profession.

Perhaps too simple a test, but one certainly worth trying, is to stand in front of a full-length mirror and ask oneself, "Can I wear these clothes to the glory of God?"

Where will it end? No one knows. But anyone, man or woman, whose first thought is to please Christ and be His effective witness, can at any time find and adopt an attractive style that is consistent with a professed love for Christ and that commends the Christian commitment and testimony of its wearer. 

*"Insanity: 3a: extreme folly or unreasonableness b. something utterly foolish or unreasonable.
"Insanity . . . applies to any mental disorder of such severity as to render the person unfit to . . . enjoy his liberty because of the unreliability of his behavior that makes him a danger to himself and to others."— Webster's Third New International Dictionary.

How Not to Visit One Who Has Infectious Mononucleosis

By Epaphroditus II

Hello, there, man! How are you, anyhow? Why you don't even look sick! Have you been to see your doctor? He says you have it, eh? Well, the doctors don't know everything. You are aware, I suppose, that over 65 percent of those who fill the hospitals aren't even sick! They just think they are.

Well, anyhow, I am sorry to see you down. By the way, is this disease peculiar to your church? Most of those you've mentioned are members of your denomination, aren't they?

You know, I am convinced that mono comes from one of three things. Either a person has overworked, or he hasn't eaten right, or else something is bugging him.

Personally, I don't see how it could be overwork, because I read a book a few years ago that proved quite satisfactorily, in my estimation, that no man has ever overworked physically. But people's health gives out for some other reason.

For example: If one does not eat a proper diet, it has a terrible effect on his physical metabolism. One should take vitamins regularly just to make sure. Those Mao-Vita-Tabs have been proven to be about the most potent. We Americans have somehow lost the race in producing wholesome vitamins. Really, it's too bad. But in addition to Mao-Vita-Tabs you should have some seaweed extract, yogurt, and carrot juice every day. Don't drink too much carrot juice though, because a friend of mine who was a carrot fan died of leukemia last year. Mono and leukemia are related, I guess you know.

Somehow, I feel that this mono has some close link with


nervous disorders and mental illness. It just strikes me that way, anyhow. I mean, well, how else could a husky, strong fellow like you be so incapacitated and still look perfectly healthy? That's something I can't see through. I don't mean any harm, you understand. I'm not accusing you, because I do hope you're better soon. If you could only find a good psychiatrist. . . .

Oh, I almost forgot. Here is a copy of *You Can Trust the Communists (To Be Communists)*. Don't read it when you're feeling under. You might have trouble sleeping. Things are bad behind the iron curtain now, and it looks like America is going from bad to worse, too.

What we all need to do is look to God and pray that He won't let anything bad come to us. He doesn't allow unpleasant experiences and suffering come to those who faithfully follow Him. The Bible says that if two or three persons agree on anything, God is sure to answer. You know what I'm going to do? I'm going to tell my preacher to pray for you, and I'm going to do something else too. I'm going to write to the *Up to God Hour* and the *Send Your Hanky Broadcast* and I'm sure that you'll be up and going again soon!

Oh, no! Have I been here three hours? I was to pick up my wife at the plaza and the children at school an hour and a half ago!

Please excuse me! I'll have to go. I *am* going to try to visit you every day until you're better!

Thank your wife for the snack!
By now, Paphro! 

The Christian Hope in Uruguay

By John Driver

Christian hope, in both its "now" and "future" aspects, undergirds the life and witness of the emerging Spanish-speaking Mennonite churches in Uruguay. This is seen in their view of the church's mission, in their concept of the ministry, in the kinds of buildings they plan and construct for congregational use, and even in their confession of failures.

Buildings to Meet Community Needs

Currently three of the four congregations in Uruguay are engaged in some phase of a church building program. All feel that both the present and the future require a physical base from which the gathered community's witness goes forth. In Sauce the congregation is entering the final phase of its project which includes facilities for a medical clinic as well as an assembly hall for worship and group activities.

The Timbues congregation in Montevideo is in the midst of its construction program. Plans call for a building through which the congregation plans to minister to its own inner needs as well as to those of the wider community. In La Paz the project is still on the drawing board, but it also provides for clinic space and a small but functional assembly hall.

In each case the building project calls for functional, multipurpose facilities in line with a broad concept of the congregation's ministry to the local community. The Timbues congregation, for example, sees its mission in terms of compassionate response to the community's problems — juvenile delinquency, unemployment, substandard housing, lack of public facilities, and the need for counseling services. For these brethren, one task of the church is to apply the spiritual resources of personal and community commitment and worship to the human needs around them.

The fourth Spanish-speaking congregation, Floresta, is no less interested in a multiform witness in its community. At present this brotherhood is experimenting with a house-church form of witness.

Team Ministry Promoted

Another common element in the Uruguayan congregations is their concept of a shared team ministry. In the Floresta congregation a pastoral commission has provided group leadership for some time. In Timbues the ministry of

the church has been shared in a number of ways. The current furlough of the missionary-pastor, Daniel Miller, finds the congregation with a team of leaders with experience in decision-making and other group processes.

The pastors of the La Paz and Sauce congregations are both committed to a tentmaking concept of the ministry. Accordingly, they have been preparing potential leaders from among the brotherhood through their participation in the worship, witness, service, and decision-making processes of the congregation.

A corollary of the team ministry concept in the Uruguayan congregations is the view of the church as a body of ministers. There is consensus among the church leaders that the past year has been one of deepening commitment for many in their congregations. A renewed sense of stewardship is seen in terms of the time and talents which many of the members have dedicated to church program. Equally noteworthy is the increase in giving for the church's work. This has been particularly true in the congregation in Sauce and, to a lesser extent, in La Paz.

Christian Hope Demands Discipleship

The fact that the church as a whole has not experienced numerical growth in the last three years is a source of grave concern among the church leaders. Everyone agrees that the Christian hope for now, as well as for the future, involves a committed discipleship of witness to Jesus Christ, which results in making other disciples.

Christian Unity Increasing

In Uruguay the church is experiencing a new, more spontaneous, spirit of Christian unity which transcends sectarian perspectives and denominational barriers. This includes Protestant-Catholic encounter as well as relationships among Protestant groups. In general, a period of somewhat formal and forced ecumenical relationships at an institutional level is passing, and congregations now testify to increasing mutual respect and interest in one another which is more personal and spontaneous and, therefore, more deeply satisfying.

Finally, we are anticipating the first direct steps toward the organization of a convention of Spanish-speaking Mennonite churches in Uruguay. A commission made up of representatives from each of the congregations has been called in order to work together on the common concerns and problems facing the brotherhood.

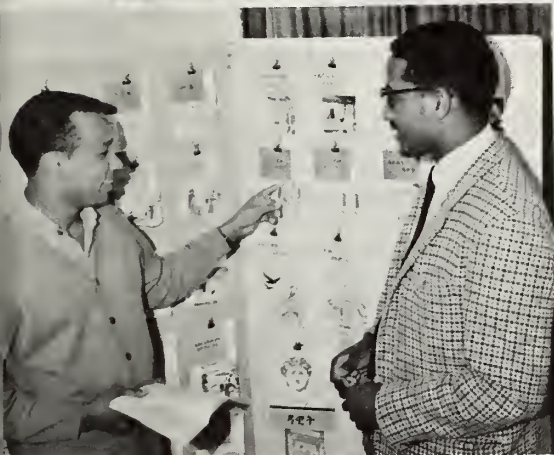
John Driver serves on the faculty of the Mennonite Theological Seminary in Montevideo, Uruguay, with Mennonite Board of Missions, Elkhart, Ind. His report is based on conversation with leaders of the Mennonite Church in Uruguay.



Credit: 2 photos upper right,
Heinz Fussle



We must learn to let Jesus come through



"How do you propagate your faith?" The keen, young middle-school boy asked this question in our home last Sunday! I'm glad he did. We need to articulate our answer to this question. How do we spread our faith? Is it just a one-shot tract distribution or inviting someone to an evangelistic service? Is it relegated to a set time or a specific type of activity?

Many of these time-tested methods are still valid. But above all, we must learn to let Jesus come through in all of life.

Christianity is plus living! There must be a perpetual "glow"!

Are we truly living abundantly?

Brother Anh is a new Christian in the Gia Dinh congregation. His two-year-old granddaughter was recently crushed to death by a dump truck. Many encouraged him to take it to court

and sue for a large sum. Instead, he made it clear to the truck owner that because he was a Christian it would not go before the court. He willingly signed the paper that released the driver from custody.

His attitude and testimony greatly impressed the truck owner -- a typical Vietnamese business lady -- to the extent that she matched the amount paid by the insurance company. She told her driver that he should follow Mr. Anh's religion! She also expressed interest in attending the Sunday morning service. The name of Jesus was exalted in this experience.

Myron Augsburger says: "Evangelism is making faith in Christ a clear option!" This is the secret for effectively propagating our faith.

This is our occupation!

James K. Stauffer

Items and Comments

Church lobbyists were branded as "rank amateurs" in their efforts to influence public policy by a U.S. Senator described by a colleague as "an unashamed witness to his Christian faith."

Sen. Mark O. Hatfield (R-Ore.) made the observation during a press conference called by Word Books of Waco, Tex., publishers of his latest book, *Conflict and Conscience*. He was asked if he disapproved of lobbying in Washington by such organizations as the National Council of Churches.

"It's not that I disapprove," he replied. "It's that I feel that the church which assumes that role—to try to influence public policy—is very amateurish. The church, in that lobbying technique and that type of lobbying (and you notice I emphasize the type and technique), is a rank amateur. They can't compete with the professional secular lobby."

"Frankly," he said, "I somewhat react against the typical National Council of Churches' lobby which comes to me with resolution in hand [stating] that this represents X-number of people because they count up their constituency membership."

A more successful approach to senators and congressmen, he suggested, would be for church lobbyists to "see the senator or congressman as a human being and working with and through him as an individual rather than as a corporate entity, confronting him with a lobbying approach."

"Lawmakers who are approached by church lobbyists as though they were a 'corporate entity' . . . sort of treat them gently and say, 'Well, thank you, padre, and dismiss them and that's about it.'"

"Whereas if they really were moving at the level of the congressman's home district, through his own church relationship if he had one . . . if not, they don't even have to work through the institution of the church—just showing concern toward him as a human being," Senator Hatfield said.

• • •

The American Baptist Convention plans to build a \$30 million, 1,000-unit housing complex for families having low or moderate incomes and for the elderly, plus a nursing home on an eight-acre site nineteen blocks from the White House. It will be a national showcase for the ABC's housing efforts.

Negotiations for the site, on which the former "Henderson Castle" stood from 1888 to 1949 and which was once the center of

Washington's social life, had been in progress for two years. The reported cost of the site is \$2.7 million, pending federal approval of the Baptist proposal.

Developer of the project, the American Baptist Service Corporation of Valley Forge, Pa., plans 400 units for low or moderate income families, 400 to 600 units for the elderly, and a 480-bed nursing home. There will be twelve floors above ground and five floors underground.

The American Baptist Convention has built other housing developments across the country in recent years.

"Stop apologizing for the Christian message," Dr. Peter Berger, the noted sociologist, said in comments directed to churchmen.

The Rutgers University professor called for the repudiation of those who seek to subvert the Christian faith and lashed out at "phony" campus ministers with "insane enthusiasm for the counter culture."

Dr. Berger made these remarks at a press conference following a major address before the tenth plenary session of the Consultation on Church Union (COCU), which represents nine Protestant denominations exploring opportunities for union.

He told the COCU gathering that Protestantism must regain its self-confidence and find a "new conviction and a new authority in the Christian community."

Author of the widely hailed *A Rumor of Angels* and other books, Dr. Berger is considered one of the two or three leading sociologists of religion in the U.S.

All executive power which Western agencies hold over mission work in Third World nations should be immediately transferred to native churches, a World Council of Churches staff member said.

Robbin Strong, deputy director of the WCC's department for world mission and evangelism, spoke before German Evangelical Mission Day, the standing conference of Protestant mission agencies in West Germany. He said there should be a clear-cut separation in the Third World between missionaries and the wielding of financial control.

Mr. Strong added that it may be better in some areas to recall all missionaries before political developments force them out. The mission day conference was attended by 180 delegates, and representatives of the WCC, the Lutheran World Federation, mission organizations in other European

countries, and the German Catholic Mission Council. About 1,500 German Protestant missionaries are currently serving in other lands.

• • •

Membership in the various West German regional Protestant Churches—and thus in the parent Evangelical Church in Germany (EKID)—is 29.2 million, according to statistics released by the EKID's ecumenical center, Frankfurt.

According to the report, Roman Catholics in West Germany number about 27.5 million. The total population of the Federal Republic is about 61.2 million.

The two major denominations are followed by the Methodist Church, 70,000 members; the Baptists, 67,000; the Old-Lutherans, 51,000; the League of Free Evangelical Communities, 20,000; Old Catholic, 20,000; the Mennonites, 12,000; the Moravian Brethren, 8,000, and the Quakers and Salvation Army, 5,000 each.

A Washington, D.C., report said the U.S. faces the possibility of reaching "zero population growth" within this century, the last five years having seen the largest decrease in births since such figures were first kept in 1850.

This development was announced by the Washington Center for Metropolitan Studies, which noted that a decline in births has replaced the post-World War II baby boom. There were 15.5 percent fewer children under five years of age in 1970 than in 1960.

More remarkable, the center said, is the fact that this decrease coincides with the greatest increase in the number of people most capable of having children—a 29 percent increase between 1960 and 1970 in the 15-34 age category.

Adherents to "the new religions of America"—Eastern, avant-garde Christian, and indigenous cults—have jumped from 100,000 to 2.5 million in the last ten years, according to a study published in New York.

Peter Rowley begins his book called *New Gods in America* (McKay) with a statistical roundup.

Born in Britain but educated in the U.S., the author is a journalist known on both sides of the Atlantic. His investigation of "new religion" took him from the Association for Research and Enlightenment through Zen.



Aim—Continental Evangelism

An old boogeyman will be laid to rest at Probe 72, the all-Mennonite Consultation on Evangelism in Minneapolis April 13-16, 1972, "And we hope he stays dead," says George R. Brunk, steering committee member and dean of Eastern Mennonite Seminary.

The boogeyman is the traditional conflict between social action and evangelism. Some Mennonites have argued for more involvement in social action and less in evangelism, and vice versa. At a recent meeting of the steering committee for Probe 72, a strong position was taken rejecting this polarization.

Hubert Schwartzenruber, St. Louis pastor who chairs the section on Evangelism and Social Action, says that for too long Christians have thought of social action as a gimmick to bring people to Christ, instead of being a valid part of the total Christian witness.

The Anabaptist-Mennonite life-style is of the whole man, socially as well as spiritually. Peace and Evangelism chairman Frank Epp pointed out that the content of the Mennonite evangel needs to be central in Probe. "Wherever evangelists have gone there has been a change in life-style," he said. "People have stopped drinking and taking drugs."

"But we are also interested in stopping the Atticas, the destruction of a whole culture as in Vietnam," Epp added. "The Christ we preach changes the whole man, personally and in what he does with his life."

Admitted Focus

Probe 72 will emphasize an exploration of evangelism. As Paul Miller, executive committee secretary put it, "We do not see evangelism as the only perspective for Christian concern, but for this one exploration it is our admitted focus."

The all-Mennonite consultation will evaluate current evangelistic activity and attempt to highlight an Anabaptist-Mennonite thrust.

"Probe's thrust, we submit," stated Myron Augsburger, chairman of Probe's executive committee, "recognizes the many gifts of God has given His church. Evangelism is

only one aspect of our Christian responsibility.



Myron Augsburger,
chairman, Probe's
executive committee.

"And we feel it is one we can improve upon significantly," said Augsburger.

George R. Brunk, who has served as an evangelist in many tent crusades, declared, "let's bury this dichotomy between social action and evangelism. We need to go on and demonstrate to the world that the gospel of Christ reconciles in every area of human experience."

Canadians: Probe 72 American Effort?

Some Canadian Mennonites consider Probe 72 to be an American effort and are less than eager to participate. This evaluation came from several Canadian Mennonites involved in planning the all-Mennonite Consultation in Evangelism recently. While many Canadians are fully committed to Probe, it was pointed out there were several questions raised which will need to be considered in further planning.

A strong spirit of nationalism is manifest in Canada, noted one observer. This is emerging in Canadian churches as well, including Mennonite congregations.

George Braun, Mennonite Brethren from Victoria, British Columbia, reported the Canadian temper of opinion to the steering committee. Some feel the United States has produced a kind of evangelism that is unique, and this has both good and bad aspects. Braun reported his involvement in an all-Canadian youth meeting in Banff at which he will encourage the young people to participate vigorously in Probe 72.

Chairman of Probe 72 Myron Augsburger observed, "I would expect a much greater sense of transnationalism from Mennonite youth."

"Probe 72 is an opportunity to pull us out of our nationalistic molds," said Augsburger. "There isn't room for chauvinism in a Christian's thinking. If there is any latent Americanism in Probe, and I don't think there is, we will need the challenge of our Canadian brethren even more. We can help each other to see the Great Commission clearly."

"I think our brothers in Canada need to be involved in this exploration."

"Probe 72 is neither American nor Canadian," executive secretary Norman Derstine pointed out. "It is to be a sharing of the brotherhood, an exploration together in our task as evangelists." Basic to the planning is a congregational team, shaped of interested members of all ages.

Three phases of congregational team involvement are seen. First, an evaluation of where the congregation is in community evangelism, in current efforts, and in needs. Second, a delegation of team members sent to share and explore at the Probe event in Minneapolis. Third, a debriefing of delegates after the event in the home congregations for the future of community evangelism.

Shape Continental Evangelism

Probe 72 is seen as an opportunity to shape continental evangelism for the next decade. Canadian Mennonites have vital concerns in this area, George Braun noted.

A question was raised if some of the Canadian feeling was aimed at the Probe approach, which looks to a broad sweep of evangelistic effort rather than the more fundamentalist-evangelical methods. Canadians involved suggested that this may be true in some instances, but the stronger element is resurgent nationalism.

The steering committee noted the reticence of Canadian Mennonites, and encouraged denominational leaders of each Mennonite and associated group to urge their Canadian members to become involved.

Myron Augsburger noted, "It will be a tragedy in our Anabaptist-Mennonite

history if at this sensitive period our Canadian brethren are not deeply involved in exploring and developing Mennonite evangelistic concerns. Our prayer is that they will take fresh heart. . . ."

Canadian Participants

It was noted that there is considerable Canadian involvement in the steering committee and in the actual shaping of the program, the key part of the all-Mennonite consultation.

Steering committee members from Canada include: J. J. Toews, Bernie Wiebe, Harvey Plett, George Braun, Ben Sawatzky. Canadians involved in program planning include among others: Donovan Smucker, Frank Epp, John Miller, Frank Peters, and John Hess.

Additions Urged

Canadian Mennonite groups were urged to put forward names of persons experienced and available to share in the areas of exploration for evangelism: Healing Arts, Preaching, Secular Teaching, Retreats and Small Groups, Personal Evangelism and Visitation, Social Evangelism, Peace as Evangelism, Mass Media Evangelism, Music, Drama and the Arts, Youth. Contact Norman Derstine, executive secretary, 1248 Upland Drive, Harrisonburg, Va. 22801.

Travel Scholarships for Probe

A special fund has been established to bring low-income delegates of all ages to Probe 72. "Probe is a brotherhood endeavor," Myron Augsburg, chairman of the executive committee, pointed out. "We cannot expect to sense the full moving of the Spirit of God among us if some brethren cannot participate through lack of funds."

Scholarships for travel, lodging, and meals will be available to any member of a Mennonite or associated congregation. "We urge congregations who can do so to pay the expenses of interested young people or other delegates who could not otherwise attend," Augsburg continued. Scholarship funds will then be available for delegates whose congregations cannot afford the expenses involved.

Individuals wishing to contribute to this scholarship fund should send their tax-deductible gifts to Probe, 1248 Upland Drive, Harrisonburg, Va. 22801.

Note 1

Low cost sleeping arrangements for young people attending the Probe 72 event have been secured in the Minneapolis YMCA, reports Norman Derstine, executive secretary of the all-Mennonite consultation on evangelism. Thirty-five rooms have been secured for use of three or four persons a night at \$3.25 a night per bed.

The consultation will be held April 13



Hubert Schwartzentruber, chairman of Probe's section of Evangelism and Social Action.

through 16 in a cluster of Minneapolis facilities. Five hundred young people are expected to be involved throughout the consultation.

Additional sleeping bag space is being arranged with local churches and a nearby college.

Note 2

No limit on Probe 72 attendance from congregations, is the word from Probe's executive committee. Earlier limit of two to four delegates from each congregation was to be a guideline for initial planning. "We have now had feedback from our initial contacts with pastors," notes Norman Derstine, Probe executive secretary. "Some congregations want to send larger delegations. Others won't be participating or will be sending only the pastor," Derstine said.

Note 3

Lower costs for Probe 72 were outlined at a recent meeting of the steering committee. Basic registration costs for the all-Mennonite Consultation on Evangelism were pegged at \$30 for the four-day event. Student fee will be \$15, couples \$45. The registration cost will be in addition to housing, meals, and travel expenses.

"We are trying to keep the costs to a minimum," states executive secretary Norman Derstine. Hotel/motel costs begin at \$12 single and go down to \$7 for three or more in a room.

Special dormitory accommodation has been secured at the Minneapolis YMCA for \$3.25 a night per bed.

Note 4

General Conference congregations are urged to send delegates to Probe 72, this was the action taken at the Fresno conference of the General Conference Mennonite Church. Also acted upon was a resolution to endorse full participation in Probe 72, all-Mennonite Consultation in Evangelism, and Key 73, continentwide all-denominational evangelistic thrust in 1973.

Friesens Return, Leprosy Service Continues

Weldon and LuEtta Friesen with their two children in September 1971 completed a three-year term as Overseas Missions Associates with Mennonite Board of Missions, Elkhart, Indiana.

A graduate of the Indiana University Medical School, Friesen was medical director and supervisor of the Survey, Education, and Treatment (SET) leprosy program of Shantipur Leprosy Hospital near Dhamtari, M.P., India. He also assisted two days a week at the Dhamtari Christian Hospital.

The SET program, carried on in cooperation with the government SET program, allows persons to live and be treated within their normal environment. The Shantipur program covers villages in five regions in a 140-square mile area. Six hundred persons are receiving treatment. Only serious cases are referred to the hospital.

Before the new approach to leprosy treatment "leprosy was one disease with which the social aspect is almost worse than the disease itself," Weldon said. Shantipur had 400 inpatients, now it has less than 100. Reconstructive surgery and occupational rehabilitation are part of the hospital's program.

Friesen, like his father, was born in India. His parents are John and Genevieve Friesen, missionaries in India since 1939. His father is presently superintendent of the Shantipur Leprosy Home. Friesen's grandparents, the P. A. Friesens, went to India as missionaries in 1907.

Mrs. Friesen, the former LuEtta Horsch of Foosland, Ill., was in charge of the Way



The Weldon Friesen family

to Life Home Bible Study program for 1 1/2 years of their term. Twenty-five students are currently active in the program. She also assisted in other literature work. Mrs. Friesen is the daughter of Esther and the late Henry Horsch.

The Friesens are now living in Middlebury, Indiana, where Weldon has assumed a medical practice with Carl Yoder.

Powell on Leave to Africa

John Powell, executive secretary for the Minority Ministries Council, is departing from Chicago, Illinois, December 6 for a six-month leave of absence in Africa.

Powell, his wife Shirley, and their three children will spend approximately 4 1/2 months in Kenya, one month in Nigeria and the Congo, two weeks in Liberia, and about a week in Europe. The Minority Ministries Council, of which Powell has been executive secretary since October 1969, works in cooperation with Mennonite Board of Missions, Elkhart, Indiana.

According to Powell, the trip has a number of purposes. He plans to assist the National Christian Council of Kenya in researching and assembling the *Kenyan Churches' Handbook*. He will also serve as a consultant to MCC workers and will visit Mennonite churches in Nigeria and the Congo.

Lupe De Leon, presently associate executive secretary for the Minority Ministries Council, will assume full leadership responsibility of the Council during Powell's absence.

Currently a resident of Elkhart, Indiana, Powell grew up in Detroit, Michigan. He married the former Shirley Hostetler of Kokomo, Indiana, in 1964 and spent a year in Wichita, Kansas, as licensed pastor of the Tenth Street Mennonite Church prior to his employment by the Minority Ministries Council. He was ordained to the Christian ministry October 3, 1971.

The Powells have three children: Angela (3), Edward (2), and Christopher (1).

Christian Family Emphasized, Ontario

At the invitation of Pastor Clare Wide-man and the congregation of the First Mennonite Church, Vineland, Ontario, Dean Ross T. Bender accompanied by his wife and several students and their wives from the Associated Mennonite Biblical Seminaries conducted a Family Life Emphasis weekend recently in that congregation.

In three days of meetings the students, Dean Bender, and members of the First Mennonite congregation, together with the United Mennonite congregation, explored some of the implications of the statements of Scripture, laying these alongside of the stresses imposed upon family life by our modern, technological society.

Bender delivered four lectures focusing on "A Portrait of the Family Today," "The Mystery of Love and Marriage," "The Christian Family: School of Faith," and Paul's discussion of marriage in 1 Corinthians 7:1-40.

Following each lecture, the congregation was divided into small groups to reflect on how these issues affect their own families and life in their community.

Leadership for the groups was provided by Ross and Ruth Bender along with three students and their wives enrolled in his supervised experience in ministry course in Family Life Education for Congregations. They were Richard and Carol Bright, Bethlehem, Pennsylvania; Bill and Eleanor Shumaker, Benton, Indiana; and James and Judy Schrag, Newton, Kansas.

Dean Bender's return from a yearlong sabbatical study has sparked several new programs and projects in family life education this year. This includes a course on the subject and plans for more weekend experiences in congregations as well as January inter-term seminars in Illinois and Ontario. Bender, who recently was admitted into full membership in the American Association of Marriage and Family Counselors, is also making himself available for marriage counseling and leading "marriage enrichment groups" on the campus and in the community.

Last summer a two-week course on the Christian family (team taught with Abraham Schmitt) which included "marriage enrichment groups" for seminary couples proved so well received that plans are to offer the course again June 19-30, 1972.

Mennonites to Attend D.C. Conference on Aging

A massive meeting on the subject of aging will be held November 28-December 2 in Washington, D.C. Entitled the "White House Conference on Aging," the get-together is expected to draw 3,400 delegates from all the states and territories of the United States.

Serving as official representatives of the Mennonite Church will be Tillman Smith, Goshen, Indiana, and Arnold Cressman, Scottdale, Pennsylvania. Smith is a member of the Health and Welfare Committee of Mennonite Board of Missions, Elkhart, Indiana, and serves as director of Studies and Programs for the Aging. Cressman is secretary of Christian Education for the Mennonite General Board.

According to Luke Birky, secretary for Health and Welfare, the purpose of the conference is "to formulate a national policy for the aging. This will be a comprehensive plan for action which will go beyond mere paper work," says Birky.

There are more than twenty million persons over the age of sixty-five in the

U.S. today. Only about one million, however, need institutional care. Birky considers the problem of aging "one of the most critical situations our society faces." He notes that in this country "instead of revering or condemning the elderly, most persons simply ignore or disregard them. And this is the most devastating."

Who Cares for Our Juniors?

In the spring of 1971 some concerned men from Mennonite churches in and around Waterloo County, Ontario, who wanted to work with boys, met to form a Torchbearers Boys' League. The league now has 12-member churches with clubs. In St. Louis, Missouri, junior girls meet with Grace Knechtel every week to sew and learn Bible verses in the Wayfarer program.

For Mennonite congregations—always reluctant to accept the scouting program with its patriotic motif and equally resistant to accept child evangelism weekday programs—these two groups may well epitomize the present Mennonite junior club program. After several shaky starts toward providing a unified church program the present clubs still rely largely on local, often creative, leadership and the use of *Torchbearer's* and *Wayfarer's* guidebooks, written in the late fifties.

In this context a Task Force appointed by the former Commission for Christian Education, several men from Mennonite Publishing House, and some resource people from the Torchbearers League in Ontario, met in Chicago, November 1 and 2, 1971, to review the materials and to decide whether and how the materials should be revised.

Although the Task Force in Chicago was unanimous in feeling the need for a junior club program and materials, there was some reluctance on producing another boys' piece until some parent organization was committed to support it. The group recommended that the Board of Congregational Ministries become such a base for the boys' clubs. As John Smucker, former secretary of junior boys' clubs said, "It's field men, meetings, and newsletters that make this program move." GMSA is committed to provide leadership and field service to a girls' program. Dorothy Shank of Virginia is present GMSA secretary.

In preparation for the meeting the Mennonite Publishing House received twenty questionnaires from various churches that have programs with suggestions for revision.

Whatever the merits of the present club materials are, the boys' clubs have suffered from not having parent or base organizations. *The Wayfarer's Guidebook* was gradually accepted by the GMSA leadership.

Boys' clubs were given leadership by a

churchwide secretary until 1967 under the Mennonite Commission for Christian Education. Although the Commission discontinued club work the boys didn't. Local clubs still meet and the *Torchbearer's* and *Wayfarer's* guidebooks keep on selling.

In the meantime local and regional programs have developed. For example, in August boys from all over Ohio met at Shreve, Ohio, for a weekend Torchbearer campout. The Ontario League is willing to become a model for other regional organizations that may develop. The Ontario League is willing to plan an all-church club campout next summer. Officers are Nyle Martin, New Hamburg, president; Paul Snyder, vice-president; John Lokker, Preston, secretary; and Don Mayer, New Hamburg, treasurer. Club leaders may write to editor Robert Bowman, Box 141, Moorefield, Ontario, to receive the league's newsletter. — Levi Miller.

Arts and the Christian Faith

How do the arts relate to Christian faith and the future? Will sociologists design the society of tomorrow? Can future shock be prevented?

A "Seminar on Christianity and the Future" scheduled for February 29 to March 10, 1972, at Eastern Mennonite College will help students formulate answers to these and other issues.

"Although students are not required to attend the interterm seminar, EMC is offering one-half course elective credit at minimal cost to all participants," said Richard A. Showalter, assistant to the president and chairman of the seminar planning committee.

In 1968, when still operating on the semester plan, EMC held its first all-school seminar entitled "Christian Discipleship in a Brave New World" as part of its first semester.

The enthusiastic response to the 1968 seminar helped EMC decide to sponsor another one in 1972.

The emerging program calls for basic input each morning, a smorgasbord of afternoon activities, and evenings given to a creative arts emphasis.

Each day will begin with Bible study, followed by small-group discussions led by faculty and outside resource persons as a prelude to the morning lecture. Bible study leader for one week is Stuart Briscoe, pastor of Elmbrook Church in Brookfield, Wis. A second person will be announced later.

At 10:30 a.m., speakers from a wide variety of disciplines will help participants understand the "whole man of the future." These include Wes Jackson, environmentalist from Sacramento (Calif.) State College; Lloyd Ogilvie, pastor of First Presbyterian Church of Bethlehem, Pa.; John Howard Yoder, Mennonite theologian from Elkhart,

Indiana; Charles A. Wells, editor of *Between the Lines*; and Elmer Neufeld, professor of philosophy at Bluffton (Ohio) College. They will also be available for dialogue and afternoon short courses.

During the seminar, Mary Eleanor Bender of Goshen (Ind.) College, will provide a humanities emphasis.

On alternate days, specialists in Anabaptist studies will lead symposiums followed by responses from representatives of relevant disciplines. Resource persons are Archie Penner of Malone College, Canton, Ohio; and A. J. Klassen of Mennonite Brethren Seminary, Fresno, Calif.

Films, mini-lectures, service projects, simulation games, and informal seminars are scheduled for the afternoons.

Creative arts programming each evening — such as viewing an Ingmar Bergmann film from a Christian perspective — will depict man both in despair and in hope for the future. The recently-premiered *Martyrs Mirror Oratorio* and the John Ruth film, *The Quiet in the Land*, will provide a contemporary look at Anabaptist history.

Students will be given syllabus materials and required reading lists to help them meet seminar goals. Grading will be based on a "pass/no credit" system.

The seminar is not restricted to EMC students. Persons interested in participating in the seminar or in receiving additional information are asked to contact the office of the registrar at EMC.

Christian Newsman Shares Views

Conducting a news service that "deals with the news as I feel it and that shows man as more than just a political and economic animal" has been the work, for more than a decade, of Charles A. Wells, editor of the twice-monthly publication, *Between the Lines*.

Wells spoke to a meeting of students and faculty at the Associated Mennonite Biblical Seminaries during a round of speaking engagements in the Elkhart, Ind., area.

His Quaker background and many years of experience in news reporting have made him sensitive to the need for news reporting that has compassion, insight, and integrity. The heading on his paper states that it is "dedicated to the belief that only through the Judiac-Christian concepts of truth can we avoid the violent changes inherent in war, communism, and fascism."

Wells feels that many newsmen have a good perspective of current history, but that this perspective rarely shows up in their news writing. Rather, the reader must search out their books to understand their full insight. He feels that in a country where the freedom of the press is respected, the news media must gain a new sense of responsibility.

EMC Trustees Vote Budget Increase

The trustees of Eastern Mennonite College, meeting in quarterly session Thursday (November 4), adopted a \$3.5 million budget for the 1971-72 fiscal year, an increase of \$360,000 over last year.

Chief accountant Dwight Wyse attributed the 11 percent increase to additional operating costs in building maintenance — primarily the new library — a slight increase in salaries and fringe benefits, higher costs of utilities, and a small enrollment increase.

The finalized budget, in the making for the past three months, is based on an enrollment of 923 full-time students at the college, 235 at Eastern Mennonite High School, and forty at Eastern Mennonite Seminary. Of the total budget, \$258,000 is allocated for operation of EMHS, \$3.2 million for EMC, and \$143,000 for the seminary.

VS-ers Enter Maryland Appalachia

In the Appalachian Mountains of northwestern Maryland a new thrust in Voluntary Service has been initiated. Located in the Grantsville and nearby Jennings communities, VS-ers are becoming involved in the mountain crafts program being operated by the Highland Association in Appalachia.

Working with Mennonite Board of Missions, Elkhart, Ind., the first two Voluntary Service persons were assigned to the Grantsville area October 15. They are Paul and Wendy King of Goshen, Ind.

One aspect of their service is to help coordinate the production of mountain crafts by local residents and to manage the sale of these products to tourists visiting the Penn Alps restaurant in Grantsville. Crafts engaged in are pottery and woodworking, glassblowing and weaving.

Situated in a mountain hollow about six miles from Grantsville is the village of Jennings. Here the Highland Association's community center building will serve as headquarters for the VS-ers as they give guidance to recreation and dialogue several days a week. Involvement may also include a program of locating and picking up senior citizens isolated from each other for years in the mountains, and bringing them together to discuss common experiences. Sixty elderly persons participated in the first such venture.

According to Leonard Garber, regional director for VS in the area, the yet young Grantsville unit likely will be supplemented by additional VS-ers, one of whom may serve as a supervisor of the Garrett County Neighborhood Youth Corps. Hopefully, the VS-ers will strengthen this program.

MENNOSCOPE

MMA Fraternal Organization, Chicago

Mennonite Mutual Aid's seventeen-member board met November 12, 1971. The following day, MMA's Fraternal Organization met. Both meetings were held in Chicago. The Fraternal Organization is comprised of MMA board members and representatives from the various constituent Mennonite groups. An intense interest was shown in serving persons and families in times of crisis. How to most effectively and helpfully serve the brotherhood continues to be a concern. MMA was founded in 1946 and the Fraternal Organization in 1967.

Song Leaders for World Conference

Glenn Musselman and John Boldt, missionaries in Brazil, were chosen by Brazilian executives of the Mennonite World Conference Preparatory Committee as song leaders for the Ninth World Conference sessions to be held in Curitiba, July 18-23, 1972. Musselman, in Brazil since 1955, is a church-founding pastor and the newly-elected executive secretary of the Mennonite Church Association in that country. Boldt teaches music at the Mennonite Brethren Bible Institute and began service in 1967. They will be assisted by Gerhard Janzen, Berthold Schroeder, and Waldemar Reimer in the preparations. Argentina, Uruguay, Paraguay, and Brazil have been invited to send singing groups to the conference.

Cost of Mennonite Periodicals

According to an MCC (Canada) survey of eighteen North American Mennonite periodicals, approximately \$837,000 will be spent this year on magazines and newspapers serving U.S. and Canadian church members. There is quite a bit of duplication of material appearing in the periodicals. The report revealed that Canadian content in U.S.-based periodicals was very low.

No Gospel Herald for November 30

World Wide Pictures "His Land" will be shown in First Mennonite Church, Norristown, Pa., Sunday evening, Nov. 28.

Annual Ministers' Week of the Lancaster Conference will be held Dec. 7-10 at the Millersville Church with morning and afternoon sessions. Guest speakers will be David E. Showalter, Plain City, Ohio, and Herman R. Reitz, Harrisonburg, Va. There will be special sessions for the wives on Thursday, Dec. 9.

The 64th Bible Meeting will be held at

Manchester, York Co., Pa., Nov. 28. Instructors will be Russell Baer, Bainbridge, Pa., and Adam Martin, Maugansville, Md.

Millwood Winter Bible School, Gap, Pa., Jan. 3-14. Instructors are J. Otis Yoder, Norman Bechtel, Lester Miller, and Melvin Kauffman. Evening school on Tuesday and Thursday evenings on "Israel in the Plan of God" by Yoder. For more information write to LeRoy G. Lapp, R. 1, Box 315, Gap, Pa. 17527.

Nine of the sixty-five delegates to the first Asia Mennonite Conference, held Oct. 12-18 in Dhamtari, India, were women. They included four from the Mennonite Brethren Church, two from the Bihar Mennonite Church, one from the Brethren in Christ Church, and one from the General Conference Mennonite Church. A minister from the Indonesian Mennonite Church, Mrs. Esther Soesanto, was also present as a delegate.

A voluntary service unit and a home missions church are working together in Mobile, Ala., to bring Christ to the people of their community. Dan Lapp of Ronks, Pa., recently led a series of special meetings at the Mobile Mennonite Church. Pastor J. D. Landis reports, "Our series of meetings were a time of renewal. . . . Thursday and Sunday evenings saw a good number of community adults attending." Each VS-er in the Mobile VS unit is keeping in close contact with one community family for the next month.

"Assimilating Community Believers into Our Fellowship" was the topic of discussion at the quarterly Missionary Roundtable Meeting held at the Ephrata Mennonite Church at 7 p.m., Nov. 22. The speakers were Wilbert Lind and Lewis Good, Jr.

Seventy-nine seniors at Goshen College are in student teaching assignments in northern Indiana during the 1971 fall trimester. Forty-three students are teaching in junior or senior high schools, and thirty-six in elementary schools. Fourteen school districts cooperate with Goshen College to prepare students for the teaching profession.

Twin sons were born to Marvin and Mary Alene Miller, Nishi 7 jo, Minami 17-chome, Obihiro, Hokkaido, Japan, on Oct. 27. One of the babies died two days later. Miller is a self-supporting English professor through appointment with Mennonite Board of Missions, Elkhart.

Mrs. Kathryn Troyer (missionary on retirement from India, 1923-36, and Puerto Rico, 1946-67) suffered a slight stroke at her home in Goshen, Ind., in late September. She is making slight improvement at

the Goshen Community Hospital, Goshen, Ind. 46526. Visitors are restricted but mail is very much appreciated.

The Can Tho student center in Can Tho, Vietnam, became a hive of activity this month when university students began using it as a tutoring center for high school students. One evening 250 students came to the center to register. Missionaries Luke and Dorothy Beidler are excited about this developing relationship with the student community.

"We are extremely busy with follow-up on the Billy Graham film which 250 people attended, most of them unchurched," writes Mrs. Robert Otto from Brussels, Belgium. "A total of ten have begun to attend the various services and activities this month (October)."

At the Saigon student center, after some initial steps by Mennonite missionaries, a group of university and high school students have taken the initiative to work together in several projects. Through Vietnam Christian Service orientation the students hope to keep up contacts with a school for deaf children, an orphanage, and neighborhood children. The university students will tutor high school students to earn money for these projects.

Ruth and Rhoda Ressler, Osaka, Japan, on Oct. 10 write: "It has been another good year, and we look to the Lord with gratitude for it. . . . The 'dollar shock' will affect especially the smaller companies as they become more protective in their dealings with foreign countries, and realize that their 'research' trips to America will be fewer than they have been thus far. For that reason, some of our evening classes have stopped. Whether others open or not may be another question. The schoolwork, however, continues to be in demand."

Mennonite Board of Missions recently received partial distribution of a bequest from the estate of E. W. Showalter, Kinross, Iowa, in the amount of \$100,000. The bequest was undesignated. Showalter had previously given the Board of Missions annuity gifts in the amount of \$29,000 designated for foreign missions. The Board is deeply grateful.

A Sunday School Superintendent's Seminar is planned for Jan. 7-9, 1972, at Laurelville Mennonite Church Center. The program is designated for Sunday school superintendents who will benefit from a weekend of hard work, creative planning, and spiritual renewal. It is a weekend designed for superintendents, Christian education leaders, and spouses. Beginning at 8 p.m., on Friday, the seminar will end following the noon meal on Sunday. Leaders for the seminar are Arnold Cressman, J. J. Hostetler, and Paul M. Lederach. Write for more details to Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666, or call 412 423-2056.

Retreat for Professional Women is sched-

uled for Jan. 28-30, 1972, at Laurelville Mennonite Church Center. This retreat will focus on the women in the workaday world. It's a time to get together with women of varied professions — teachers, bookkeepers, nurses, secretaries, artists, housewives, business managers, etc. It's a time of discovery and celebration. Helen Alderfer, Scottdale, Pa., and Anna Bowman of Toronto, Ont., are the resource persons. Write for more details to Laurelville Mennonite Church Center, R. 5, Mt. Pleasant, Pa. 15666, or call 412 423-2056.

Correction: The caption under the upper right picture on page 917 of the Nov. 2 *Gospel Herald* should have read: "Stanley Fretz" not "Sauder."

Pacific Coast Conference at Western Mennonite School, Salem, Ore., Dec. 3-5. The theme of the conference will be "Forward in Evangelism with Probe 72 and Key 73."

South Texas Mennonite Church Council at Lotspeich Elementary School, Robstown, Tex., Nov. 27, 28.

Merle Unruh, formerly of Atwater, Calif., was installed as pastor of the Harrisonville Mennonite Church, Harrisonville, Mo. Mil-lard Osborne was in charge of the installation, assisted by Dan Kauffman.

Special meetings: Russell Baer, Bain-bridge, Pa., at Manchester, Pa., Nov. 21-28. John F. Mishler, Greenwood, Del., at Maple Glen, Cochran, Pa., Nov. 28 — Dec. 5.

Change of address: Milton Brackbill from Paoli, Pa., to 2749 Prospect St., Sarasota, Fla. 33579. Abraham Gehman from Mohn-ton, Pa., to Landis Homes, R. 3, Lititz, Pa. 17543. George H. Beare from Albany, Ore., to 123 East G Street, Upland, Calif. 91786. Ernest L. Heller from Winber, Pa., to R. 1, Box 65-A, Johnstown, Pa. 15906. Tele.: 814 535-5180.

New members by baptism: ten at Pleasant View, Goshen, Ind.; twelve at Stoner Heights, Louisville, Ohio; three at Springdale, Waynesboro, Va.; three at Mountain View, Lyndhurst, Va.; one at Gospel Fellowship, Shallow Water, Kan.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Why has Seth changed his tune? For some months I have observed the writing of your columnist "Brother Seth." Although his English was terrible, his understanding of Christian faith and responsibility sounded pretty good and he was free enough to admit he didn't always do as well as he knew. He was consistent in his writing if not always in his living.

Now I see his November 9 column and I am concerned. Where formerly Seth has implied it is better to follow Jesus even if it hurts, on November 9 he sounds like a grasping middle-class folkchristian.

Which one are we to believe: the Seth who follows Jesus or the one who follows Santa Claus? One spells as badly as the other. — Daniel Hertzler, Scottdale, Pa.

I have written before to express my appreciation for the quality of our church's official organ and to you as our editor. This time I have a few comments to make about several items or articles which have appeared in the paper.

The statements of Samuel Lapp in "As I See It" were long overdue and I commend him for presenting this in the August 31 issue.

Also "Compassion Crumbs," a well-written article, should cause us concern. I trust that its appearance in the September 21 *Herald* will motivate our constituency to give, sacrificially if necessary, to this cause.

Don Augsburg's "The Christian and the Spirit's Gift of Tongues" was a real disappointment. I am not a theologian but I have read a great deal and I have been somewhat exposed to the charismatic movement and am seeing what is happening to many Christians in the recovery of the power demonstrated in the "early church." What he had to say is certainly not an encouragement to those who are seeking and searching for what God just might have in store for them. This particular phenomenon may not be an end in itself but if it has been edifying for even one person, then it should hardly be downgraded or made light of. — Mrs. Dallas Hamsher, Orrville, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bolton, Ray and Patricia (Gahman), Silverdale, Pa., first child, Brandon Dirk, Aug. 30, 1971.

Detweiler, Gary and Rhoda (Longacre), Perkasie, Pa., first child, Keith Warren, Oct. 5, 1971.

Esh, Emanuel and Edith (High), Winchester, Va., first child, Candace Maria, Aug. 13, 1971.

Gingerich, Laverne and Marjorie (Ropp), Baden, Ont., third daughter, Julia Anne, Oct. 13, 1971.

Good, Carl and Lois (Zimmerman), Maryville, Tenn., second daughter, Jan Maria, Oct. 26, 1971.

Groff, David B. and E. Marlene (Witmer), Winchester, Va., third daughter, Juliana Beth, Sept. 25, 1971.

Hochstetler, Daniel and Arie (Miller), Goshen, Ind., fifth child, fourth daughter, Cheryl Joy, Sept. 15, 1971.

Keener, J. Clyde and Vera (Stoltzfus), Albany, Ga., fourth child, third son, Brent Lavern, Oct. 9, 1971.

Klopfenstein, Marlin and Marcine (Nafziger), Wauseon, Ohio, third child, first son, Douglas Arthur, Oct. 29, 1971.

Liechty, Stanley and Ruth (Conrad), Goshen, Ind., third child, second son, Jered Evan, born Aug. 23, 1971; received for adoption, Oct. 29, 1971.

Mast, Omer and Loraine (Detweiler), Souderton, Pa., first child, Curtis Gene, Oct. 12, 1971.

Neff, Elmo R. and C. Groveen (Buracker), Stephens City, Va., second son, Jeffrey Allen, Aug. 31, 1971 (one son deceased).

Neff, John W. and Nancy L. (Buracker), Stephens City, Va., first child, Tonya Denise, Oct. 31, 1971.

Roth, Earlus and Delores (Roth), Kitchener, Ont., third child, second daughter, Heather Lynn, Nov. 1, 1971.

Roth, Gordon and Carol (Wagler), New Hamburg, Ont., first child, Michael Gordon, July 4, 1971.

Snyder, Carl and Eileen (Lind), Mulino, Ore., second son, Daryl Lynn, Oct. 12, 1971.

Snyder, Steven and Sherry (Garber), Woodburn, Ore., first child, Brian James, Oct. 29, 1971.

Vasvery, Don and Linda (Grieser), Wauseon, Ohio, second daughter, Renee Lee, Sept. 15, 1971.

Venhuizen, John and Bonnie (Handrich), Denver, Colo., first child, Steven John, Oct. 22, 1971.

Witmer, Dale E. and Jeanne M. (Wert), Winchester, Va., first child, Douglas Scott, Aug. 29, 1971.

Yoder, Marion and Meredith (Lambright), Akron, Ohio, third son, Cordell Lane, Oct. 23, 1971.

Yoder, Wayne and Donna (King), Sarasota, Fla., second daughter, Lori Denise, Oct. 25, 1971.

Zehr, Milton J. and Dorothy (Wissler), Lowville, N.Y., second child, first daughter, Lucinda Rae, Oct. 14, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Carbaugh — Hershey. — Clarence W. Carbaugh, West Willow, Pa., and Nancy J. Hershey, Drumore, Pa., both of Rawlinsville cong., by David N. Thomas, Oct. 30, 1971.

Derstine — Young. — Glenn Moyer Derstine, Souderton, Pa., Souderton cong., and Joyce Edwards Young, Rahns, Pa., Methacton cong., by Richard Detweiler and Warren B. Metzler, Oct. 22, 1971.

Geiser — Bowman. — Larry Geiser, Orrville, Ohio, Salem cong., and Shirley Bowman, Moorefield, Ont., Berea cong., by Gordon Bauman and Alfred Polzin, Oct. 30, 1971.

Gingerich — Knechtel. — Stephen Gingerich, New Hamburg, Ont., Steinman cong., and Sharon Knechtel, Kitchener, Ont., Manheim cong., by Gordon Bauman and Orland Gingrich, Sept. 11, 1971.

Marshall — Brenneman. — William Marshall, Kansas City, Mo., and Dorothy Brenneman, Kansas City, Mo., Kalona cong., by Roman Stutzman, Oct. 30, 1971.

Mast — Eick. — James Leonard Mast, Chesapeake, Va., Mt. Pleasant cong., and Laciada Marie Eick, Clarence, N.Y., Clarence Center cong., by Howard S. Bauman, Oct. 23, 1971.

Moyer — Benner. — Richard G. Moyer, Harleysville, Pa., Lansdale cong., and Sharon Ann Benner, Souderton, Pa., Souderton cong., by Jacob Z. Rittenhouse and Russell Musselman, Oct. 23, 1971.

Nase — Landis. — Ralph Nase, Telford, Pa., Lutheran Church, and Marilyn Landis, Souderton, Pa., Blooming Glen cong., by David F. Derstine, Jr., Nov. 6, 1971.

Shenk — Moshier. — Steve C. Shenk, Harrisonburg, Va., and Karen Moshier, Lancaster, Pa., Bart cong., by Titus Kauffman, Aug. 28, 1971.

Stauffer — Frederick. — Thomas Paul Stauffer, Barto, Pa., and Sarah Jane Frederick, Mertztown, Pa., by John Mark Frederick, brother of the bride, and Elmer S. Frederick, Oct. 2, 1971.

Wulliman — Imhoff. — Herman Wulliman, Jr., Berne, Ind., First Mennonite cong., and Phyllis Imhoff, Roanoke, Ill., Metamora cong., by David Schafer, Aug. 7, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Honderich, Samuel, son of Abraham and Elizabeth Honderich, was born in Goshen, Ind., June 22, 1878; died at Albany, Ore., Sept. 27, 1971; aged 93 y. 3 m. 5 d. In 1902 he was married to Olivia Good, who died in 1946. In 1952 he was married to Anna Kauffman, who preceded him in death in 1967. He was a minister in the Mennonite Church most of his

life. He is survived by 3 sons (Walter and Robert Honderich and Paul Kauffman), 5 daughters (Mrs. Anna Berkey, Mrs. Dorothy Schertz, Mrs. Naomi Hooley, Mrs. Ester Holdemann, and Mrs. Ruth Reid), 6 grandchildren, 11 great-grandchildren, and one sister (Mrs. Anna Pletcher). He was a member of the East Mennonite Church, where funeral services were held Sept. 30, in charge of Royden Schweitzer; interment in Sunset Memorial Park, Filer, Idaho.

Miller, Mattie, daughter of Anton and Katie (Nofziger) Scheffel, was born in Stuttgart, Ark., Dec. 25, 1886; died at the Pomerene Hospital, Millersburg, Ohio, Oct. 27, 1971; aged 84 y. 10 m. 2 d. She was married to Levi L. Miller, who preceded her in death Mar. 13, 1954. Surviving are 4 brothers (Jake, John, Lee, and Chris). She was a member of the Millersburg Mennonite Church. Funeral services were held at the Martin's Creek Mennonite Church Oct. 30, in charge of Roman Stutzman and Mark Rohrer; interment in Martin's Creek Cemetery.

Newcomer, Mary B., daughter of Jacob K. and Annie (Buckwalter) Newcomer, was born in Manor Twp., Pa., Feb. 7, 1875; died at Oreville Mennonite Home, Lancaster, Pa., Aug. 22, 1971; aged 96 y. 6 m. 15 d. She was a member of the Millersville Mennonite Church. Funeral services were held at the Oreville Mennonite Home Aug. 24, in charge of Landis H. Brubaker and Elmer G. Hertzler; interment in Habecker's Mennonite Cemetery.

Nyce, Lizzie H., daughter of Henry and Hannah (Hagey) Derstein, was born at Hatfield, Pa., May 12, 1885; died of a heart attack at Harleysville, Pa., Oct. 8, 1971; aged 84 y. 4 m. 26 d. On Jan. 14, 1905, she was married to John W. Nyce, who preceded her in death May 9, 1969. She is survived by 6 daughters (Katie D., Mrs. Elmira Henning, Hannah — Mrs.

Norman Delp, Mrs. Mary Hunsburger, Lizzie — Mrs. Norman Derstine, and Arlene — Mrs. Cyrus Clemmer), 23 grandchildren, 19 great-grandchildren, 3 sisters (Mrs. Mary Godshall, Mrs. Katie Kulp, and Ellen — Mrs. Norman Rittenhouse), and one brother (Wallace Derstein). Two sons (Ellis and Linford) preceded her in death. She was a member of the Salford Mennonite Church, where funeral services were held Oct. 13, in charge of Willis Miller and Henry Ruth; interment in Salford Mennonite Cemetery.

Schiedel, Mary E., daughter of Howard and Lizzie Stevanus, died at the South Waterloo Memorial Hospital, Galt, Ont., Oct. 18, 1971; aged 43 y. She was married to George A. Schiedel, who survives. Also surviving are her mother, 3 sons (Frederick, Philip, and John), 3 brothers (Myron, Richard, and Paul), and 2 sisters (Grace — Mrs. Mervin Shantz and Ethel — Mrs. Clifford Snider, Jr.) She was a member of the Wanner Mennonite Church. A private funeral service was held for the family Oct. 21, in charge of Harold Groh; interment in Wanner Church Cemetery. A memorial service was held at the Wanner Church Oct. 24, in charge of Harold Groh, Merle Shantz, and Eben Cressman.

Schrock, infant daughter of Stanley and Diane (Bauman) Schrock, was stillborn at St. Francis Hospital, Peoria, Ill., Oct. 19, 1971. Surviving besides the parents is one brother (Shannon). Private graveside services were held in Hickory Cemetery, Metamora, Ill., Oct. 20, in charge of James Detweiler.

Thomas, Samuel D., was born near Middlebury, Ind., Dec. 29, 1892; died at his home in Middlebury, Ind., Oct. 14, 1971; aged 78 y. 9 m. 14 d. On Jan. 4, 1917, he was married to Lizzie Yoder, who preceded him in death Aug. 1970. Surviving are 5 daughters (Mrs. Diana Mast,

Orpha — Mrs. Lester Troyer, Irene — Mrs. Henry Yoder, Edna, and Ella), 2 sons (Vernon and Orval), 25 grandchildren, 6 great-grandchildren, one sister (Mrs. Sarah Bontrager), and one brother (Jacob Thomas). He was a member of the Griner Mennonite Church, where funeral services were held Oct. 16, in charge of Albert Miller; interment in Miller Cemetery.

Thompson, Regina Ann, daughter of Larry and Donna (Stamm) Thompson, was born July 2, 1971; died at the Cleveland (Ohio) Metropolitan General Hospital, of an unusual illness suffered from birth, Oct. 24, 1971; aged 3 m. 22 d. Surviving besides her parents are her grandparents (Mr. and Mrs. Bernard Thompson and Mr. and Mrs. Lavod Ebersole) and great-grandparents (Mrs. Elsie Short, Mrs. Eda Stamm, Mr. and Mrs. Lowell Borton, and Mr. and Mrs. Fred Waldfogel). Funeral services were held at the Eagle Funeral Home, Fayette, Ohio, in charge of Charles H. Gautsche, Emerson Frank, and J. J. Nofzinger, interment in Pleasant View Union Cemetery.

Vogt, Hazel, daughter of Elmer and Amanda Berner, was born at Hesston, Kan., Jan. 14, 1918; died of acute leukemia at Kansas City, Kan., Oct. 22, 1971; aged 53 y. 9 m. 8 d. On Nov. 25, 1937, she was married to Ralph Vogt, who survives. Also surviving are 2 sons (Larry and Roger) and 5 grandchildren. She was a member of the Hesston Mennonite Church, where funeral services were held Oct. 25, in charge of Peter B. Wiebe and Jerry Weaver; interment in Zimmerdale Cemetery.

Voigt, Miriam D., daughter of Henry and Katie (Delp) Nyce, was born in Souderton, Pa., Feb. 18, 1898; died at Grand View Hospital, Sellersville, Pa., Oct. 17, 1971; aged 73 y. 7 m. 29 d. On Oct. 22, 1960, she was married to Alexander E. Voigt, who survives. She was a member of the Souderton Mennonite Church.

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Funeral services were held at the Sommers Funeral Home, Telford, Pa., Oct. 20, in charge of Russell B. Musselman and Richard C. Detweiler; interment in Souderton Mennonite Cemetery.

Willsey, Freda (Ball), was born at Granby, Canada, Feb. 14, 1901; died at her home in Elkhart, Ind., Oct. 13, 1971; aged 70 y. 7 m. 29 d. On June 17, 1920, she was married to Robert Willsey, who preceded her in death Dec. 6, 1961. Surviving are one son (Harvey), 3 grandsons, 2 brothers, and 2 sisters. She was a member of the Prairie Street Mennonite Church, where funeral services were held Oct. 16, in charge of Russell Krabill; interment in Chapel Hill Memorial Gardens, Mishawaka, Ind.

Wittrig, Anna, daughter of Daniel and Elizabeth (Sutter) Wittrig, was born in Hopedale, Ill., Sept. 27, 1883; died at Maple Lawn Homes, Eureka, Ill., Oct. 27, 1971; aged 88 y. 1 m. Surviving are 3 sisters (Mrs. Lena Litwiller, Mrs. Mary Martin, and Mrs. Lydia Birkey). She was a member of the Hopedale Mennonite Church, where funeral services were held Oct. 29, in charge of Ivan Kauffmann and Howard Wittrig; interment in church cemetery.

Yoder, Mose T., son of Tobias and Mary Ann (Troyer) Yoder, was born in Shipshewana, Ind., Oct. 13, 1889; died at Middlebury, Ind., Oct. 18, 1971; aged 82 y. 5 d. On Dec. 12, 1909, he was married to Mary Troyer, who survives. Also surviving are 2 daughters (Alpha—Mrs. David Miller and Mrs. Velma Bender). He was a member of the First Mennonite Church, Middlebury, Ind., where funeral services were held Oct. 21, in charge of Samuel J. Troyer and Wilbur Yoder; interment in Grace Lawn Cemetery.

Zimmerman, Sylvia, daughter of James Henry and Rilla (Crumm) Estes, was born at Norge, Okla., Jan. 6, 1935; died of a blood clot following surgery, at Harper Hospital, Harper, Kan., Oct. 13, 1971; aged 36 y. 9 m. 7 d. In 1957 she was married to Melvin Pierce, who preceded her in death in Jan. 1964. On July 30, 1965, she was married to Roy Zimmerman, who survives. Surviving also are her mother and 3 brothers (Jim, Leroy, and Patrick). She was a member of the Pleasant Valley Mennonite Church, where funeral services were held Oct. 15, in charge of Robert Zehr and Gary Harms; interment in Pleasant Valley Cemetery.

Zook, Albert Emmanuel, son of Daniel and Elizabeth (Smucker) Zook, was born at Howard County, Ind., Oct. 4, 1879; died at Mercy Hospital, Iowa City, Iowa, Oct. 3, 1971; aged 91 y. 11 m. 29 d. On Nov. 23, 1913, he was married to Leah M. Yoder, who preceded him in death in 1960. Surviving are 2 sons (Floyd and Allen), 2 daughters (Velma—Mrs. Neil Bender and Elsie), 10 grandchildren, 4 great-grandchildren, and one sister. An infant son preceded him in death. He was a member of the Wellman Mennonite Church, where funeral services were held Oct. 6, in charge of Keith Zook and Ronald L. Kennel; interment in Wellman Mennonite Cemetery.

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Cover picture by H. Armstrong Roberts. Hopi Point — Grand Canyon, Arizona.

Calendar

Southwest Conference Annual Sessions, Calvary Church, Inglewood, Calif., Nov. 25-27.
 Millwood Winter Bible School, Gap, Pa., Jan. 3-14, 1972.
 Inter-Mennonite School for Ministers, Goshen Biblical Seminary, Elkhart, Ind., Jan. 12-20, 1972.
 Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.
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The Book for All Seasons

By G. Curtis Jones

Books of Life

After Dag Hammarskjöld's death, a manuscript was found in his home in New York City together with an undated letter to the Swedish undersecretary of foreign affairs, Leif Belfrage.

In this brief note Hammarskjöld reminded his friend that he had always kept a diary, and asked him to "take charge" of it. He explained that it was written for himself, not the public. "However," the secretary-general stated, "if you find them (meaning his notes) worth publishing, you have my permission to do so — as a sort of white book concerning my negotiations with myself — and with God."

During Advent Christians are asked to use at least one Sunday to focus on the Bible. Whatever else, the Bible is a compendium of man's negotiations with himself and with God.*

Christians should know the Bible. But the truth is, too few of us read it, and especially before decision-making. As a University of Chicago professor has said, "Ignorance regarding the Bible on the part of otherwise intelligent people is one of the astonishing things today."

Although the Bible is still a "best seller" in America, a fourth of our people never read it. In Russia Bibles are scarce. Believers borrow from one another to copy desired passages. Yet their churches are crowded!

The Bible is not a charm; it is a chart. The Bible is not a book of science, though it is prophetic. The Bible is not an almanac nor an encyclopedia, though it is rich in information. The Bible is not a text on jurisprudence, though it discusses justice. The Bible is not a glossary on intercontinental missiles, but it does define dimensions by which men may emulate Christ. The Bible offers no counsel concerning moon walks but it does describe men fit to live on Earth! The Bible is the Christian's book about God; the meeting place of man and God.

However mysterious, apocalyptic, eschatological it may appear, the Bible, on the whole, as Professor Philip Hyatt of Vanderbilt says, was "written out of faith by men of faith for the purpose of arousing faith." The Christian realizes that the Bible was not packaged and dropped from heaven, but that it evolved over a period of some 1,200 years and was put into words and edited by a great number of people in ancient Israel.

This timeless book of intimate negotiations is the source of the living Word for a dying world. "In the beginning was the Word, and the Word was with God, and the Word was God" (Jn. 1:1).

In a sense the Bible is a strange and archaic collection of words arranged into stories, poems, letters, images, and visions. It is the home of the silent Word, the divine, penetrating power of God. As the writer of Hebrews phrases it: "For the word of God is alive and active. It cuts more keenly than any two-edged sword" (Heb. 4:12, NEB).**

This silent, irresistible Word changes and redirects life, for it is always connected with a deed. You will remember that according to Luke's account of the Emmaus revelation, Cleopas referred to Jesus as "a prophet mighty in deed and word" (Lk. 24:19). Biblical words are beautiful and alive because they are fleshed. The Bible does not deal with statistics, but with people; people who experienced the Word of God.

Each generation must discover, preserve, and proclaim the living Word.

In 1947 a shepherd, pursuing a stray goat 7 1/2 miles south of Jericho near the Dead Sea, noticed a hole in the hillside. Curiosity aroused, he threw a stone into the opening and heard something break. It sounded like a jar. He and a friend then entered the cave to discover the Dead Sea Scrolls, some of which date back to the second century.

The living Word preserved for man!

On June 25, 1951, the clock atop the steeple on Marquand Chapel, Yale Divinity School, struck noon. A group of Bible scholars, weary from twelve days of intensive work, had just brought their formal discussions to a conclusion concerning the final portions of the Revised Standard Version of Scripture. They had been meeting intermittently for fourteen years. Surrounded by tables piled high with manuscripts, books, and notes, the translators paused for prayer. These men had reproduced in modern English the living Word.

This living Word lives in and through people.

Books of the Church

This indestructible book of man's negotiations with self and God is also the book of the church! There are thousands of books about the Bible. It is claimed that if all volumes on the Bible catalogued in the Library of Congress

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were laid end to end, they would measure more than a mile! But the fact remains the Bible, not books about it, is the book of the church.

It is highly significant that Jesus launched His ministry with the Scrolls in the synagogue of Nazareth. "He opened the book and found the place where it was written, 'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.'" (Luke 4:17b-19). Afterward He closed the book and gave it back to the attendant. Worshipers were both impressed and irritated.

There is a relevant story in 2 Kings. It concerns Josiah, who came to the throne about seven centuries before Christ. Conditions in Jerusalem were not altogether different from our own. Moses had been entrusted with the Word which he delivered to his people. Religion was popular but the Book, the Word of God, was obscured and neglected. During periods of war and invasion, the law had become hopelessly mixed with common opinions and false religions. Men worshiped idols of their own choosing. There was general unrest and impatience; little or no resistance to moral erosion. Josiah was worried. Determined to be a good king and desiring to lead his people out of darkness, he turned to the temple for help but was discouraged. The temple was being renovated, and the Word of the Lord could not be found! At last the chief priest, Hilkiah, announced: "I have found the book of the law in the house of the Lord" (2 Kings 22:8).

Why was the Word of God lost in the ancient temple? Had it literally been buried beneath the clutter of debris or simply neglected? Whatever the reason, the significant point is that a search was made for the Word of God!

It is easy for the Bible to become lost in today's pyramid of periodicals and papers. It is not uncommon for the Bible to be a dust catcher in the home and office. It even is easy for the Bible to become lost in the curriculum and activity of the church. What a pity, for it is the book of spiritual strength; a guide for Christian community.

Up to Date

This demonstrative book of man's intimate and hopeful negotiations contains and projects a life-style as unrivaled, fresh, and up-to-date as the latest issue of *Time* or *Newsweek*. In it we glimpse souls struggling to find the meaning of life and death.

Job, bereaved, desolate, diseased, cries out: "Oh that I knew where I might find him" (Job 23:3)!

Jeremiah, steeped in thought, exclaims: "The Lord made it known to me and I knew" (Jer. 11:18).

A man of reputation asked Jesus, "Teacher, what good deed must I do, to have eternal life" (Mt. 19:16)? Questioned about his reading, the Lord was pleased with the

aspirant's knowledge. But the concerned man persists: "What do I still lack?" "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." We read that "the young man . . . went away sorrowful; for he had great possessions."

Life, as etched throughout the Bible, is one of searching for truth and faith. Pilate glimpsed truth! He also experienced the look of love. The Prodigal encountered it. The biblical style is one of forgiveness: "Neither do I condemn you; go, and do not sin again" (Jn. 8:11b). It is the stance of courage: "He set his face to go to Jerusalem" (Lk. 9:51). Life as portrayed by Jesus is one of compassion. Looking over Jerusalem He wept, saying: "Would that even today you knew the things that make for peace" (Lk. 19:42)!

A certain flair or style is imperative in everything we do. Regardless of worth, a dull person is still dull! Jack Paar of television fame says, "The greatest sin is to be dull." In referring to his opponents, Mayor LaGuardia of New York once quipped: "I could run on a laundry ticket and beat those political bums any time." It was LaGuardia who, during a newspaper strike in New York City, read comics to children over the radio. What he had — that few politicians of his day had — style!

Great personages of history have possessed distinctive life-styles. Many found their inspiration in the Man behind the Bible.

The Christian ought to have a style, a spirit motivated by love, regulated by mercy, sustained by faith. The culminating revelation in the New Testament is that of Jesus: calm before His accusers, courageous before His enemies, and confident before death. To the dying thief He said: "Today you will be with me in Paradise" (Lk. 23:43). Faith and love combined to produce in Him a style and strength that engendered trust.


Canada's Leonard Griffith shares a Dutch fable which communicates the truth of our salvation. There were three tulip bulbs named "No," "Maybe," and "Yes," that lived at the bottom of the bin. With the return of autumn they speculated concerning their destiny. "No" said: "I shall stay in my snug corner of the bin. I don't believe there is any other life for tulip bulbs. Besides, I am satisfied with things as they are." And he rolled over and went to sleep.

"Maybe" said: "I am not satisfied with things as they are. I feel there is a better life than the life I now have. I feel something inside me which I must achieve and I believe that I can achieve it." So he squeezed, pressed, and pressed himself until he ended up in frustration.

Then "Yes" said: "I have been told that we can do nothing of ourselves but that God will fulfill our destiny if we put ourselves in His power." A hand reached down into the

tulip box feeling for bulbs. "Yes" yielded to the hand and was buried in the ground. "No" and "Maybe" shriveled away untouched in their corners of contentment and frustration. And with the coming of spring, "Yes" burst forth into all the richness and loveliness of new life.

Long before this fable, the psalmist declared: "How sweet are thy words to my taste, sweeter than honey to my mouth" (Ps. 119:103)! Later Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (Jn. 11:25).

Is not this proclamation the heart and hope of the book for all seasons? 

*See *Markings* by Dag Hammarskjöld, translated from the Swedish by Leif Sjöberg and W. H. Auden, Alfred A. Knopf, publishers, New York, 1964 (p. vi).

**The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970.

Dehumanized War

War has been mechanized by the use of electronic weapons far beyond what is generally realized. Electronic sensors and related automatic weapons are being used in Vietnam now because they don't bleed, die, become addicts, protest, or write revealing letters home. Throughout Southeast Asia, they have come to comprise a new kind of military might that is at once awesome and indiscriminate, according to Orville Schell, of the Pacific News Service. But the electronic sensors cannot tell the difference between soldiers, women, or children. Whole villages may be wiped out by air-dropped explosive devices designed to kill all life in the area.

Tens of thousands of these mini-bugging devices are dropped as part of the Air Force's operation over the Ho Chi Minh Trail. Such operations involve no ground forces. When the sensors are activated by either seismic or acoustic disturbances, they transmit radio signals to a relay platform plane that flies overhead twenty-four hours a day.

When enemy soldiers walk too quietly in a bugged area, the Pentagon's millions of "button bomblets," disguised as animal droppings that snap, crackle, and pop if they are walked on, do the job. In the relay aircraft the data is processed by computer, the information flashed to the Air Force's Infiltration Surveillance Center in Thailand. In a matter of seconds after sensor activation, analysts can watch the movement of men, bicycles, or trucks on a screen as they move down a trail. Computers determine their numbers, speed, and position regardless of weather, foliage, or time of day.

The strike orders thus are relayed to attack aircraft in their on-board computers, enabling them to fly directly to the target with no need for further navigation. In fact, the pilot need not ever see the target or the ground; the computers make an automatic release of weapons at the proper moment.

Then there is the WAAPM cluster-bomb consisting of a large "mother bomb" canister that contains hundreds of

smaller pellet bombs. It is designed to puncture humans, often through the intestinal wall, making wounds very difficult to heal, a barbarism which, like many other U.S. weapons, if used by the communists, would bring loud protests. — *Between the Lines*.

Housing Shortage and a Second House

"A recent estimate of housing needs in America prophesied that twenty-eight million new housing units will be needed in this decade and our present rate can supply only five million. . . . America's problem is not under housing but over housing. Too many living rooms in America are not being lived in. Just today I saw a mother confine her four children into a small recreation room in order to 'protect' the furniture in the other fifteen rooms of the house. Be creative people! Lovingly creative! An empty room is a venal sin, an unused cottage or second home a mortal one." — Dennis MacDonald in *The Post-American*.

For the Aged

*They have come a long way,
Lord,
and their journey
is just beginning.
They've had their taste
of happiness
and sorrow too.
They have made friends
and, sadly, a few enemies.
Success here,
failure there.
But they did try.
They said they were sorry
for some things that happened.
I believe them.
More important, You do too.
Be a merciful Father
when You call them home. Amen.*

— Christopher News Notes.

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Do Churches Care Enough for the Aging?

"In my old age, don't set me aside. Don't forsake me now when my strength is failing." These plaintive words from Psalm 71:9 doubtless express the feeling of many aging persons today. The question is whether churches are hearing these cries very well. Do churches care enough for the aging?

It is an exception to the rule to find churches that are doing very much about caring for the aged in special ways. We are no doubt going to hear more about this in the near future.

Gerontology is a new word to most people. But like ecology, it is a word which is being heard on every hand now. We knew about ecology before we knew the word. We have also known about gerontology for a long time. But we are going to hear more about it. Count on this.

Gerontology is study of the aging.

For several generations we have had a youth-oriented culture. This has been true in the churches. Hence we have youth departments, youth camps and conferences, youth directors, and youth programs. But how many churches have special programs for the aging?

Ralph Bray, who is a consultant for the Tennessee Commission on Aging, was visiting a church which had plans for erecting a new educational building. The pastor showed him the plans and Bray noted that a major block of space was designed especially for youth programs. He asked the minister how many youth he had in his congregation. The pastor gave the approximate number. He then asked how many persons over 65 were in the congregation, and it turned out that the number was more than twice the number of youth. Yet there was no space in the plans of that church for special programs for aging people.

The church's building committee reworked its plans to include areas for both youth and aging.

Retirement at 65 is a relatively new development in American culture. It began only after World War II — a little more than one generation ago. It is now not uncommon for people to retire at even an earlier age.

The real question is whether the church is ministering adequately to this large segment of persons and whether she is sufficiently using their vast human resources.

The psalmist says: "The godly shall flourish like palm trees, and grow tall as the cedars of Lebanon. For they are transplanted into the Lord's own garden, and are under his personal care. Even in old age they will still produce fruit and be vital and green" (92:10-14).^{*}

It is true that churches have been particularly sensitive to the aged poor. This is indeed a valuable and essential ministry. But sometimes if people who are aging are in better physical or financial circumstances they are not recognized as

needing attention and concern.

It is estimated now that persons reaching 65 years of age and retiring have an average of 15 more years to live. In our youth-oriented culture we have made people sensitive about growing old. It has often been made something to be apologized about or ashamed of. Aging people are hesitant to tell their age.

But considering the only alternative, growing older needs to be seen as an honorable and very desirable estate!

There are some social agencies in cities that minister to some older people. Those who continue living at home may have a visitor or person who come and help them in various ways.

With the increasing number of older people, great and compassionate concern could be given by the church. Many older people have no family or near relatives who can be companion and friend to them.

Many are forced to leave their homes and go to homes for the aged because there is no one to whom they can turn. They otherwise are doomed to live lonely lives with only television for companion.

One church has set up a program whereby members become companions to older persons. Still another church uses her bus to take older people to the supermarket each week. A fireman on his off day is the driver of the bus. This provides an outing, a diversion, and an opportunity for visiting.

Gerontology is something that the church needs to hear much more about — and do more about. — C. Ray Dobbins, editor of *The Cumberland Presbyterian*.

It Works

I am encouraged. I realize anew that things can be done to straighten out at least some of our mixed up values and doings.

For several years now persons and groups were concerned about the war toys which covered the counters during the Christmas season in particular. A trend away from kill toys seems on the way.

Due to the voices of concerned persons a number of toy manufacturers took second thoughts and quit producing war toys. A number of large chain stores announced they either will not stock such toys or will not list them in their catalogs. Magazines and newspapers this year more than ever expressed opposition to the war toy mania.

Where we are able we ought to express appreciation to manufacturers and stores who took such a step. It is a real encouragement to all of us who at times have felt we can do nothing. Perhaps it might stimulate us enough to speak out against the horror, illicit sex, and crime so gloriously portrayed on TV. — D.

^{*}From *The Living Bible*, copyright © 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

Putting It All Together

By Richard C. Detweiler

How would you characterize the Mennonite brotherhood of the early 1970s? Pioneering, consolidating, polarizing, uniting, dying, changing, awakening, exciting? Along with whatever other descriptive term we may choose in our judgment, the Mennonite Church is characterized by *movement*. Paralysis is giving way to movability. We are trying to discern whether that movement is reflex action from being tapped on our knees by various diagnostic physicians, or whether it is the pulsing of new life from the heart of Christ's body.

In any case, the movement is pluralistic — divers movements — as the King James Version would put it. Some are going along parallel lines, some are flowing or bumping into each other, and some are heading in opposite directions. All are carrying persons along.

The task we've come to in our brotherhood is described in 1 Corinthians 12 and is known as "putting it all together." Paul is not writing here about *discerning* gifts of the Spirit. The Corinthian Christians discerned gifts all over the place, although their discernment may not have been very discerning. Neither is Paul writing about stirring up and exercising gifts. In fact he addresses the church at Corinth as a brotherhood not lacking in any spiritual gift (1:7).

The concern of Paul is that the Corinthians put it all together to become in reality the living, growing, unitedly functioning body of Jesus Christ. That's what makes the difference as to whether we become a winner as a church for our time, or whether the King's highway passes us by and leaves us as the custodians of a twentieth-century home for tired Christianity.

A quick overview of 1 Corinthians 12 gives us seven perspectives on gifts in the brotherhood. Verses 1 and 2 remind us that live movements may carry us to dead ends and can be illusions. "However you may have been moved," writes Paul, "you were led astray to dumb idols." In other words, don't make the same mistake now. Misdirected fervor may fade into deathly silence or purposeless confusion.

Therefore, verse 3, the movement of God in the brotherhood is to be discerned and measured by whether "Jesus is

Lord." That is the way the Spirit of God always blows. Holy Spirit north is the lordship of Jesus Christ, whatever way the winds of doctrine and experience may turn in a given season.

However, that lordship does not make us a troupe of puppets. The body of Christ is not a one-celled amoeba nor a chorus of mimicking parrots. The Holy Spirit is the Creator of both diversity of gifts and wholeness of body (vv. 4-13). Gifts and body are not conflictive, but complementary.

Diversity is not a necessary evil to be tolerated, but essential to authentic wholeness of brotherhood.

Furthermore, gifts are for the body and not the body for the gifts (vv. 14-27). "If the foot should say, 'Because I am not a hand, I do not belong to the body,' that would not make it any less a part of the body." Spiritual gifts find their authenticity in the functioning of the body, not in individualistic operation.

Paul also reminds us that the more frail members of the body are not only tolerated and to be cared for, but that they are necessary and indispensable (vv. 22-25). When they are not so honored the body may suffer schism.

With all its diversity, the body of Christ has order. Diversity does not equal confusion. "Body" implies a free orderliness — order in freedom, not freedom within order, but order within freedom.

Finally, gifts cannot be separated from persons and the key to putting it all together is love relationships in Christ, bound together by the Holy Spirit (vv. 28-31, plus Chapter 13).

Now with this as our biblical background, we may identify more specifically how as a Mennonite brotherhood we face the task of putting it all together to become Christ's body in our time.

First, we need to open ourselves to a new creation of the Spirit. The body of Christ is to be a new happening in every generation.

Many of our congregations are changing in their basic form. We used to picture a congregation as having an inner core or circle, and then another circle of supportive members not as actively involved, and finally a fringe circle from which members would drop in and out with little notice.

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That was known as the church of the inner circle, the thinner circle, and the sinner circle. The task was to build communication and involvement from the core to the perimeter and to enlarge at least the thinner circle if not the inner circle.

Today we find ourselves a pluralistic brotherhood with not one center but four or five in many congregations. There may be a "Fundamentalist-oriented" group with strong emphasis on selected doctrines and a certain style of evangelism. Another group may be oriented to community involvement, representing peace concerns, social issues, and another style of evangelism that seeks to speak to the whole man in his societal situation.

A third group may be charismatically-oriented in the neo-Pentecostal sense. A fourth may be a new generation subculture group with a new kind of thought-process and lifestyle. A fifth may have some other orientation such as an affluent group within the congregation, or a professional class, or an ethnic or racial group.

None of these may be *the* center unless the congregation is homogeneous in makeup. One may be the dominant pattern, but all the groupings become little suns of faith and life around which persons are orbiting. What is pictured in our congregations is then mirrored in the denomination.

Putting it all together means that we are now ripe for a new creation of the Spirit in our brotherhood that will emerge in the form of a new body which is neither "Jew nor Greek." The shape of the church in the next decade will be the new creation that is already growing out of the midst of our pluralistic experience. The Mennonite brotherhood in our time is a new creation looking for some place to happen — and that is very exciting.

It is illustrated by what has happened in our last three annual mission board meetings. Minority groups have been part of our brotherhood for some time — youth, racial groups, and others. But three years ago we began taking each other seriously and upon scratching each other learned that we were live people and began relating on a new level.

By Mission 70 the interaction was so real that it produced conflict, but at that meeting we began to accept each other. In Mission 71, God's Now Community became the setting where we moved from toleration to learning to enjoy each other.

Once we begin to enjoy each other we are on the verge of becoming a new creation in Christ that "is neither Greek nor Jew . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all" and through all because we have become his body, "and have been all made to drink into one Spirit" (Col. 3:11, 1 Cor. 12:13).

But we have a long way to go in this exciting pilgrimage toward becoming a new creation, and that brings us to our second task in putting it all together.

As a brotherhood we need a more clearly defined theological focus, or to put it more simply, we need to have a dynamic center of faith if the gifts of the brotherhood are to be unified in wholeness of body and power for mission.

Of course all of us vote for Jesus Christ as our Alpha and Omega. But as Paul writes, even some who are involved in factions may declare, I am of Christ, which indicates the need for a sharper focus.

There are three doctrinal and experiential streams moving though our brotherhood that need to merge into one flow if our gifts are to form one new body and maximize our power to serve the present age. The one we may call the *atonement stream*. Atonement theology began in our denominational history with the revival awakening of the late 1800s when for example a later church leader, J. B. Smith, described how as a young man he had walked over the tops of benches to reach the front of the crowded church for confession of Christ.

Since then it has taken various forms of emphasis on confession, brokenness, self-crucifixion, the blood and the new birth. It served to break the stranglehold of creeping legalism and saved us from spiritual death.

A second stream in our brotherhood may be called *incarnation theology* which emphasizes the Word made flesh and that we must be the "bodying forth" of the Jesus life among men. Interpreted, that means active involvement in every aspect of society "where cross the crowded ways of life." This has served to awaken us to the whole gospel for the whole man and saved us from a creeping pietism that was pushing the discipleship dynamic of our faith to where "it is only what's in our hearts that really matters." Incarnation theology jolted us back into the world where Christ is at work and turned us from the brink of irrelevance.

A third movement is the *charismatic stream* that has begun to cut little ditches through our brotherhood and is irrigating and refreshing an often all too thirsty land, though the irrigation sometimes is mistaken for the field and fruit. Holy Spirit-oriented theology emphasizes the freedom, fullness, and fire of the Spirit, especially in liberty of worship expression, the joy of experiential testimony, and the vitality and warmth of koinonia. It has provided a fresh breath of spiritual aliveness when it is not preoccupied with pulse instead of purpose.

These three powerful movements are the three major gifts embodied in groups and members of the Mennonite brotherhood today. What we become as a body and the effectiveness of our mission will be determined by whether these streams become merged into one powerful flow that can change us and our world wherever we are, or whether the movements split us into three streams, any one of which will dry up alone.

Our brotherhood gifts can be brought into unity and focus by thrusting our faith toward the reality and power of the resurrection and exaltation and living presence of Jesus Christ as Lord. It was the outpouring of the Spirit that gave life to the witness of the early church, but the focus of that witness is always the risen Jesus as Lord and the reality of His presence in their midst.

Something had happened to turn the course of history around and the world upside down. As Donald Baillie says, the thing kept on happening as the story of Jesus was told. Jesus kept on coming alive in His body and wherever He came alive He was bigger than the world and all its powers. Peter proclaimed, "He has poured out this which you see and hear" (Acts 2:33).

I know of no other brotherhood with the kind of dynamic theology of resurrection that has undergirded the power of Anabaptist discipleship and its potential to "save the soul and change the world."

In that center of resurrection faith, the cross receives its power and the Holy Spirit creates a living body, a wholeness of community that is unlike any other happening on earth. Our forefathers called it walking in the resurrection, which will culminate in the glory and power of Christ's coming again.

But we're still on earth and that leads us to our third task in putting it all together. To borrow a phrase, we need to be caught up in "a denominational dream." This is to underscore the growing urge in our brotherhood toward mission.

Gifts of the Spirit are not given to the body for the exercise of spiritual jogging. They are to equip us for the running of a race. The Spirit will not pump the gifts of Christ into a dead sea.

While our gifts are focused inward toward the creating and equipping of Christ's Body, our dream must focus outward toward the ministry of that body in the world. The dream must be mission. We must become the exodus church.

Until we are gripped by the sheer excitement and power of a great vision of our goal, our gifts will languish and grow stale in their napkins and our possibilities will be given to others who already have five cities through more faithful stewardship.

But to dream and not to act is fatal, and to act without being equipped for the task is to invite frustration. To fulfill the dream of our becoming the movement of God's saving mission in the world, the gifts of the brotherhood need to be brought together in the following ways:

First, we must provide for and integrate all the charismatic gifts within the life and relationships of the congregation. The same must be done in the denomination. The brotherhood on the local level and in the wider fellowship that is able to blend charisma with structure without stifling the one or destroying the other has it made in the coming decade. The only way to do this is through taking the risk of trusting relationships that move beyond the level of toleration to mutual freedom with each other in the Spirit, for when He is given liberty within the body of Christ. He does not become the Author of confusion but of a new creation.

Second, we need to create interaction between the gifts of nurture and the task of evangelism. When the gifts of the Spirit are in full operation, nurture will take place in ways that equip for mission. I suggest five settings in which such integration may be encouraged.

First, our gifts need to be employed in the expression of mutual aid to create a caring brotherhood that has the capacity to love and bring healing. We cannot evangelize until we have learned how to love. The gifts of the Spirit are designed to enable us to love. In every congregation, behind the masks, there are people with crying lives of quiet desperation. It is there that nurture begins and the gifts of sharing must operate in the "care of souls."

Closely associated with the sharing of gifts in mutual aid, is the employment of gifts in worship as celebration. It has been said that Christianity lost its power to evangelize when it lost its joy. We must recover the capacity to celebrate if our mission is to be moving.

Discerning the will of God becomes a nurturing process toward maturity as the gifts of knowledge and wisdom, interpretation and prophetic insight are shared. The Word of God becomes alive in the fellowship of searching for the Christian answer to concrete issues and situations in which we are involved. Such experience equips us to evangelize "in the world."

Our gifts must be more intensely utilized in the nurture of teaching. One of the discernible trends in our congregations is the new wave of interest in the study of the Scriptures. We need more effective ways by which the resources of our church colleges and seminaries may be brought into closer touch with our congregational constituents so that as much as possible our training centers (including our writing and publishing) and the nurture of persons in local congregations may grow together on more similar wave lengths.

Through the interaction of the teaching gifts of the church and the life situations of our members, our nurture process may become more vital. The lay leadership of our brotherhood is being shaped too much by the teaching ministries of institutes and other forms of training that are unattached to the testing of truth within the Mennonite brotherhood.

While we have provided collegiate and seminary on-campus training opportunities, we are seriously behind in utilizing our gifts on district and local levels to provide in-depth biblical training that brings the richness of the Anabaptist-Mennonite theology to bear on the thinking and needs of our time. Finally, nurture takes place through the exercise of gifts in service. Our brotherhood's provision of channels for commitment to serve Christ through the church must be broadened on every level so that no gift of God, whether person or talent, is shunted aside as not relevant to the kingdom. This provision could well become a priority of our developing regional pattern of operation.

In order to put it all together, we must allow our gifts to catch fire. A sailor in port on leave from his voyaging visited a fellowship house for seafaring men. The hostess played a record of simple but classical music for the relaxing men gathered in the room and then asked the sailor what the music sounded like to him. His reply was, "It sounds like life touched with a flame." That ought to become the demonstrable character of our brotherhood — life touched with a flame!

When Ezekiel the prophet was taken out to "the valley which was full of bones . . . and, lo, they were very dry" he was confronted with the question put to him by God, "Can these bones live?" (Ezek. 37:3). As we move through the restructuring of our Mennonite brotherhood which came to the historic moment of adopting a new constitution at Kitchener, Ontario, August 18, 1971, the question confronts us also, "Can these bones live?"

Our confidence lies in the Lord's further answer, "Behold, I will cause breath to enter you, and you shall live" (Ezek. 37:5). As Ezekiel watched, there was a noise and a shaking and the bones began coming together — the sinews and flesh formed over the bones and over it all the skin. But for those bones to stand and live required the Spirit of God's blowing and breathing of life.

We have sensed that life has been pulsing already in our brotherhood as evidenced in the moving Kitchener assembly and we have returned to our congregations convinced that the Spirit is quickening our bones.

The question that haunted the first Mennonite General Assembly was, "How can all that is taking place here in Kitchener ever come through intelligibly to the thousands of our brothers and sisters in our home communities? How can all these happenings be interpreted and experienced in a way that becomes life in the brotherhood?"


The answer may lie in a story shared by a speaker at the 1969 U.S. Congress on Evangelism. The cattle of a certain section of England contracted a dreaded hoof-and-mouth disease that took on epidemic proportions.

One prosperous farmer with a large cattle operation was determined to insure the safety of his herd from the raging plague. He thoroughly cleaned his farm, repainted all of his buildings, prohibited all traffic in and out of his property, and left no stone unturned to bar the disease from his doors. But within a few days he discovered the first telltale signs that despite all his precautions the epidemic had begun its work in his own herd.

Baffled he called in a government farm agent to ask the expert how it was possible for the epidemic to have gotten through to him. The agent's prophetic reply was, "You can't quarantine the wind!"

When the wind of the Spirit blows through our brotherhood bones, we won't need to "explain" the purpose and the shape of our new structures designed to free us to become the church of Christ. And if the Spirit doesn't blow among

us, then we had better save our own explaining breath, for we won't have much of it left for very long.

The fundamental gift of Jesus Christ to His church is Himself through the presence and power of His Spirit. Without that we are only bones and no longer a people. But with the power of that Presence we are a brotherhood kingdom of life girded to overcome and redeem the world. 

Open Letter to Wall Street

James 5:1-5

Come now, you rich, weep and howl for the miseries that are coming upon you.

Your riches have rotted and your garments are moth-eaten.

Your gold and silver have rusted, and their rust will be evidence against you and you will eat your flesh like fire. You have laid up treasure for the last days.

Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts.

You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter.

You have condemned, you have killed the righteous man.

Live and Learn

Happiness is a hard thing to achieve because it comes only by making others happy. . . .

The more virtuous any man is, the less easily does he suspect others to be vicious. . . .

He who sacrifices his conscience to ambition burns a picture to obtain the ashes. . . .

When a man forgets himself, he usually does something that everyone else remembers. . . .

There is no better test for a man's ultimate integrity than his behavior when he is wrong. . . .

Though we travel the world over to find the beautiful, we must carry it with us or we find it not. — Ralph Waldo Emerson. . . .

A man can fail many times, but he isn't a failure until he begins to blame somebody else. . . .

Old age is like everything else. To make a success of it you've got to start young. — Felix Marten

Boasting or Blushing?

There recently has been emphasis on how the Spirit of God works in the lives of people who may be sporting a mini-skirt, have cut hair, or a bushy beard with latest fads. We hear we do not have to be dressed in our former modest apparel for the Spirit to work in our lives. We boast that He works through those who are mini-dressed.

This boasting seems to be a hard slap to the brother who promotes modesty and stands for a Christian pattern. Many of these remarks are intended to cut into another's convictions for a slamming proof that modesty isn't necessary. It also serves as an excuse to bypass modesty.

We need not say the Spirit of God cannot work in the lives of those who may be sporting a mini-skirt. However it is quite another thing to draw approving attention to that fact. I recall in my past life I was living on a too negative experience. Inspiration came from exposing wrongs of others. I was guilty of gossip. But the Spirit still worked in my life despite my inconsistency.

If we must wait to be used by the Spirit till we have reached perfection, we will never be used. However, I didn't need fellow Christians boasting that the Spirit worked through a gossip, nor anyone to justify the cause from the pulpit just because the Spirit chose to work. Boasting of how the Spirit worked despite my wrongs would have stunned my growth in Christ and invited spiritual suicide. Yes, the Spirit worked despite my inconsistency, but He could have worked more freely if they wouldn't have been there.

That is how I see it on our justification of the latest fad. We boast how the Spirit can work in conditions we thought were never possible. Since the Spirit has worked through a semi-nude person, we have proved the modest brethren wrong. We fail to realize our boasting invites our youth to spiritual suicide. We stop the possibility of further growth and enlightenment on modesty. We overlook the question of how God would rather have us conduct our lives.

Immodesty because of lack of growth is one thing, but boasting that God's Spirit works in such a situation is another thing. Saying God's Spirit can't work outside our code is the pendulum at one extreme. Boasting he can work even in a mini-skirt is a reaction at the other extreme. We should not say God cannot work outside our code of holiness. God works through the "basest of men." Neither should we justify a favorite sin because God works through imperfect persons.

As I see it, instead of boasting, we should be ashamed and blush at the vessels we expect God to work through. Jeremiah gives the account of God's people who reached the state of sin where they were no longer ashamed, "neither could they blush" (Jer. 6:15, 8:12). The prophet stated: "Therefore shall they fall." I fear we are in such a situation. Instead of boasting—we should be blushing. We should be ashamed, and move on to helping our fellow

Christians live their personal lives in a way that would honor and please our risen Savior most.

We shouldn't say the Spirit can't work in an immodest Christian. But on the other hand we should be ashamed that He has to do His work through such visible inconsistencies. As I understand the history of God's people in the Bible, when they became at ease in sin, spiritual suicide followed, and boasting of sin brought God's judgment. We better take a hard second look at our pronouncements of blessings. — Simon Schrock, Fairfax, Va.

"As I See It"

Persecution

Myron Augsburg just finished *The Broken Chalice*,
His latest Anabaptist novel.

And I just finished reading it . . .

And I cried.

A single impression struck me hard:

How simple it all was then!

Everything was so cut and dried . . .

So black and white . . .

No in-between . . .

No shades of gray.

Seventeenth-century discipleship meant imminent death.

Today it means meeting the other disciples

On cushioned seats . . .

In carpeted sanctuaries.

The Anabaptists knew who their enemy was,

He took on human, visible forms.

Today there are no enemies . . .

At least it appears so . . .

Unless they're in Vietnam.

While the Anabaptist bodies died,

The spirits remained undaunted.

Today the spirit dies,

While the body is pampered.

Which is more vulnerable,

The body,

Or the spirit?

Is it worse torture to burn at the stake,

Or to have a nervous breakdown?

Is it more hell in a physical prison,

Or in a mental one?

He that would live godly in Christ Jesus

Shall suffer persecution.

And that not only in the first century . . .

nor the seventeenth . . .

nor the twentieth.

Are we not living godly?

Or is it that we just can't seem

to recognize persecution anymore?

If the war isn't over,

Where is the enemy?

Have you ever worried about not being persecuted?

— Jonathan Kanagy — Missionary to Jamaica.

Fountains and Cisterns

By Omar Showalter

I recall that in my childhood we obtained our water for household use from a cistern in our backyard. Rainwater was the only source of supply, so in a dry summer the cistern would become empty. We learned to use water sparingly at those times. Sometimes we had to have water brought in by tank truck. Sometimes the chain pump broke and we would have to draw water with a bucket and rope.

In thinking back to this, I am aware of a close analogy to a spiritual truth found in God's Word. In fact, I found this verse in the Bible: God said through His prophet Jeremiah, "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns; broken cisterns, that can hold no water" (Jer. 2:13).

Although this was directed to an earlier generation of people, I see this as a very real complaint of God against our generation. We have been reminded of the coming of Jesus into the world as an expression of God's perfect intention for man. Jesus came to reveal God's will for us.

One day while here, He stood up and declared, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (Jn. 4:14). Another time He declared, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (Jn. 7:37, 38).

Jesus came not only to show us God's intention for man, but to go a step farther — He came to enable us to *become*! It's not enough for us to know the ideal, we need the power to be. We learn early that we come short of the ideal. Thank God, Jesus is the fountain from which we may draw living water unto a new quality of life. He said, "I am come that . . . [ye] might have life . . . abundantly."

Now it is quite apparent that many folks have no time or room for God. They do not regard His sovereignty. They just simply ignore Him. They would rather drink out of a cistern of their own making. Most folks like to live in a land of churches and good honest people. They are glad for the influence of Christian ideals. They will console themselves in some degree as benefiting from religious forefathers. Something like a cistern — collecting the runoff of influence but choosing only what bolsters personal ideas and self-made standards. These are far short of God's way of righteousness. These are broken cisterns of human design.

I met a man the other day who explained to me that he

believed in Jesus as God's Son. He believed that God would accept him if he did the best he could for his family. He said he didn't have time to read God's Word or fellowship with other believers. I asked, "How do you know what God expects?" "Oh, well," he answered, "I just do the best I can, that's all anyone can do."

As I read, I find that the only way you or I can be put right with God is to trust Jesus Christ. He satisfied the righteousness of God, and on Calvary took our place in judgment. By counting on His atonement, we have the promise of peace and power for daily living. This man I spoke of was concerned about providing for his family. He said he did not have time to fellowship with Christ. I thought, "How tragic." Here he is all taken up with the material needs of his family, and no time to lead them to the fountain of life! No wonder youth become sick and turn away from stale, polluted runoff of human ideas and selfish goals.

Perhaps you are even now guarding your own private cistern. You are still afraid that to relinquish your right and goals to God would be too risky. You rather like to depend on your own accomplishments, your own way. You have your own philosophy of what is good. You don't need God's Word. Like the note tacked up on the wall — "My mind is made up, don't confuse it with the facts."

You know the one thing that convinces me of the inadequacy of our human way of thinking is the fact that Jesus came, gave His life to back up His words, and then to top it off — God raised Him from the dead. Do you think all this would have taken place if we could find our own way to wholeness and truth? That would be the most ridiculous thing of all in the history of man.

God knows what we are. He gave us a clue many years ago. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Jesus boldly declares, "Without me ye can do nothing."

Yes, it seems many folks have carved out their own home-spun religion. The do-it-yourself kind. Many console themselves that some relative was religious, or they have developed some system of merits to make up for failures.

Few admit that some religion is needed to be respectable but best not to take it too serious. That might hinder business or social acceptance. Well, I've been at sports events and it seems folks get all excited and act very strange over what happens to a little ball. And then go away full of conversation about it for a while afterward. Yet to get excited about the victory Jesus performed for each and every one of us would be fanatical.


Being in church does not necessarily prove that the church

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people are involved in the great contest of evil and good. I believe the persons who benefit from the victory of Jesus are those who know the score — talk about the skirmishes — and magnify the Victor. And all this may be strange doings to those who don't understand. I'm not suggesting that churches adopt hilarious sensationalism and emotionalism, but how will others learn the score and catch the implication of the play-off if the "fans" don't get excited about it?

I remember the words of a fine young man. He discovered the forgiveness and presence of Jesus Christ after drinking shallow, polluted water of selfish goals and unclean living. He found that these left him dry, parched, and perishing. Here is what God says about this life of ours, "Those who live as their human nature tells them to live, have their minds controlled by what the human nature wants. Those who live as the Spirit [of God] tells them to live,

have their minds controlled by what the Spirit wants. To have your mind controlled by what human nature wants will result in death; to have your mind controlled by what the Spirit wants will result in life and peace. And so a man becomes an enemy of God when his mind is controlled by what human nature wants; for he does not obey God's law, and in fact he cannot obey it. Those who obey their human nature cannot please God" (Rom. 8:5-8).*

Jesus came to give us a new nature. We have God's promise that by acknowledging our waywardness and trusting in Christ, we are counted as children of God. We have the right to claim His power and keeping. We have the privilege of drinking of the water of life freely. 

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I Am Excited

By Donald D. Nofziger

Have you heard about the new membership materials now available from Herald Press? Last evening we concluded the second course with a communion service. In a few weeks we will begin the third class.


In both groups, six members moved around a couple and then a young mother coming into our fellowship to form a community in which we could experience Christ and His church. The first group only had *The Christian Way*, by John W. Miller, as the other materials were not off the press yet. I as pastor had the privilege of getting an unedited manuscript copy of the *Leader's Guide* from the author Ernest Martin. The other materials became available toward the end of the second course. Working with these groups has been the most exciting thing happening in our congregation. Minds and lives have been changing!

As a pastor, I am interested in working toward greater integrity of church membership. (See *The Integrity of Church Membership*, by Russell Bowe.) I see these new materials as a tremendous resource for helping us move in that direction. What happened is that these materials became the input to focus a small group in which we could not only talk about church, but experience church and come to commitment together. If we had stopped at the end of one hour nothing much would ever have happened that was spiritually significant. Input coupled with sharing of experience takes time, and sharing of experience came to be as important as the input because the materials are designed so that theology runs alongside of experience. We planned for 1 1/2 hours but it more often than not went two hours. One couple upon getting home one evening at 11:00 p.m. commented that they could have stayed for another hour. One young man who earlier found it easy to find an excuse to stay away

from church came to a new understanding of the lordship of Christ in his life and found strength to say to his father that if he wanted to run the combine after supper OK, but he was going to the meeting.

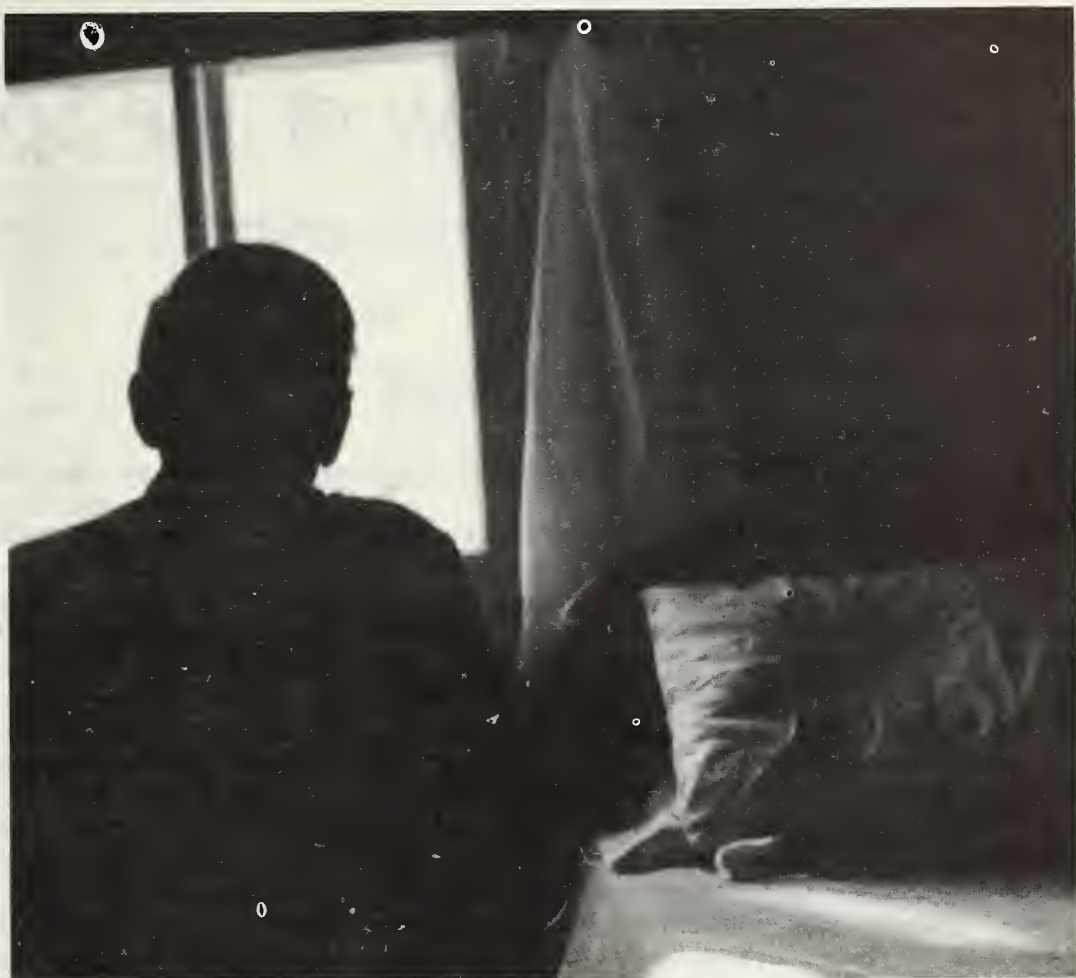
It would be good for all the members of our congregations to be involved with this material. I fear, however, that this is where we face the biggest danger. The ordinary Sunday school teacher is not equipped to pick up this material and teach it. As I see it, it will be a sad day if our congregations are rushed through it in a Sunday school class fashion. They will be able to say, "We have been through it," without having experienced it. Rather, I see this as a tool for pastors, first of all to instruct new adult members and then second, to work toward greater integrity of membership with the members of our congregations over a five- to ten-year period. It seems to me that this will be one of the best uses of a pastor's time. I found that the first round takes a great deal of time in preparation. The second experience was enriched by the experience of the first. Most pastors will need to learn how to lead a group beyond the Sunday school class talk-talk stage to the level of commitment.

The course is designed for eighteen sessions. Both groups went beyond eighteen sessions. One group requested to look at a topic not in the course and both groups decided to spend more time with the contemporary "issues" than the last two sessions suggested. In evaluating the experience the feeling was expressed that we need this kind of church experience on a continuing basis in order to keep on growing in the Christian life.

It is exciting to see persons come alive to the reality that is in Jesus and His church. Many thanks to the authors and those responsible for making the membership materials available. 

Donald D. Nofziger, Corry, Pa., is pastor of the Beaverdam Mennonite Church.

**Is it
worthwhile
getting
dressed
this
morning?**



**It is
if someone
cares enough.**



**"Cast me not off in the time
of old age; forsake me not
when my strength faileth."
Psalm 71:9**

**Health and Welfare
Mennonite Board of Missions
Elkhart, IN 46514**

In the Flow of the Spirit

By Fred Augsburger

Part 1

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive" (Jn. 7:37-39).

How very thirsty I was for many years! This was thirst differing from conviction of the need for salvation as I had experienced the miracle of the new birth at the age of twelve. When I accepted Christ as my Savior, a heavy load was lifted and I was freed from the guilt of sin. The initial work of the Holy Spirit had been performed in my life: "By one Spirit are we all baptized into one body" (1 Cor. 12:13). The essence of Mennonite teaching at that time was that the new birth function of the Holy Spirit was all I needed. Anything more than this was to have happened only in the days of the Book of Acts of the Apostles. Some say Christ fills every Christian completely to overflowing at the new birth experience. If this is true, many believers are not really born again as they lack evidences of the Spirit-filled life.

My personal experiences made me cry out for more. Even though God had honored my obedience to His Word by calling me into a full-time ministry, by miraculously leading me, by converting sinners under my ministry, and by healing the sick in response to prayers of faith according to James 5, yet, the first twenty-eight years of my Christian walk with the Lord lacked power, joy, and liberty in the Spirit.

I can understand why some ministers give up and turn to other professions. The first nine years of my pastoral ministry seemed like a drag. It was difficult because I had to labor hard in my own intellect and self-will to produce the desired goals of my ministry. There was no inner rest. The fruit of the Spirit was in me only in meager proportions. I did not know the abundant overflowing life and power promised by Jesus and experienced by the apostles. I knew God and a small measure of His indwelling presence, but *I was not filled with all the fullness of God* spoken about in Ephesians 3:19.

I had recognized Jesus as Lord of my life throughout most of those dry and barren years. If the Holy Spirit had been in me in His fullness from new birth, I did not know

how to appropriate all of Him and His promises — and many others do not either. There was lacking the rivers of living water that Jesus had promised would flow from me when He was in me in His fullness.

I cried out for about ten years for a personal pentecost which was promised to me for today in Acts 2:39, "For the promise is unto you, and to your children, and *to all that are afar off, even as many as the Lord our God shall call.*" I wanted the Spiritfilled life that I had seen in my great-grandfather, Bishop J. M. Shenk, in his brother, Andrew Shenk from Missouri, and in the life and ministry of my father-in-law, Ben B. King. I thirsted for this life about which I had read in testimonies of others.

Jesus heard my heart's cries for help and for more of Him, but He saw that I needed to become purified of old sins through restitution before I could be a vessel of honor fit for His use. He wanted all of me unhindered. I wrote letters asking forgiveness for little injustices to others which had previously been confessed to God. I sent checks to pay for things that I had borrowed and broken and returned unrepaired from boyhood days onward.

In my constant search for the power of the Holy Spirit, I was extremely cautious for fear I might enter into a counterfeit or fleshly emotional experience. I relaxed more when I realized the best evidences of the Spiritfilled life are: 1. The fruit of the Spirit. 2. Victory over sin. 3. Compassion for the lost. 4. Power for Service. Satan cannot counterfeit these, so I could trust the Holy Spirit for these evidences.

But the teachings of the Mennonite Church had bound me to a certain extent: 1 Corinthians 11 and 13 had been repeatedly stressed while chapters 12 and 14 had been skipped over with uneasiness and/or with the emphasis that those chapters were only for the apostolic age. For a while I feared what the brotherhood's reactions would be if the Holy Spirit would manifest Himself through me by His gifts. I did not fear the fruits, nor the power, only the charismatic gifts. I had to lay aside that fear and all prejudices before I received the promise of Jesus.

Terminologies also had me "hung up." Knowing that I had been baptized into the body by the Holy Spirit at the new birth, 1 Corinthians 12:13, I reacted against the term *baptism of the Holy Spirit*. Finally, I realized that according to Matthew 3:11 *I had been baptized by the Holy*

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Spirit unto repentance, but I needed to be baptized by Jesus in or with the Holy Spirit for holiness and service and abundant fruitfulness. See Acts 1:5-8. Also Ananias realized that Saul, who had not been at Pentecost, was saved on the road to Damascus because He addressed him as "Brother Saul," yet Ananias laid hands on Saul so that he would be filled with the Holy Ghost. Acts 9:17, 18. Twenty-five years later, in Acts 19:2, Paul asked the Ephesians if they had received the Holy Ghost *since they believed*.

Jesus, in teaching His disciples in Luke 11:13 stated that "your heavenly Father [shall] give the Holy Spirit to

them that ask him." Other terms more acceptable by many people are: *filled with the spirit, anointed, come upon, pour out*, etc. In Ephesians 5:8 we are commanded to be filled with the Spirit which is of equal importance as the command in John 3:3, 5 to be born again. Acts 1:3, and 2:17 use the Greek term "epi" meaning "pour down," "come upon," or "anoint." These are all descriptive of the promise Jesus made to them that will ask of Him. The important thing is: Have you received the *promise* since you have believed? Have you experienced *your personal pentecost*?

Times of Waiting

By Victor Adrian

People speak about a famine of the Word of God — not a dearth of preaching, but a dearth of biblical preaching.

We have all been caught up in the pace of our activist society. Waiting is difficult, strange, and much too irregular. It almost requires a personal crisis of faith, or a time when we sense deeply our spiritual poverty, or a situation where we stand baffled with the complexities that face us, to drive us to longer periods of waiting — in the presence of God.

We listen with a sense of cultural and spiritual distance to the accounts of the regular prayer life of Luther or Baxter, the great Puritan divine. We too have our regular hours — but they are spent in committee sessions — seldom in prayer. The apostles were careful not to be loaded-down and sidetracked from their priorities in order that they might give themselves to prayer and the ministry of the Word (Acts 7). Prayer needs to accompany the preached Word or preaching is in for a dry run.


In a recent article in the *M.B. Herald* (May 14, 1971) the writer laments the paucity of biblical preaching and concludes: "It is little wonder that so much of evangelical preaching today is void of authority or convicting power, or that so many are straying away from the Lord." The point he wishes to make — and makes very well — is that with the rapid disappearance of expository preaching, evangelical pulpits have lost their effectiveness and power. In his concern for the situation, he calls for seminars on expository preaching at our annual ministers' courses in Winnipeg or similar ventures.

There is a great need for biblical preaching — preaching which is expository, kerygmatic, evangelistic, and prophetic. There is a need for biblical messages to be directed with concreteness and specificity to the modern situation. But this calls for waiting — waiting in prayer, study, and in meditation. It calls for a deep sense of having been with God and being sent from His presence to be His spokes-

man among men. It also calls for reflection on our present culture. Paul knew his culture well; his letters abound with references to, and analyses of, ethics and trends of thought; with references to alien movements threatening the gospel. The biblical message was, therefore, concrete, and directed to the thought and life context of his day.

Do we, as ministers in our day, have a need for particular periods of waiting together on God, getting our priorities and our perspectives sharpened, and as in the days of the early church, departing to serve the Lord with greater boldness? At the Buhler study conference last year it was emphasized that preaching remains a priority in the pastoral ministry. We need more than to emphasize our priority; we need to work at that priority. Just as we have workshop sessions on evangelism (Campus Crusade or Kennedy methods) we need to have workshop sessions on preaching.

This year the Canadian Board of Spiritual and Social Concerns is considering the suggestion that it plan jointly with the Bible College the annual ministers' courses and that it seek to make provisions for one third of our ministers to be annually in attendance. This could mean that every three years every minister within our conference could retreat for a while with his fellow colleagues to wait upon the Lord in prayer and study and reflection in order that the famine of the Word of God be effectually combated.

"But they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isa. 40:31). 

Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Philippians 4:6, 7.

Victor Adrian is president of MB Bible College, Winnipeg, Manitoba, and editor of *The Voice* from which this article was taken. (April 1971 issue.)

Items and Comments

The French Association of Married Priests has appealed for Catholic Church reforms which include permitting women to exercise "sacerdotal functions." Members announced their views in a message sent to the bishops representing France at the Synod in Rome. The association, which has approximately 100 members, said it had conducted a survey—in cooperation with the Exchange and Dialogue group of rebel priests which showed that 68 percent desired to resume their clerical roles.

A statement declared that "we did not get married for a cause or for strategic reasons to advance the church, but simply because we fell in love."

"That is our only justification," the report said.

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The General Assembly of the Presbyterian Church in Southern Africa has been asked to withhold a contribution of \$1,000 to the All-Africa Council of Churches. The request followed the AACC's expression of support for the World Council of Churches' anti-racism program.

The WCC program, which recently granted \$200,000 to organizations around the world, including \$130,000 to southern African groups, has been criticized as aiding violent revolution in southern Africa.

The Israeli Museum has obtained a copy of a rare cuneiform record inscribed around the year 700 BC. It tells the story of an attack on Palestine by the Assyrian King Sennacherib.

The six-sided prism of clay was a private gift. Museum reports indicate that the valuable object, long held by an Armenian collector, was sold at auction recently in London. Two other copies are known to exist, one in the British Museum and another in the Oriental Institute of Chicago. The text has been available in English since at least 1926.

Told in the cuneiform is an account of how Sennacherib, who ruled a vast empire, brought his armies into Syria and Palestine to deal with local rulers who refused to pay tribute. Among those princes was King Hezekiah of Judah, who took refuge in Jerusalem and refused to submit.

According to the Book of 2 Kings in the Old Testament, Sennacherib besieged the city but withdrew when "an angel of God" slew 185,000 Assyrians. The Sennacherib cuneiform—part of the annals of the Assyrian Empire—says that Hezekiah eventually did pay tribute, although Jerusalem itself was not seized.

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The electoral system in South Vietnam has been a farce since our intervention. There are 30,000 non-communist political prisoners in South Vietnam held without trial, many have been cruelly tortured. The candidate, lawyer Dinh Dzu, who came in second to Thieu in the 1967 election has been in prison ever since on trumped-up charges of undermining the war effort by seeking a negotiated peace. The fact that neither the U.S. Government nor the U.S. Embassy in Saigon has done anything on his behalf is a shameful betrayal of our pretended war aims. — *Between the Lines*.

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The Church of the Brethren has committed itself to raising \$530,000 to finance a million-dollar health program in Nigeria.

The program is part of activities which will culminate in 1973 when the denomination observes the 50th anniversary of Brethren mission work in Nigeria.

Evangelist Billy Graham says in an article in the Nov. 5 issue of *Christianity Today* magazine that the Jesus movement "by and large is a genuine movement of the Spirit of God that is affecting nearly every denomination and every social and educational stratum, and is causing discussion from the editorial room of the *New York Times* to the dining room of the White House."

"This highly encouraging development comes at a time when other thousands of American young people are involved with permissive sex, drugs, and violence on a scale that staggers the imagination," he says.

While noting that extremes, dangers, pitfalls, and problems exist in the movement—just as in the early church, Graham says he studied the movement and found a number of "commendable features." He then lists ten of them:

1. The movement thus far centers in the person of Jesus Christ.
2. It is Bible-based.
3. It demands an experience with Jesus Christ—"an intense personal relationship with Jesus that . . . should condition every human life," in the words of *Time*.
4. It puts renewed emphasis on the Holy Spirit.
5. In it, young people have found a cure for drug addiction.
6. It is pushing churches to update their services and methods, providing opportunities for greater involvement of members and more dynamic relationships among them.
7. It stresses Christian discipleship—almost "a

new puritanism" which may be "a reaction to the permissiveness of the past ten years." 8. It offers evidence of social responsibility: the movement is interracial, and many young people have started "all kinds of new social projects." 9. It possesses great zeal for evangelism. 10. It emphasizes anew the second coming of Jesus Christ.

In the article Graham asserts that Linda Kasabian, chief witness in the Manson trial, and her husband have been converted. He tells of an ex-Black Panther who has memorized most of the New Testament, and he cites the recent conversion of Christopher Pike, son of the controversial late Episcopal bishop. Young Pike gave his testimony at Graham's northern California crusade this past summer where, affirms Graham, "70 percent of the audience every night was under twenty-five, and we had the greatest response to the gospel I have ever witnessed in my years of evangelizing in the United States."

The evangelist also tells of a long briefing by "a man who is perhaps the nation's foremost drug expert" and quotes him as saying there is "absolutely no cure for a person who is hooked on hard drugs—except a religious conversion."

Dr. John W. Snyder, executive vice-chancellor, University of California, Santa Barbara, is a well-known educator in both secular and evangelical Christian contexts. He makes these pertinent comments about the unique sources of pressure on young people today:

He calls attention first to the sheer mass of information they have to assimilate in school. "The demands are four times as great for the students now as they were for the faculty when they were students," he says. The result, he believes, is "four times as much nervousness."

Alienation often comes from two sources—teachers and parents. "Students are disaffected by their experiences in education," he claims. At the same time, family life is often of such low caliber that it too is a factor. He blames broken homes and the "hypocrisy and shenanigans" of parents.

A third pressure-producer is the growing disparity between student ideals and their attainment of them. "Most programs don't reach students where they feel empty," Dr. Snyder says. "Young people need to be needed; they need to make a dent on their environment." As a professional educator, he admits that the educational program as now structured is unable to deal with the serious problems of young people.

CHURCH NEWS

Unlimited Liability, MMAA

"The mutual aid ideal," Dwight Stoltzfus said in his speech to the fourth biennial delegate meeting of Mennonite Mutual Aid Association, "is that each church member assumes unlimited liability and responsibility for each other person."

Stoltzfus, director of field services for MMAA, presented the main address to the 81 delegates, directors, staff, and guests at the meeting held at the O'Hare Concord Motor Inn in Chicago on Nov. 13. Howard Zehr, acting general secretary for the Mennonite Church, led the opening and closing meditations.

The 43 delegates represented 25 conference districts of the participating Mennonite, Mennonite Brethren, General Conference Mennonite, Evangelical Mennonite, and Brethren in Christ denominations.

Two filmstrips concerning the concept and practice of Christian mutual aid were given a preliminary showing by Steve Eigsti of the Mennonite Board of Missions, Elkhart, Ind. The films, accompanied by teacher and student guides, will be released in the spring under the joint sponsorship of the Mennonite Church and the General Conference Mennonite Church. The project is supported by Mennonite Mutual Aid and the Association of Mennonite Aid Societies.

Business, financial, and other legally required reports were presented by Harold Swartzendruber, executive secretary of the board and general manager of MMA. Swartzendruber also introduced three staff members who gave "MMAA in Action" reports. LaMar Reichert, director of mutual aid services, explained the Catastrophe Aid and Survivors' Aid programs. CHIP, the congregational health improvement program, was discussed by Earl Sears, educational director. Sears also explained the Fraternal Fund. John H. Rudy, director of financial services, outlined the Creative Loan Program.

Elected to serve on the MMAA board of directors for the next two years were Abram Hallman, Akron, Pa., president, who presided at the meeting; Howard Raid, Bluffton, Ohio, vice-president; William Zuercher, Harlan, Ky., treasurer; Howard Baumgartner, Berne, Ind.; John Bender, Goshen, Ind.; Luke Birky, Elkhart, Ind.; R. Wayne Clemens, Souderton, Pa.; Justus Driver, Waynesboro, Va.; William Dunn, Bloomington, Ill.; Paul S. Gross, Bridgewater, S.D.,

Edwin Karber, Fairview, Okla.; J. Robert Kreider, Goshen, Ind.; Larry Newswanger, Salunga, Pa.; Orval Shoemaker, Hesston, Kan.; Samuel S. Spicher, Phoenix, Ariz.; Maurice Stahly, Morton, Ill.; and Daniel Yutzy, Harrisonburg, Va.

Lester J. Zook, Belleville, Pa., and R. H. Friesen, Aurora, Neb., were elected to serve on the Fraternal Activities Committee.



J. Robert Kreider, Goshen, Ind., member of the Mennonite Mutual Aid Association board of directors, and Dellis D. Schrock, Casselton, N.D., MMAA delegate.

Peace Section Assembly, 1971

Nearly 250 people from all over North America gathered in the Downtown YMCA in St. Louis, Mo., Nov. 4-6, to discuss what it means to be a peace church in the 1970s. One third of the audience were churchmen active on peace committees at the district and conference level. The other two thirds were people concerned about peace, eager to join in discussing this issue. Many were students.

The one major address was by Dale W. Brown, professor of Christian Theology at Bethany Theological Seminary and currently moderator of the Church of the Brethren. Brown, a longtime peace activist, is author of *The Brethren and Pacifism* and *The*

Christian Revolutionary (Eerdmans, 1971). Brown spoke on the "apocalyptic witness" as the agenda for a peace church in the 1970s. He emphasized that in these times, the peace church has to serve as prophet of doom to itself for its unfaithfulness and to America for its militarism and distorted priorities. In the context of a decaying culture, Brown held that the church must also be a prophet of hope, affirming God's promises though these will not come about through the church's own efforts. He appealed for peace churches to live their hope as "concretions" of the Anabaptist vision. This type of community will be a "living, prophetic, eschatological congregation, attracting those who are waiting to be gathered."

Brown's address called for commitment to the hard realities of a suffering church and devotion to the cause of peace when it is not popular. For some in the audience, Brown's language was too biblical and his agenda too academic. This reaction became the basis of a deeply felt tension throughout the assembly between those who wanted more immediate action and those who were developing longer-range programs.

The committees which met at the time of the assembly — the MCC Peace Section, General Conference Peace and Social Concerns Reference Council, Brethren in Christ Peace and Social Concerns Commission, Western District and Central District peace committees — spent most of their time working on goals and strategies for the year ahead. The assembly itself struggled with appropriate action proposals.

One action was to appeal to the Mennonite and Brethren in Christ constituency to celebrate the coming of the Prince of Peace this Christmas season in some concrete way. The assembly suggested a specific proposal which would demonstrate both opposition to war and compassion for the people of Vietnam, especially those considered enemies. The suggestion is either to forego the usual Christmas gifts, or make such gifts and give an equivalent of the money spent on Christmas gifts to restore destroyed medical facilities in North Vietnam. The assembly through various conference peace committees is informing Mennonite and Brethren in Christ pastors of this project. Contributions will be channeled through MCC in a special fund entitled Vietnam Christmas.

Though the tension between action or agenda permeated the assembly, in the end, this tension stimulated concern to work for peace among men. The assembly began with a panel evaluation of the Mennonite Church as a peace church. The panel was composed of participants in the 1971 peace teams. The panel observed in nearly every congregation the tension between those who accept uncritically the North American way of life and those who have been liberated from the demands of the surrounding

society. The peace team felt that at best they served as a catalyst for the peace concern in each congregation.

Peace Section Goals for 1972

Amnesty, foreign aid, black draft counseling, and the prayer amendment were issues that enlivened the fall meeting of the Peace Section. In addition, the Peace Section meeting in St. Louis recommended to the MCC Executive Committee a 1972 budget of \$104,000. The Peace Section also requested that MCC approve some changes in the guidelines which govern Peace Section activities.

These changes would increase the number of members at large from three to five, and formalize a small executive council to assist the staff during the long period between meetings. It is proposed that the Peace Section meet two times per year instead of three.

Working for peace and supporting the things that make for peace are not achievements to be commemorated, but rather goals to be pursued. The Peace Section envisions for 1972 an Africa study tour in January, three summer peace teams, a colloquium on peace study and research in Mennonite colleges, the formation of a study group in ethics and eschatology, the writing of a semipopular book on the Bible and peace, and supporting the International Mennonite Peace Committee's dialogue tour in Latin America. — John A. Lapp.

Mennonite Educators Look at Long-Range Plans

Long-range planning in our higher education program, with projections of facilities, financial resources, and enrollment was the focus of the meeting of the Mennonite Board of Education on Nov. 11-13, 1971. The meeting, held in Cleveland, gave considerable attention to the reporting of issues from administrators and Board chairmen of Mennonite colleges and seminaries.

President Laban Peachey from Hesston College and Provost Carl Kreider of Goshen College each reported curriculum developments involving work experiences during college years and career education. Chairman Dewitt Heatwole from Eastern Mennonite College noted, among other items, the renewed spiritual interest among students with emphasis on witnessing and small-group activity. Hesston and Goshen reported similar developments and interests on their campuses as well.

In the discussion of long-range planning and projections it was noted that enrollments and facilities increased very rapidly during the Sixties. The number of college-age young people in the Mennonite Church

will be decreasing in the Seventies. The Board of Education and administrators and boards of overseers examined implications of this for the ongoing development of the higher educational institutions and the Mennonite Church.

An issue receiving major attention was the relationship between our congregations and our schools. Albert J. Meyer, Executive Secretary of the Board of Education, noted, "Serving the educational needs of our young people is a cooperative effort between the educational institutions and the congregations, where each needs the other. Determining priorities in program, development, and the use of resources will continue to require the attention of our Board members, administrators, and the total brotherhood."

Focus on Finance

Does the church have anything to say about a Christian standard of living? What are the implications for churches who invest in the business community? What should Christians do with their accumulated wealth?

These were some of the issues posed recently at the Associated Mennonite Biblical Seminaries in a series of stimulating meetings with John Rudy, director of financial services for Mennonite Mutual Aid, Inc.



Listening intently to a comment during an informal meeting is John Rudy AMBS Church-Visitor-in-Residence.

As a "Church-Visitor-in-Residence" he came to share from his knowledge and concern for the integrity of financial dealings in the lives of individual Christians and in the life of the church.

His striving to present a consistent Christian witness in this area led him at one point in his life to quit a high-paying job with a nationally known company to take a part-time pastorate in a small Pennsylvania community. Since then he has been using his talents and knowledge of finance directly in the work of the church.

His concerns range from personal finance to big business.

Rudy also feels that there should be sound financial management and planning in every Christian home. Although Christian ethics should not advocate the unnecessary accumulation of wealth, the church should encourage persons to take their family obligations seriously by following sound financial practices regarding income, saving, and spending.

Who Is a Delegate to MWC?

Inquiries have come to our office about the meaning of delegate status in connection with the Mennonite World Conference (MWC) sessions in Curitiba next July 18-23. The question also has implications for travel arrangements since only MWC delegates are eligible to participate in the MWC charter flights.

There are two categories of delegates in MWC, voting and nonvoting. The voting delegates are appointed by the respective participating conferences and would number 175 if all were appointed in every country and conference. The nonvoting delegates are Mennonites and Brethren in Christ in good standing in their congregations who desire to participate in the conference. Their delegate status will be certified by the MWC secretary after registration has been completed. A recent Executive Committee minute confirms this, stating: "Such delegates shall have full right to participate in the discussion of any and all issues brought before the delegates, but they shall not have voting rights in said delegate body." They are delegates by virtue of membership in a Mennonite or Brethren in Christ congregation and the membership of their conference in MWC.

Inquiries have also come about whether the number of delegates participating from North America is to be limited in order not to "swamp" participants from other areas, particularly the Third World. MWC has no authority to do this. Instead of setting limits here, an effort is being made to bring as many persons from other parts of the world to Curitiba as possible. To do this each North American and European traveling to Curitiba is being asked to contribute \$25 to the MWC Travel Fund for this purpose. This is included in the registration fee of \$40, as is the cost of the proceedings of the conference, which will be published later. Registrations should be received as early as possible to facilitate housing and travel, but no later than Dec. 31. Forms are available from the MWC office, 3003 Benham Ave., Elkhart, Ind. 46514, or any Menno Travel Service office.

As announced earlier, four charter flights have been scheduled for the delegates. From Miami, July 10-24; from Toronto, July 12 to Aug. 2; from Winnipeg, July 13 to Aug. 10; and from Vancouver, July 13 to Aug. 12. Information folders are available from the MWC office. Fourteen tour groups, with qualified leaders, are being scheduled by Menno Travel Service in cooperation with Mennonite travel agencies in Paraguay and Brazil. Further information on these plans is available from the main office of MTS, 102 East Main St., Ephrata, Pa. 17522, or any of its branch offices. — Cornelius J. Dyck.

One in the Spirit, Work Camp in Asia

"At first I was lonely at the work camp. Then I discovered that we were all brothers and sisters in Christ. I have never experienced such a beautiful fellowship," wrote one camper at the close of the Seventh International Reconciliation Work Camp held at Shyamnagar Christian Hospital near Calcutta, India, Sept. 29 to Oct. 11, 1971.

"I was surprised to learn that I could work five hours at a stretch," marveled another to whom work was a new experience.

"Now when I am in a little group in my country, witnessing, I will remember that I have brothers and sisters all over the world," exulted another.

"We are one in the Spirit, we are one in the Lord" (a line from the famous song) became the most popular saying in the camp.

"Serving an Asia in Revolution" was the theme of the International Reconciliation Work Camp. The site of the camp was appropriate. West Bengal is a communist state. Revolutionary communism centers in Calcutta's eight million people.

To understand this Asia, and to learn how to serve Asia's Lord in revolutionary settings, was the task to which 34 young people from Japan, Taiwan, Vietnam, Indonesia, Afghanistan, Hyderabad, Bihar, Dhamtari, Jagdeeshpur, and Bengal set themselves.

When we left after 13 days of effort, eight buildings gleamed in the noon sun under coats of new paint. Tons of rubble and old bricks were buried. Where we'd waded through mud when we arrived, wide, cinder-covered roads, solid enough to support drastically overloaded lorries, now connected building to building and the whole to the outside world. Paint-splattered windows now shone clean. Crated springs, frames, and mattresses were transformed into hospital beds standing proudly in wards. Halls and rooms had become habitable, and the remains of blisters garnished our work-chastened hands.

"I hope there will be many more such beautiful camps," said a camper as we left the premises. — Carl C. Beck.

Martyrs Mirror at Oak Grove, Ohio

Singers from a dozen Mennonite congregations in Ohio presented the *Martyrs Mirror*, a church opera, under the direction of the noted composer of the work, Alice Parker, at the Oak Grove Mennonite Church on Nov. 7.

The presentation at Oak Grove was organized by four General Conference Mennonite churches in place of their regular fall conference. Because of the scope of

the work and its appeal to all Mennonites, it was decided to make the project an inter-Mennonite one. The result was that 80 adults and nearly 20 children from congregations located around the Kidron, Ohio, area joined to form the chorus.



Prepared for a second and unscheduled performance of *Martyrs Mirror*, Alice Parker, composer and director, is ready to lead the massed choirs down the aisle of Oak Grove Mennonite Church on Sunday afternoon for waiting crowds. Behind her are Tilman Neuenschwander, Aquila Amstutz, Mrs. Freeman Lehman, and Mrs. Aquila Amstutz, choir members.

The chorus was prepared for the performance by Don Sommer, director of church music at the Kidron Mennonite Church.

The cast of characters in the opera included Denton Croyle, baritone, as Georg Blaurock; Grace Helmuth, contralto, as Catharina Blaurock; Freeman Lehman, tenor, as Jan Wouters; and Margaret Bollinger, soprano, as Maeyken Wouters. The monk was played by Donald Steelberg. The part of the bailiff was played by Lowell Nofziger. The executioner was portrayed by Wesley Sprunger.

On the afternoon of the first performance at Oak Grove the church was packed an hour before the performance and an additional performance at 5:00 p.m. had to be scheduled to take care of the crowds. The opera was performed before a full house three times. With each performance the excitement grew. Chorus members had made their own authentic costumes and the Sacred Heart Roman Catholic Church of Wadsworth had provided vestments and processional accessories. — Donald R. Steelberg.

They Shall Sing New Songs

A unique feature made up a part of the monthly hymn-sing, held at the Midway Mennonite Church, Columbiana, Ohio, Sunday evening, Nov. 21.

Recognition was given to five members of the congregation who have been composing songs, either words, music, or both. They were Pastor Ernest Martin, chorus director John E. Huebert, Wilmer Swope, James Ziegler, and Elva (Mrs. Paul) Yoder. Some of their songs were featured in an interesting and unusual way. The songs in which

the audience participated were projected from the original copies on a large screen. The MYF chorus sang the first verse of each song to familiarize the audience with the melody.

"A Children's Hymn" — words by Ernest Martin sung to the tune, "Hardy Norsemen" from *The Youth Hymnary* — and a children's chorus, "I Will Trust and Not Be Afraid" — words and music by Elva Yoder — were sung with the children.

Songs with audience participation were: "Rejoice! Rejoice! Ye Saints, Rejoice!" — melody by Wilmer Swope, words by Charles Hurditch, an Englishman; "A Rock of Refuge Is Our Lord" — words by Wilmer Swope, music from *Book of Praise*, Dutch Reformed Church; "God's Word" — words and music by Elva Yoder; "For Me to Live Is Christ" — words by Elva Yoder, melody, "A Charge to Keep I Have."

Solo: James Ziegler accompanied himself with guitar, singing a melody he composed and using words written by Lorie Gooding.

Chorus numbers: "Hark, What Mean Those Holy Voices?" — music arranged by Ernest Martin from a Dutch carol; "Alleluia" — music by John E. Huebert, words by Ernest Martin; "Just as God Leads" — music by John E. Huebert, words adapted by Wilmer Swope.

The writers and composers were asked to tell the occasion that prompted the writing. They witnessed to the prompting of the Holy Spirit in writing the words and testified to answered prayer in receiving the melodies. The program was planned and ably directed by Glen and Ethel Wenger.

New Church Keys, Washington, Iowa

Dedication service of the Washington (Iowa) Mennonite Church was held on Oct. 24, with Peter Wiebe of Hesston, Kan. as guest speaker. His topic was "My Commitment to the Church."

Royce Roth directed the congregational singing and Eileen Roth served as organist. The Iowa Mennonite School chorus sang several praise songs.

Dennis Good, recently installed pastor of the congregation, led the congregation in the act of dedication. The dedicatory prayer was given by Dean Swartzendruber, pastor of Lower Deer Creek Church at Kalona and moderator of the Iowa-Nebraska Mennonite Conference. After transfer of the keys and an offering, Richard Wenger, pastor of Bethel Church, Wayland, Iowa, pronounced the benediction.

The Washington Mennonite congregation had its beginning in the community of Eureka in 1958.

Under the leadership of Vernon E. Roth, the congregation grew. This growth created the need for additional facilities, and plans were made to build in Washington.

Canadian MDS-ers in Texas

Walter Neufeld, pastor of Eden Mennonite Church, Moundridge, Kan., General Conference representative to MDS and secretary of the MDS executive committee, has gone to Texas for a week to observe the progress and give direction for future goals there. MDS units have been repairing roofs and floors of the homes of mainly Mexican-American families in the Sinton and Falfurrias communities damaged earlier this year by hurricanes Edith and Fern.

Crews who have participated in the present Texas operations have come from eastern Pennsylvania, Indiana and Chambersburg, Pa. Crews in Texas this week are from Lancaster, Pa., and Kansas.

Six MDS-ers flew to Texas by private plane from Manitoba on Nov. 18. Two carloads from Ontario carried on the work over Thanksgiving weekend.

Consultation on Holy Spirit

George R. Brunk, dean of Eastern Mennonite Seminary, previously announced the program for the "Consultation on the Person and Work of the Holy Spirit" to be held Jan. 17-21, 1972, on Eastern Mennonite College campus.

Combining features of the annual Ministers' Week traditionally sponsored by EMC and EMS, the seminar has been scheduled in the wake of growing interest across the Mennonite Church in the Holy Spirit.

Major addresses will be given by Richard C. Detweiler, pastor and moderator of Franconia (Pa.) Mennonite Conference; John R. Mumaw, EMC president emeritus and professor of Christian education at EMS; David Ewert, dean of Mennonite Brethren Bible College in Winnipeg, Man.; and Gerald C. Studer, pastor of Scottdale (Pa.) Mennonite Church.

How to Be a Trainee in Europe

For more than eight years, Americans and Canadians have been going to Holland, Switzerland, and Germany to spend one year in a Mennonite exchange program. This exchange program, known as the Inter-menno Trainee Program, is especially designed for promoting understanding between American and European Mennonites. One of the greatest benefits to the trainee is the chance to meet people and make friends. The experiences of learning the language, adapting to another culture, adopting new customs, and just "fitting in" to society and family life far surpass those of a typical tourist.

A trainee stays one year in Europe in a work exchange program. Are you wondering what kind of work opportunities are

available? Some are farmwork, housework in a family or institution, flower nurseries, office work, or maintenance work.

The trainee is placed, if possible, in the work he has been trained for, or would like to do. After six months he may change work and sponsor and sometimes even change to another country. Each half year, trainees are entitled to a two-week vacation, and after six months there is a midyear conference, usually held in West Berlin with opportunities to visit East Berlin.

For more information write Miss Doreen Harms, "Intermenno Trainee Program," Mennonite Central Committee, Akron, Pa. 17501. The next Intermenno trainee group will leave for Europe in August 1972. The application deadline is January 31, 1972. — Marge Maarsen and Frans Janssens.

Gold Award for Peace Spot

The Family Life TV Spot "Another Way" was rated as the best public service announcement submitted to the annual International Film Festival (IFF) held in New York City on Oct. 22.

Each year films of all kinds and lengths are submitted to the IFF for evaluation. These films range from the longer documentaries to the shorter public service announcements.

Gold, silver, and bronze awards are given, in that order, to the three best films in each category. "Another Way," a 60-second spot, won the Gold Award in the Public Service Television Announcement category.

MENNOSCOPE

Mennonite Publication Board Elects Officers

Meeting November 22 and 23, 1971, the 10-member Mennonite Publication Board re-elected Harold P. Dyck as president. Rufus Jutzi and Arnold Roth were elected vice-president and secretary respectively. Operationally, the Board will meet as a whole. This means the officers will not be functioning separately as an executive committee. Ben Cutrell, publisher, reports the sessions as being primarily orientational.

Latin-American Development, MEDA

The Mennonite Economic Development Associates of the Area Latin-American North (MEDA-ALAN) met recently to approve several recommendations for projects in 1972. Money will be invested in new projects in Costa Rica, Honduras, and possibly in Dominican Republic, Mexico, and Panama. Officers elected for the 1972 term were: Chairman, Dale Weaver; Vice-Chairman, John Weber; and Recording Secretary, Charles Zeager.

Plans to motor through Central and South America are being made by some individuals and groups to coincide with Mennonite World Conference to be held at Curitiba, Brazil, July 18-23, 1972. The World Conference secretariat has asked Virgil J. Brenneman of the Student Services office to collect travel information and coordinate land travel plans. Anyone interested in availing himself of the information and coordination efforts of Brenneman should write to Student Services Committee, Box 370, Elkhart, Ind. 46514.

Thirty-seven Goshen College students are performing pre-Bach music in Goshen

College's Musicum, a group directed by Lon Sherer, professor of music. "Collegium Musicum," according to Sherer, refers historically to musical associations connected to the university. The first "Collegium" flourished at the University of Leipzig during the 17th and 18th centuries.

Gerald Peachey, Belleville, Pa., was ordained to the ministry on Nov. 21 at the Locust Grove Mennonite Church, to serve that congregation. He is a teacher at Belleville Mennonite School. The charge was given by Richard Zehr, assisted by Eric Renno.

The New York Mennonite Ministers' Fellowship met at Alden, N.Y., on Nov. 26.

Needed: Secretary at Adriel School. General skills required. Contact Adriel School, Box 188, West Liberty, Ohio 43357. Phone: 513:465-5010.

Adam R. Martin was ordained to the office of bishop for the Mt. Zion District of the Lancaster Conference in Washington County, Md., on Nov. 14. He is the first resident bishop for the three churches of this district. David Thomas preached the ordination sermon and the charge was given by H. Raymond Charles.

Michael Zehr, formerly from Woodville, N.Y., was ordained to the ministry on Oct. 24, to serve the Amherst Mennonite Church, Williamsville, N.Y. David Beachy, assisted by Richard Bender, conducted the service.

Bertha Beachy left the United States on Nov. 13 for a term of missionary service in Mogadiscio, Somali Democratic Republic.

"Several weeks ago instead of the regular sermon, the congregation preached," writes Mrs. Cecil Ashley, Lapa, Sao Paulo, Brazil. "Each member shared a Scripture and testimony . . . all want to repeat it soon." Cecil is pastor of the Lapa congregation and executive secretary of the Brazil

Mennonite Church.

Representatives of the 18 Atlantic States District of the Ohio and Eastern Conference met at Neffsville (Pa.) Mennonite Church on Oct. 11. Chairman John Smucker led the sessions. Marcos Chico, pastor of the Bronx Spanish Mennonite Church in New York City, had a devotional. Action was taken to complete Hope Christian Center in New York City. Volunteer help will be used and a goal of \$5,000 or more was set to complete this project.

The Eighth Annual Meeting of the Saskatchewan MCC met on Nov. 11 at Zion Mennonite Church. Present were 169 delegates and 65 visitors. David Wiebe of Zion welcomed the conventioners on behalf of the hosting churches and James Mullet of Guernsey chaired the sessions.

Happenings is a new paper published by the Minorities Ministries Council with headquarters in Elkhart, Ind. "It is to be published as an information source once every six months for the minority congregations of the Mennonite Church" and to keep these congregations in touch with each other and aware of the Council's work, according to the masthead. Hubert Brown and Ruperto Guedeo, Jr., are the co-editors; John Powell and Lupe De Leon, Jr., consulting editors; Dan Shenk, editor-photographer.

Student Government Association and the Young People's Association at Eastern Mennonite College made a concerted effort to raise money for East Pakistan relief. Through special offerings and foregoing a meal or two, more than \$1,500 was raised by the campus community. The campaign was called "Thanksgiving '71."

The Sears, Roebuck Foundation has awarded grants totaling \$1,300 to Goshen College, according to an announcement by J. Lawrence Burkholder, president. The gifts were an unrestricted grant of \$900 plus a grant of \$400 to expand the library holdings in business and economics.

Harley Showalter, president of Eastern Mennonite College's Alumni Association, told his 16-member board of directors on Nov. 13 that their organization must experience revitalization and a new image or it will die a slow death. Showalter, director of computer services at Rockingham National Bank, Harrisonburg, elected last April to represent EMC's 7,700 alumni, said that while the 51-year-old association is not considered a legal entity apart from the college, it needs a stronger voice in college planning, organization, and development.

A summary of MCC Pakistani relief activities to date includes distribution of 5,146 tarpaulins housing about 75,000 of the now more than nine million refugees in India; 55 tons of rice and molasses; 30,000 blankets bought locally; 13,000 mats bought from refugees working on a self-help basis; soap, clothing, and other goods.

"The Lord Reigns" was the theme of

the sixth annual Fall Missions Conference at the Weavers Mennonite Church, Harrisonburg, Va., Nov. 5-7. This annual conference is sponsored by the Virginia Mennonite Board of Missions and Charities. Harold Stauffer and Wilbert Shenk were guest speakers.

Southwest Conference met at Calvary Mennonite Church Nov. 25, 26. Theme of the conference was "The Jesus Way." David Augsburg brought the conference sermon: "To Live Is Christ."

Goshen College's 14 Study-Service Tri-mester students in Haiti met Haiti's President Jean-Claude Duvalier at his Port-au-Prince palace during a 1 1/2-hour visit last month. A privilege, especially for citizens from another country, the event included each student shaking Duvalier's hand and receiving a large autographed picture of him and two mammoth volumes and a slimmer one of his father's printed works. The Haiti press covered the occasion. Prof. and Mrs. J. B. Shenk are the faculty leaders, based in Port-au-Prince.

John R. Mumaw has been elected chairman of the Board of Friendship Industries. Formerly called Sheltered Workshop, Friendship Industries is a work-orientated rehabilitation facility which utilizes work experience for assisting the individual who is considered to be disabled with severe vocational handicaps to progress toward normal living and a productive vocational status. This organization provides vocational training and basic education instruction beyond the public school special education level.

Atlanta, Ga., was the meeting place for two exclusive organizations — the Society of Biblical Literature and the National Association of Professors of Hebrew. G. Irvin Lehman was given an honorary citation for his two-year presidency of the latter organization.

A day care center for low-income families is being set up by Voluntary Service in Nyssa, Ore. Due to tensions and divisions in the community between Anglos and Spanish-Americans, a VS couple is shouldering most of the responsibility for opening the Center. Ed and Linda Myers, Fountainville, Pa., are in charge. Thirty children, ages two to six, are being served.

Lupe De Leon, Elkhart, Ind., associate executive secretary of the Minority Ministries Council of the Mennonite Church, was guest speaker on *The Mennonite Hour*, Nov. 28. De Leon, a Spanish-American, spoke on the subject "Help Me, My White Brother." Free printed copies of the message are available from Mennonite Broadcasts, Harrisonburg, Va. 22801.

Since returning to Kenya, Clyde and Miriam Shenk have been ministering to the young Mennonite churches in South and Central Nyanza districts of Kenya. Clyde reports that there is great need to visit these churches as often as possible for communions, baptisms, and dedication of babies.

He recommends also short Bible courses at various centers periodically, as well as meetings for the young people.

Omar and Lois Stahl, formerly missionaries in Luxembourg, are living in Munich, Germany, since Sept. 1. They envision a ministry directed especially to students and young people.

Persons wanting to contribute to a memorial for John Litwiller should designate their memorial contributions for Bible translation into the Toba language, and send them to Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Kenyan Mennonite leaders met for a church seminar at Bande, Kenya, from Oct. 25 to 29. Instructors for the seminar were Bishop Zédekiah Kisare of the Tanganyika Mennonite Church; Pastor Salmon Buteng'e, treasurer of the Tanganyika Mennonite Church; and missionary Clyde Shenk.

Jerry and Sharon Stutzman, R. 1, Albany, Oregon, left the United States on Nov. 22 for Moshi, Tanzania, where they have accepted a three-year missionary assignment at the YMCA Farm Training Center. Jerry will teach classes in metalwork and mechanics. The Stutzmans were appointed by the Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

Keystone Bible Institutes will sponsor a series of Bible studies to be held Feb. 20-26, 1972, near Lancaster, Pa. Teachers will be Myron S. Augsburg and G. Irvin Lehman, both from Eastern Mennonite College and Seminary, Harrisonburg, Va., and Clayton Beyler, Acting Dean of Hesston College. Books to be studied are Jeremiah, Amos, Romans, and John. Morning and afternoon sessions will be held at Bird-in-Hand Motor Inn, Bird in Hand, Pa., and evening sessions will be held at Lancaster Mennonite High School. Bible students of any age, sex, or background are invited to register for these classes. Registration information may be obtained from Keystone Bible Institutes, 1727 Lincoln Highway East, Lancaster, Pa. 17602.

Four Stalters from Waldo Mennonite died between Nov. 13 and Nov. 20, three from the same family and the fourth a distant relative. It began with Mrs. Edd (Lena) Stalter (72). Her husband Edd (77) died on the day of her funeral. Two hours before Edd's funeral, his brother William (75) died. The next day Mrs. Alice Stalter (89), a distant relative, died.

Choral Union, a 135-voice assembly of Eastern Mennonite College students, faculty, and area residents, will present the Christmas section (Part I) of George Fredrick Handel's *The Messiah*, Sunday, Dec. 12, in the college auditorium. Ira T. Zook, Jr., associate professor of music, conducted the one-hour performance.

Change of address: G. Weldon Friesen from Shantipur via Dhamtari, M.P., India to R. 2, Box 17, Middlebury, Ind. 46540. Peter Sawatsky to C. P. 18769, Aeroporto

Congonhas, Sao Paulo, Brazil.

Special meetings: Alvin Frey, Red Lake, Ont., at Stony Brook, York, Pa., Dec. 4-11.

New members by baptism: four at Grace Chapel, Saginaw, Mich.; one at Black Mountain Mission, Chinle, Ariz.; two at Martins, Orrville, Ohio; two at Waldo, Flanagan, Ill.

Readers Say

Submissions to Readers Say column should comment on printed articles.

What a pleasure it was to read the scholarly, thought-provoking article, "On the Meaning of Biblical Prophecy," by John C. Trever in the Nov. 2 issue.

Probably no theological concept is more mixed with error than that of prophecy, and particularly as it related to Israel and modern Palestine. The popular idea that Israel won the 1967 six-day war through God's miraculous intervention and that these events were in fulfillment of prophecy is, to me, incredible. "What we see happening in Palestine today is purely secular, political nationalism at work" is the best statement I've read on Palestine for some time. Trever certainly, in my opinion, presents a sane point of view in contrast to the irrational viewpoints heard so often. Articles like this we need! Thanks for printing it. — Eldon Risser, Lakewood Colo.

In the Nov. 2 issue of the *Gospel Herald* I came upon a striking example of a biblical gap. I found it in the context of a good statement about the need for revival.

When the author invited me to read several important passages from the Book of Acts in connection with his statement, I did so and I long to experience these passages in greater depth. Certainly, I agree that we need to emphasize these passages in 1971.

However, I wondered why a Christian who lives in the richest country of the world more or less directed me to skip over Acts 4:32. Christians of North America tend to be a little blind to the dangers involved in being rich. Was the author suggesting that Acts 4:32 is not an important dimension of renewal? Likely not, but I must admit that Acts 4:32 is the kind of verse which I find rather threatening. We need to pray that the Holy Spirit will free us from bondage to materialism.

I am happy that I saw this missing verse as I read Acts 4 because it reminded me that preachers and other Christians are inclined to use the Bible very selectively. As I know the Spirit of God, he brings both joy and pain into one's experience. He is calling me to change in 1971. I know there are some gaps in my experience.

— Vernon Leis, Elmira, Ontario

I hesitate to write this letter which has been on my mind for a while but have decided to do so. Being a man of sixty-two years and a member of the Mennonite faith for fifty of them, the *Gospel Herald* has been a part of my life for a long time. I enjoy reading many articles in it and have been blessed many times from it. But having a limited education I find it hard to accept and read the article called "Seth's Korner." In fact I don't read more than a few lines then turn the page in disgust. While many people may get a bang out of the humor which no doubt it is meant to give, I sympathize with the others who may have the same problem I have (spelling). I am not at all against humor but if it is at the expense of someone else's good then I don't think it is right.

May I be so bold in a Christian way to suggest that this article either be printed with correct spelling (which may take away most of the humor) or discontinue Brother Seth? Or throw out a questionnaire above the article for suggestions about my beef. It may be difficult to get answers from many people but it may be worth trying. I hope I have not been too unreasonable but have done this with loving concern for others. — Lorne Horst, Kitchener, Ont.

Ed. Note: When we carried "Luke Warm" those who enjoyed it wrote only after we felt compelled to stop it due to criticism. I'd like to take up the challenge of Brother Horst and ask those who enjoy "Seth's Korner" to write and say so now before it is terminated. We are of course interested in negative feelings also.

I want to commend you for including the article by John Trever in the current issue of the *Gospel Herald*. His article provides a steady voice in the midst of the confusing emotionalism that surrounds the discussion of prophecy today.

Mr. Trever not only provides a good explanation of the meaning of prophecy and the emphasis of biblical prophecy but he also provides for me an understanding of the renewed interest in prophecy which we find today. He indicates that apocalyptic literature provided a steady influence for Christians during times of persecution. At a time when everything around us seems to be falling apart, the assurances that there is a better world to come which we find in the apocalyptic literature provide this same kind of steady influence for us.

It seems to me, however, that Mr. Trever makes a good point in reminding us as a church not to forget the central concern in the Bible for morality and covenant responsibility on the part of the people of God. It is easy to get caught up in discussions on the Middle East and how it fits into biblical prophecy and it is not as easy to remember our personal responsibility to God as we continue to live our lives as His children. I trust that this article will serve to remind us of the importance of this responsibility. — Ronald E. Brunk, Hesston, Kan.

Mr. John C. Trever in his article, "On The Meaning of Biblical Prophecy," left many more loopholes than the interpretation of prophecy he was condemning. What does Mr. Trever do with the message of Daniel? What does he do with Romans 9, 10, 11 which also must be cut out of God's Book if his interpretation is correct? To explain away is popular in our day, but not always right.

Naivete is a tag that has long been given to those who believe in the message of the cross for instance, so I guess one should not be overly concerned about being called naive in one's understanding of prophecy. — Percy Gerig, Eureka, Ill.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Byler, Daniel and Betty (Hershberger) Canton, Ohio, third child, second son, Ryan Shawn, Oct. 29, 1971.

Dayton, Phillip and Nancy (Mashack), Ridgeley, W.Va., second son, Phillip Norman, Oct. 27, 1971.

Dyck, Henry and Barbara Ann, Hatfield, Pa., second daughter, Julie Lynn, Nov. 6, 1971.

Eby, Wilmer and Anne (Baer), Shippensburg, Pa., sixth child, fifth daughter, Kristen Joy, Nov. 10, 1971.

Geissinger, Laverne and Joyce (Leatherman), Quakertown, Pa., second child, Audrey Rose, Oct. 19, 1971.

Goertzen, Harlen H. and Luann (Detweiler),

Hesston, Kan., a daughter, Stephanie Ann, Oct. 26, 1971.

Hartzler, Daniel W., and Ramona (Horst), Homestead, Fla., first child, Jonathan Daniel, Oct. 29, 1971.

Haverstick, James and Miriam (Newcomer), Lancaster, Pa., second child, first son, Douglas Scott, Nov. 6, 1971.

Hershberger, Paul and Mary (Kauffman), Goshen, Ind., third child, first daughter, Jill Kristine, Sept. 30, 1971.

Huber, LaMar and Caroline (Eby), Lancaster, Pa., first child, Cynthia Jo, Sept. 14, 1971.

Kanagy, Jonathan and Edith (Good), Ocho Rios, Jamaica, second daughter, Regina Renee, Oct. 30, 1971.

Kimmel, Glen and Karen (Wideman), Preston, Ont., third child, first daughter, Jennifer Lynn, Nov. 10, 1971.

King, Darrel and Carolyn (Beck), Wauseon, Ohio, second son, Brent Michael, Nov. 10, 1971.

Lambright, Weldon and Mary (Davidhizar), Flint, Mich., first child, Sheldon Dean, Oct. 1, 1971.

Lichti, John and Norma (Bechtel), Brampton, Ont., second child, first daughter, Sarah Melissa, Oct. 8, 1971.

Myer, Everett and Leona (Kraybill), Mogadiscio, Somali, first child, Sheryl Lynette, Nov. 13, 1971.

Schumm, Laird and Lois (Benner), Tavistock, Ont., first child, Steven Laird, Aug. 16, 1971.

Yoder, Perry and Elizabeth (Gingerich), Bluffton, Ohio, first and second sons, Joel Frederick and Joshua Paul, July 31, 1971.

Zook, Joseph and Mary (Shepherd), Denver, Colo., first child, Shane Allen, Nov. 4, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bechtold — Stutzman. — Nelson Bechtold, Bainbridge, Pa., and Connie Lou Stutzman, Milford, Neb., by Dale Oswald, Oct. 29, 1971.

Brubaker — Shank. — Charles Robert Brubaker, Harrisonburg, Va., and Elizabeth Ann Shank, Dayton, Va., both from Temple Hill cong., by Daniel A. Brubaker, father of the groom, Oct. 9, 1971.

Buckwalter — Shank. — Richard L. Buckwalter, Cochranville, Pa., Old Road cong., and Deborah A. Shank, Holtwood, Pa., River Corner cong., by Richard Buckwalter, father of the groom, Oct. 16, 1971.

Buschert — Martin. — Joseph Glen Buschert, Carstairs, Alta., and Alice Martin, Preston, Ont., by Rufus Jutzi, Oct. 9, 1971.

Byler — Kanagy. — John M. Byler, Jr., and Sharon Kanagy, both of Woodland Chapel, Reedsville, Pa., by Ivan E. Yoder, July 29, 1971.

Ebersole — Martin. — Dean Ebersole, Elizabethtown, Pa., Stauffer's cong., and Lois Jean Martin, Manheim, Pa., Kauffman's cong., by Clarence S. Stauffer, June 26, 1971.

Gingerich — Roggie. — John Gingerich, Castorland, N.Y., Naumburg Conservative cong., and Dolores Roggie, Croghan, N.Y., Croghan Conservative cong., by Richard Zehr and Vernon Zehr, Sept. 18, 1971.

Garber — King. — Jim Garber, Sweet Home, Ore., Sweet Home cong., and Linda King, Sweet Home, Ore., Cascadia cong., by Eugene C. Garber and Melvin Paulus, Nov. 6, 1971.

Garber — Walde. — Ken Garber, Sweet Home, Ore., Point O' Pines cong., International Falls, Minn., and Deb Walde, Sweet Home, Ore., Manson (Iowa) cong., by Eugene C. Garber, Aug. 28, 1971.

Good — Morris. — James Lee Good, Aroda, Va., and Karen Sue Morris, Stanardsville, Va.,

both from Temple Hill cong., by Daniel A. Brubaker, Sept. 11, 1971.

Hackley—Yoder.—Allan Hackley, Methodist Church, Louisville, Ohio, and Terri Yoder Stoner Heights cong., Louisville, Ohio, by Harold Grant Stoltzfus, Oct. 2, 1971.

Jutzi—Chorney.—Thomas P. Jutzi, Preston cong., Preston, Ont., and Nancy Chorney, Toronto, Ont., by Rufus Jutzi, father of the groom, June 25, 1971.

Kaufman—Gerber.—Kenneth Kaufman, Listowel, Ont., and Lorrie Gerber, Millbank, Ont., both from Poole cong., by Amsey Martin, Oct. 16, 1971.

Martin—Horst.—Lewis M. Martin, Denver, Pa., and Esther Horst, Mohnton, Pa., both from Fairview cong., by Luke L. Horst, Oct. 16, 1971.

Mast—Hershberger.—Lester Laverne Mast and Connie Lou Hershberger, both of First Mennonite cong., Middlebury, Ind., by Samuel J. Troyer, Nov. 6, 1971.

Nissley—Martin.—John D. Nissley, Manheim, Pa., Erisman cong., and G. Elaine Martin, Manheim, Pa., Manheim cong., by H. Howard Witmer, Nov. 6, 1971.

Oswald—Landis.—Michael Lynn Oswald, Denver, Colo., First Mennonite cong., and Sally Ann Landis, Dublin, Pa., Deep Run cong., by Cleon Nyce, Nov. 13, 1971.

Pepin—Jantzi.—George C. Pepin and Candace A. Jantzi, both of the Plainview cong., Shedd, Ore., by Louis Landis, Aug. 21, 1971.

Schrock—Yoder.—Daniel M. Schrock and Annabelle Yoder, both of Pleasant Grove cong., Goshen, Ind., by Henry M. Yoder and Harry Schrock, Jr., Sept. 24, 1971.

Stevenson—Gayer.—John Harold Stevenson, Galt, Ont., and Mary Gayer, Preston cong., Preston, Ont., by Rufus Jutzi, July 17, 1971.

Troyer—Stutzman.—Thomas L. Troyer, Milford, Neb., Bellwood cong., and Virginia Lee Stutzman, Denton, Neb., Beth-El cong., by John Willems, Nov. 6, 1971.

Yoder—Gingerich.—Ronald Yoder, New Paris, Ind., Waterford cong., and Patricia Gingerich, Goshen, Ind., Pleasant View cong., by John Steiner, Oct. 16, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blough, Effie, daughter of William and Alice (Stahl) Sala, died at Memorial Hospital, Johnston, Pa., Sept. 29, 1971. She was married to Stephen Blough who survives. Also surviving are 8 children (Virginia, Beatrice, Virgil, Almeda, Franklin, Martha Ann, Betty, and Margaret), 22 grandchildren, 13 great-grandchildren, 4 sisters (Annie Yoder, Maggie Thomas, Lizzie Gindlesperger, and Emma McDaniels), and 6 brothers (Ammon, George, Henry, Calvin, William, and John). She was preceded in death by an infant daughter. She was a member of the Thomas Mennonite Church, where funeral services were held Oct. 2, in charge of Donald Speigle and Aldus Wingard; interment in the Thomas Cemetery.

Coward, Carl Kenneth, son of Samuel M. and Nina (Kiser) Coward, was born at Anderson Co., Tenn., Sept. 15, 1923; died of coronary arrest at St. Mary's Hospital, Knoxville, Tenn., Nov. 7, 1971; aged 48 y. 22 d. On July 17, 1942, he was married to Elsie Williams, who survives. Also surviving are 2 sons (Carl and O.M.), 3 daughters (Mrs. Kay Frances McCarty, Mrs. Wanda Morgan, and Cleada), 12 grandchildren, one sister (Mrs. Mary Nell Shroth), and 4 brothers (Perry, Thomas, Roy M., and Lee). He was a member of the Knoxville Mennonite Church. Funeral services were held at the Concord Mennonite Church Nov. 10, in charge of Ezra Good; interment in Concord Cemetery.

Derstine, Raymond H., son of Milton L. and Sallie (Halteman) Derstine, was born in Franconia Twp., Pa., Aug. 1, 1908; died at Lansdale, Pa., Oct. 25, 1971; aged 63 y. 2 m. 24 d. On Aug. 12, 1931, he was married to Susanna Nyce, who survives. Also surviving are 2 children (Doris—Mrs. Curtis Landis and Kenneth), 2 grandchildren, 2 brothers (Titus and William), and 2 sisters (Edith—Mrs. Alvin Landis and Susan—Mrs. Roy Bergey). He was a member of the Salford Mennonite Church, where funeral services were held Oct. 28, in charge of Willis Miller and John Lapp; interment in Salford Mennonite Cemetery.

Detweiler, Norman A., son of Mahlon and Malinda (Alderfer) Detweiler, was born at Sellersville, Pa., Nov. 20, 1902; died at Sellersville, Pa., Oct. 19, 1971; aged 68 y. 10 m. 29 d. On April 14, 1923, he was married to Sallie Moyer, who survives. Also surviving are 3 sons (Russell, Merrill, and Donald), 2 daughters (Lorene—Mrs. Joseph Derstine and Gladys—Mrs. Curtis Nice), 12 grandchildren, 2 great-grandchildren, 2 brothers (Howard and Jacob), and one sister (Mrs. Norman Yoder). He was a member of the Rockhill Mennonite Church, where funeral services were held Oct. 23, in charge of Clinton Landis and Henry Ruth; interment in adjoining cemetery.

Campbell, William Frank, son of Frank and Pearl (Nuckols) Campbell, was born in Augusta Co., Va., July 21, 1918; died of a coronary attack at Waynesboro Community Hospital, Waynesboro, Va., Nov. 6, 1971; aged 53 y. 3 m. 16 d. On Jan. 22, 1938, he was married to Mae Patterson, who survives. Also surviving are his mother, 3 sons (Charles F., Robert L., and Jeffrey L.), 2 grandchildren, one brother (Roy C.), and 4 half sisters (Madge Hess, Nettie Lowery, Daisy Fretwell, and Ora Robinson). He was a member of the Stuarts Draft Mennonite Church. Funeral services were held at the Etter Funeral Home Chapel, Waynesboro, Va., Nov. 9, in charge of Paul R. Barnhart and Charles C. Ramsey; interment in Stuarts Draft Mennonite Church Cemetery.

Frye, Daniel N., son of Noah and Elizabeth (Glick) Frye, was born in Lagrange Co., Ind., April 14, 1919; died of cancer at University Hospital, Madison, Wis., Nov. 6, 1971; aged 52 y. 6 m. 23 d. On Nov. 4, 1941, he was married to Etta Yoder, who survives. Also surviving are 3 daughters (Rose Mary—Mrs. Allen Harper, Treva—Mrs. Richard Blair, and Danette). He was a member of the First Mennonite Church, Middlebury, Ind., where funeral services were held Nov. 10, in charge of Samuel J. Troyer and Wilbur Yoder; interment in Grace Lawn Cemetery, Middlebury.

Grueneis, Anna M., daughter of Joseph P. and Catharine (Schmucker) Short, was born at Archbold, Ohio, Oct. 8, 1885; died at the Wauseon (Ohio) Hospital, Nov. 4, 1971; aged 86 y. 27 d. On Mar. 2, 1915, she was married to Anton Grueneis, who preceded her in death Mar. 4, 1951. Surviving are one brother (Simon Short) and one sister (Mrs. Malinda Saunders). She was preceded in death by 7 sisters and 3 brothers. She was a member of the Lockport Mennonite Church, where funeral services were held Nov. 7, in charge of Walter Stuckey; interment in Lockport Cemetery.

Harshbarger, Roxie, daughter of John A. and Minnie (Tutwiler) Harshbarger, was born in Burkettown, Va., Aug. 19, 1891; died at the Virginia Mennonite Home, Harrisonburg, Va., Oct. 8, 1971; aged 80 y. 1 m. 19 d. Surviving are one sister (Mrs. C. E. Shull) and 3 brothers (J. L., Boyd, and J. C. Harshbarger). She was a member of the Hildebrand Mennonite Church. Funeral services were held at the Lindsey and Koontz Funeral Home, Weyers Cave, Va., in charge of Byard Shank; interment in Salem Lutheran Church Cemetery, Mt. Sidney.

Kauffman, Mark Christopher, son of Larry and Brody Kauffman, was born and died

in Elkhart Co., Ind., Oct. 26, 1971. He is survived by his parents, one brother (Kevin), and one sister (Lorie). Graveside services were held at Forest Grove Cemetery Oct. 27, in charge of Sylvester R. Haarer.

Livingston, Minor, was born April 12, 1895; died at Montrose General Hospital, Pa., Oct. 15, 1971; aged 76 y. 6 m. 3 d. His wife preceded him in death in 1970. He is survived by one son and 2 daughters. He was a member of the Lake View Mennonite Church, Susquehanna, Pa. Funeral services were held at the Langford Funeral Chapel Oct. 17, in charge of Jonas Mininger; interment in Lanesboro Cemetery.

Nofziger, Jennie, daughter of Jonathan G. and Jacobena (Augsburger) Nofziger, was born at Trenton, Ohio, Oct. 13, 1885; died from surgery following a broken hip, at Detwiler Memorial Hospital, Wauseon, Ohio, Nov. 5, 1971; aged 86 y. 23 d. She is survived by one sister (Ida—Mrs. John Wyse). She was a member of the Central Mennonite Church, where funeral services were held Nov. 7, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Rheinheimer, Clayton C., son of Crist and Nettie (Miller) Rheinheimer, was born near Middlebury, Ind., April 10, 1895; died at Caylor Nickle Clinic, Bluffton, Ind., Nov. 13, 1971; aged 76 y. 7 m. 3 d. On Jan. 8, 1918, he was married to Maude Mae Miller, who survives. Also surviving are 3 daughters (Pauline—Mrs. Joseph Schrock, Lois—Mrs. Virgil Blosser, and Esther—Mrs. Floyd Hoover), 6 sons (Al, Floyd, Maynard, Ivan, John, and Ernest), 28 grandchildren, 7 great-grandchildren, 2 sisters (Mrs. Alta Good and Alma—Mrs. Ledger Yoder), and 2 brothers (Carl and Samuel). He was a member of the First Mennonite Church, where funeral services were held Nov. 16, in charge of Samuel J. Troyer and Wilbur Yoder; interment in Grace Lawn Cemetery, Middlebury, Ind.

Rice, Sadie Mae, daughter of John P. and Kathryn (Ellinger) Shaeffer, was born in Lebanon Co., Pa., Jan. 1, 1895; died in the Lehman Nursing Home, Rheems, Pa., Oct. 18, 1971; aged 76 y. 9 m. 17 d. On April 4, 1915, she was married to William Rice, who preceded her in death in 1948. Surviving are 3 children (Clarence A., Ralph W., and Ruth—Mrs. Mark Wagner), 4 grandchildren, and 3 great-grandchildren. She was a member of the Mt. Joy Mennonite Church, where funeral services were held Oct. 21, in charge of H. Raymond Charles and Henry W. Frank; interment in Hernley's Mennonite Cemetery.

Short, Walter Joseph, son of George and Magdalena (Nofziger) Short, was born near Archbold, Ohio, Mar. 11, 1910; died from a cerebral hemorrhage at Detwiler Memorial Hospital, Oct. 30, 1971; aged 61 y. 7 m. 19 d. On April 27, 1941, he was married to Tena Miller, who survives. Also surviving are 3 children (Carolyn, Larry, and Marlin), and one sister (Dora—Mrs. Monroe Wyse). He was preceded in death by 2 brothers (Myron and Lloyd). He was a member of the North Clinton Mennonite Church, where funeral services were held Nov. 2, in charge of Olen Nofziger; interment in Pettisville Cemetery.

Steinman, Katie, daughter of Peter and Magdalena (Bast) Gerber, was born in Wellesley Twp., Ont., June 18, 1885; died at Wellesley, Ont., Sept. 21, 1971; aged 86 y. 3 m. 3 d. On Jan. 10, 1905, she was married to Moses Steinman, who preceded her in death April 30, 1952. Surviving are one son (Elmer), 11 grandchildren, and 24 great-grandchildren. She was preceded in death by one daughter (Helena—Mrs. William Jutzi in 1948), one brother, one sister, and one great-grandchild. She was a member of the Maple View Mennonite Church, where funeral services were held Sept. 23, in charge of Alvin Leis, Jacob Roes, and Elmer Schwartzentruber; interment in adjoining cemetery.

Steinman, Nancy, daughter of Jacob and Barbara (Lichty) Erb, was born in Wellesley

Twp., Ont., Oct. 12, 1910; died of heart failure at the Maple View Church, Sept. 19, 1971; aged 60 y. 11 m. 7 d. On Dec. 11, 1935, she was married to Clayton Steinman, who survives. Also surviving are 3 sons (Floyd, Roy, and Orville), 2 daughters (Bernice — Mrs. Mahlon Wagler and Marie — Mrs. Ronald Gerber), 8 grandchildren, 2 brothers (David L. and John L.), and one sister (Mary). She was preceded in death by one brother (Samuel) and 2 sisters. She was a member of the Maple View Mennonite Church, where funeral services were held Sept. 21, in charge of Jacob Roes and Alvin Leis; interment in adjoining cemetery.

Taylor, Susan S., daughter of Daniel and Sarah (Sensenig) Wanner, died at her home near East Earl, Pa., Sept. 9, 1971; aged 94 y. She was married to Barton Z. Taylor, who preceded her in death. Surviving are 4 children (Samuel, Fannie, Mrs. Alice Good, and Sara — Mrs. Raymond E. Smith), 2 foster children (Mary — Mrs. Norman Witmer and Robert Cover), 6 grandchildren, 11 great-grandchildren, 10 foster grandchildren, and 3 foster great-grandchildren. She was a member of the Weaverland Mennonite Church, where funeral services were held Sept. 13, in charge of Alvin G. Martin and David Weaver; interment in adjoining cemetery.

Wolfer, Monica Ann, daughter of Mervin and Louise (Welden) Wolfer, was born in Lebanon Co., Ore., Aug. 29, 1971; died of a ruptured blood vessel in her head at the University of Oregon Medical School, Portland, Ore., Aug. 30, 1971; aged 1 d. Surviving are her grandparents (Clayton and Ida Rose Wolfer and John and Doris Welden). Graveside services were held at the Gilleland Cemetery, Sweet Home, Ore., Sept. 1, in charge of Larry Sloane.

Yoder, Eula Adeline, daughter of L. Frank and Anna (Raber) Yoder, was born near Holden, Mo., Dec. 31, 1906; died of a stroke at the Goshen General Hospital, Goshen, Ind., Oct. 15, 1971; aged 64 y. 9 m. 14 d. On Sept. 5, 1936, she was married to Alpha J. Yoder, who survives. Also surviving are 2 sons (Donald F. and Richard L.) 2 grandchildren, one brother (C. Harold), and 2 sisters (Marie and Elizabeth — Mrs. Walter Yoder). She was a member of the North Goshen Mennonite Church, where funeral services were held Oct. 17, in charge of Dean Slagel and Timothy Brenneeman; interment in the Yellow Creek Cemetery.

Zimmerman, Ada L., daughter of Samuel and Amanda (Landis) Martin, was born in Lancaster Co., Pa., Aug. 21, 1896; died at the Fairmont Rest Home, Ephrata, Pa., Sept. 25, 1971; aged 75 y. 1 m. 4 d. On Aug. 4, 1931, she was married to Jacob S. Zimmerman, who preceded her in death June 2, 1965. Surviving are one daughter (Mrs. Frances S. Kurtz), one son (Edward R.), 5 grandchildren, one sister (Mrs. Katie Felpel), and one brother (Joseph Martin). She was a member of the North End Mennonite Church, where funeral services were held Sept. 26, in charge of Earl Wert and James Shank; interment in the Stumptown Mennonite Cemetery.

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Cover photo by Blaise Levai, American Bible Society

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Millwood Winter Bible School, Gap, Pa., Jan. 3-14, 1972.
Inter-Mennonite School for Ministers, Goshen Biblical Seminary, Elkhart, Ind., Jan. 12-20, 1972.
Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.
Seminar on Christianity and the Future, Eastern Mennonite College, Harrisonburg, Va., Feb. 29 — Mar. 10, 1972.
Probe 72, Minneapolis, Minn., Apr. 13-16, 1972.
74th Annual Commencement, Goshen College, Apr. 16, 1972.
Festival of the Holy Spirit, Goshen College, Pentecost Sunday Weekend, May 19-21, 1972.

JOHN M. DRESCHER, *Editor*
David E. Hostetler, *News Editor*
Boyd Nelson, *Contributing Editor*
J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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Healing and Evangelism

By Charles A. Neff

"Go back and tell John what you are hearing and seeing: the blind can see, the lame can walk, the lepers are made clean, the deaf hear, the dead are raised to life, and the Good News is preached to the poor. How happy is he who has no doubts about me!" Mt. 11:4-6 (TEV)*

With these reassuring words the disciples of John the Baptist went back to their imprisoned leader to tell him of the one of whom he said, "Behold, the Lamb of God, who takes away the sin of the world!"

Here was the evidence that John needed. People are being made whole! Lives are restored to useful trusting loving! Those who are in poverty are being given hope! Those who walk in darkness have seen the light! Those who cannot hear sweet music are restored! Those who are dead are alive! Those whose unclean leprous bodies were a loathsome thing, to themselves and everyone else, are clean and whole again.

This is the message of the healing ministry of Jesus Christ. This is the joyful good news. This is the same wholeness brought by the true healers of today who in the name of Christ bring His life-transforming light to the people that walk in darkness.

The ministry of healing, long the province of the church of antiquity, has passed through many compassionate hands and today is vested in a vast army of healers who in one way or another bring the healing Word to the people of our troubled world.

There are many who would divorce the secular healing function from the spiritual making of whole men. Still others would imply that spiritual wholeness or regeneration requires a physical response in buoyant good health. The tragedy of this dualism is made more poignant when saintly illness is subjected to ridicule as an evidence of faithlessness. The equally tragic "scientific" disregard for spiritual truths has caused many to lose sight of the very vitality of the spirit which sustains a flagging physical being through impossible hardships.

There are four basic ways in which healing occurs . . . four ways in which healing can be called truly divine in origin and linked to the caring of our loving heavenly Father.

The first way in which healing occurs is by Creation. How-

ever one may conceptualize the way in which man and his world came into being, there is simply no denying the fact that long before surgeons and internists, long before operating rooms and antibiotics, the human body was unobtrusively healing its wounds, repairing its bones, and warding off the ravages of a hostile environment, both microscopic and visible. No orthopedist claims to heal the broken skeletal structures he repairs. No internist dares to claim the cure for pneumonia. No surgeon ever dreams of himself permanently sealing the wounds he so intelligently creates with his clever techniques.

These skillful craftsmen of medicine bring to the healing process enabling devices without which the natural process might go awry; but none are so bold as to claim the essentials of healing to be in their hands. No, the process of creation does indeed bring into being a whole host of mechanisms of immunity, of antigen antibody reactions, of osteoclasts and osteoblasts in the healing of bone, and scar tissue formation in the healing of tissues of all types.

Medical science has discovered many precise self-protective and self-healing devices, but it is safe to say that numerous resources, still unknown, are in daily and hourly operation because of the basic created structure of men.

The second means of healing is that of Revelation. It is true that physical, chemical, psychological, and physiological laws when applied through knowledgeable people are effective in the healing process. Surgical techniques, medical procedures, psychiatric and psychological measures bring relief of pain and suffering and continue to do so through the discovery or revelation of God's rules and principles built into the universe.

We can now measure the oxygen in a living heart chamber with the same precision that we predict the effects of gravity. The applied principles of healing occur in a remarkable way every day. Our whole medical system of delivery of health-care services depends upon the revealed measures by which people can help other people to health and wholeness.

In fact there are so many services available to us that we tend to feel that we can buy health if necessary, and indeed this should be every man's right, imperfectly realized though it may be. Our confidence in this healing is great until that haunting moment when we ourselves or those near to us come face-to-face with the chilling fact of "no tomor-

Charles A. Neff is a Mennonite medical doctor from Upland, California. From the forthcoming book, *Probe: For an Evangelism That Cares*, edited by James Fairfield. Copyright by Herald Press, Scottsdale, Pa. To be published Jan. 1, 1972. Used by permission. The book of 160 pages is available for \$1.65 if ordered before Jan. 1, 1972.

ows" — until we hear from the scientific man of medicine that medical science has little or nothing to offer. Then we join with men of all ages who have said in a variety of ways, "God help me!"

The third means of divine healing is by the direct intervention of almighty God in the affairs of men. By the God-given methods of effectual fervent prayer lives have been spared, and illness, pain, slavery to drugs and other blinding habits have been dispelled. Men are literally following the command of the Master as they "take up their beds," "stretch forth their withered hands," or even become "clothed and in their right minds."

What is this mighty force that even seems to turn the course of nature itself? Hypnosis? Hardly. Mind over matter? "Mass hysteria"? "The power of positive thinking"? One cannot really explain what is happening daily before our eyes in terms of comfortable scientific clichés.

God in His mighty and loving mercy — who notes even the falling sparrow — is willing and able to reach down into our orderly universe and adjust things as He wills and at the earnest and often tearful request of His children.

The fourth means by which healing is accomplished is by the resurrection. The Christ of Easter, risen from the tomb, has overcome the last enemy of man. These are not idle words. These are the cornerstone upon which the whole fact of Christianity rests.

"Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms . . . I go to prepare a place for you." This promise from one proven utterly dependable, the Healer of broken bodies and hearts, He who stilled the storm and cleansed the lepers — not believe Him?

Indeed His avowed purpose, His central theme — from Christmas Eve in Bethlehem to the day He went from them into heaven — was wholeness, good news, eternal life, and peace.

I find Him trustworthy and I anticipate a reunion with those whom I have known — those saintly persons who after bodily mechanism of creation could no longer function and man's knowledge could no longer intervene, and even those whom God in His kindness and love answered the prayer for healing with His gentle fatherly, "No." These are the dear souls I plan to see among the countless hosts who have gone before to fellowship and live in His presence throughout eternity.

Who Heals?

Where then does the Christian healer fit into this plan? Who is able to do the work of healing? There are those who would say that healing is the sole province of the physician. There are others who say the religious leader is the only possessor of true healing.

I am confident that often the healing ministry is the prov-

ince of loving neighbors and friends. The woeful loneliness that engulfs such a huge segment of our world is in need of trustworthy people to be warm and accepting. The accepting healing community stretches in a spectrum of compassion from the surgeon whose skilled fingers find and remove the causing lesion to the little child sharing his treasures with a playmate.

All the vast army of people between — trained physicians in all specialties, social workers, psychologists, laboratory personnel, the nurse with her own clearly defined specialty training, the pastor who stops to talk and pray, the layman who reaches his hand to his neighbor — these are all healers.

The close-knit Christian church community has a vast healing function. "I care about you!" not "Come join my church," is the genuine Christian message. From the early church to the present, from Anabaptist vision to the gentle "Jesus People" is heard the cry, "Behold how they love one another." The haunting lyric of the recent Christian folk hymn of fellowship and compassion echoes, "They'll know we are Christians by our love."

Granting then that the fellowship of the church is a vital force in the healing of persons, what is the place of Christian clinicians in our evangelistic thrust? What are our physicians, social workers, nurses, hospital workers, and administrators doing in the name of Christ to help others to know Him in the way that will affect their lives?

In a large sense we cannot document testimonies of this except when offered by individual patients. The nature of professional confidence is such that many areas which are of profound influence are not really appropriately published. We might say that this should not be necessary, and yet the inspiration of knowing that others are rendering a consistent witness can be very helpful to others.

A patient writes to a Christian psychiatric social worker: "When I started at . . . I had very little relationship with God. I didn't want to trust God very much at all. In church all I had ever heard was God the Father and if God was this then He was like my father which meant I could in no way trust Him.

"Then that day you told me you really cared about me and I could see that you meant it, I started accepting God too!

"In fact you told me that on a Thursday, and on Friday I went out into the fields and really got plain honest with God. I told Him some things I hadn't even told you up to then. When I finally could believe that there was *at least one person who really cared about me*, something very beautiful happened inside of me and I could honestly see that God cared, too."

One wonders what comments exist in the files of Christian clinicians and other caring persons. This excerpt is from a patient's letter to her physician.

"I have been meaning to write you for some time to say thank you for what you and the others did to change my

life. I shall thank God for the rest of my life for my stay at the hospital.

"The fact that all of you did care enough to try and help me was an important truth to acknowledge.

"I have spent the summer finding myself and getting to know my family.

"I have renewed my faith in God and He has truly blessed us. . . . Each day I find myself more confident and contented."

Very profound in my own experience is the time when I was dealing with the father of a lovely family who was slowly drinking himself to death. The usual medical treatments were to no avail. I was called once again to his bedside to see him revoltingly, stubbornly, nauseatingly drunk, and overcome with my ineffective treatment and the massive overwhelming needs of this man, I fell to my knees at his bedside to pour out my own grief and disappointment to my loving heavenly Father who knows us both so well.

Our prayer was heard that day and, wonder of wonders he is well, an active family man, concerned Sunday school worker, and winsome giver of the good news to many who are in the same extreme anguish.

The important point here is not what I did but what I couldn't do. Not what we together did, but what God did. In response to the prayer of desperation, "The blind could see; the deaf could hear; the insensitive drunkard could care to live and love once more."



*From *Good News for Modern Man*. Copyright 1966 by American Bible Society. Used by permission.

Christmas Sharing and Education

By Roy T. Hartzler

Our Mennonite colleges and seminaries believe that desire and ability rather than financial capabilities qualify a person to be in their school. Operating with this principle requires each institution to find financial resources for students needing assistance. The Christmas Sharing Fund is one way the educational institutions and the total brotherhood cooperate in serving young people.

Student aid may be provided for many needs. A Church Vocation Scholarship helps students planning to enter a church-related vocation. The majority of students in seminary have family responsibilities and are able to find assistance through the Family Scholarship Fund. Goshen College this year has given aid to 550 students. One of these is a student who is preparing for the ministry. He is the eldest child in a family of ten where the family income is less than \$5,000 and the father has undergone corrective surgeries for a bone disease.

Another student, whose father was killed in an accident and the family income is from social security and a custodial job by the mother, is also getting aid. The child of a missionary family depends heavily on financial aid for her prepa-

ration for missionary nursing. These are but several of the examples of young people who are in a Mennonite college because of desire and ability, yet who lack the family resources to meet financial obligations.

The colleges and the seminaries believe the generosity of congregations and individuals will make it possible for them to continue to meet the educational needs of young people in our brotherhood.

TV and Child Violence

Violence on TV programs cause children to be more violent in their behavior, reports a team of distinguished psychologists who did research for the Office of the U.S. Surgeon General of the Public Health Department. Among many tests and observations, in one typical study of eighteen different situations, sixteen showed definite evidence that watching violence on TV instigated aggression among the children.

Numerous such findings have brought the same conclusion in the past, but each time the TV industry spent much money and effort in claiming that, instead of stimulating violence, viewing such TV programs provided a cathartic experience and reduced aggressive behavior. The new studies, soon to be published, are expected to raise the issue more intensively than ever because of the increase of crime and violence among juveniles.

Another research group has found that the TV industry was grossly exploiting the child TV programs for advertising, inserting commercials every three minutes, 23 percent of the viewing time going for that purpose, twice the norm considered to be in the public interest. Scenes of violence were included in 71 percent of the shows reviewed in this study.

All the above research efforts are in preparation for a Federal Communications Commission revision of the TV industry due early in 1972 which is expected to prompt extensive public debate.

Boycotting or tuning out offending programs in favor of less offensive viewing is the most effective corrective action, either on a community or national level. It is an especially forceful effort if women's organizations are involved. Postcards from each participant in a tune-out campaign should go to the local TV station, the networks, and particularly to the commercial sponsors, informing them of why this action is taken.

Usually it takes very little to start the alarm bells in the public relations offices of the giant corporations who spend millions in TV advertising. But the pressure must be kept up as a permanent watchdog effort of whatever organization takes it on. This is the only way any reforms can be made permanent. — *Between the Lines*.

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Try a Prayer and Praise Service

In the observation I'm able to do across our denomination and others it seems that one kind of meeting is catching interest and attendance. While the formal type of meeting — two songs, devotional, song, and speech — is turned off, the praise and prayer informal meeting is turning people on. Particularly young people and those searching for new depth of spiritual experience are attracted. And a surprisingly large number of such are around today.

Many pastors and congregations are finding out that with all their stewing and searching for something attractive and speaking about the importance of church attendance, during the last decade the Sunday evening and Wednesday evening services continue to dwindle. This trend may say that people have less spiritual interest or church loyalty. And such may be true. However, such may also say loud and clear that services held in the former way simply are not meeting the present need or scratching people where they itch.

People today, particularly young people, are not satisfied or turned on by the distant ritual, the tightly structured service, or the monologue. There may be times for these. But there must be time for honest sharing of needs, the bearing of these together in prayer, and jubilant songs of praise.

One pastor, in discouragement, was ready to close shop. However he changed the structure of the Sunday evening service and began asking people where they were hurting. Members began to respond in sharing concerns. They began

to bear each other's burdens in caring concern and in prayer. Members began to come prepared to share what a passage of Scripture said to them. This sharing and testimony and searching struck a needed cord and his Sunday evening church service found every seat taken.

Perhaps we should be willing to try this type of service. Things seem to be happening where it is done in congregations, and on college campuses. Even if God's people meet in long moments of silence before Him much can happen. I've found, in my own experience, that in silence and in confidence there is strength. In other words, as others share their testimony of the grace of God and their confidence — and moments of silence follow for meditation — God's Spirit can also say much to me.

Services then which seem to meet needs today and attract the interest of many are characterized by the following: much praise in singing, freedom to share testimonies of God's leading, healing, new understanding of His Word, freedom to share personal, community, and world concerns, and participation in prayer, not once, but each time a need or request comes to the surface.

Praise God if people are finding new liberty in the Spirit for just this. It seems similar to the New Testament church's worship experiences and also like the Reformation experience. And it seems much in line with the Scripture which encourages members to come together, each one bringing something to share. In this way the unsaved are convicted and the saved are convinced. — D.

Predecessor of Persecution

What the end result of horror movies and TV will be is hard to imagine. Before periods of great persecution people are lulled into callousness of unconcern. Before times of atrocious crimes against entire segments of society people have accepted crimes against individuals with little or no distress of conscience.

Film reviewer, Louise Sweeny, recently told of her observations in reviewing the film *See No Evil* which was shown in Radio City Music Hall (New York), the coliseum of family movies. The film is about a homicidal maniac who murders all the members of an English family and then stalks the blind girl survivor.

She writes, "This reviewer happened to see the film with a mixed audience — several adult reviewers and a couple of dozen children from a local school. They appeared to be a mixture of preteen and teenage kids, but their reaction to the grisly violence on screen was uniform: they enjoyed it. While the adults winced and flinched at gruesome closeups like the corpse lying in a bathtub full of blood, the children

giggled, cracked jokes, and applauded. They had evidently been desensitized, were without empathy or compassion toward the characters, and one couldn't help wondering how much the current landslide of violence in films and TV has to do with it."

Are we becoming used to violence, bloodshed, and murder to the extent that it does not bother us? Let us put it down that a callousness regarding the hurt of any person or group is the predecessor of persecution.

Compassion and concern seem so foreign to us in general. As one writer put it: "For modern man tears are very strange and hard to come by. We usually associate tears with a funeral. In my early ministry the big question was, 'What can I say that will comfort the bereaved that they will not sorrow overmuch?' Now the average funeral is tearless, for we have a flippant, casual attitude. We seem to say, 'Well, it is one of those things you got to go through with. He is better off dead.'"

Maybe we can't really care until we learn to cry again. — D.

In the Flow of the Spirit

Part 2

By Fred Augsburger

My grandfather J. M. Shenk wrote of the blessings of the Spirit-filled life in the song "Rebecca" found in the *Mennonite Church and Sunday School Hymnal*:

"Come, heaven-bound pilgrims, and join in God's praise,
Come seek now His blessing and learn of His ways.
In humble devotion bow low at His feet
In true Spirit worship, His favor entreat.

"Let each one consider the price we have cost.
Let each one be burdened with souls that are lost,
And seek that infilling of pow'r from above,
That fits us for service and fills us with love.

"Remember each other in true fervent prayer.
Pray too for God's servants that they may declare
The message of truth with an anxious desire
That all be enkindled with heavenly fire.

"O, gracious Redeemer, be with us we pray,
Breathe on us Thy Spirit to show us the way,
And fill us with goodness, with peace and delight,
That all to Thy glory may shine as a light."

One of the very first results of a personal Pentecost was a new and greater love for God's Word — the Bible. It became more precious than physical food. The increased study of and obedience to the Word led to the second blessing, victory over sin. Just as surgical instruments are sterilized after the initial washing by water, so we need further cleansing after our initial blood washing at the new birth. See Matthew 3:11; Titus 3:5, and Ephesians 5:26, 27. The blood cleanseth us from the guilt of sin, but the fullness of the Holy Spirit keeps us from wanting to practice sin.

The baptism in the Spirit is the doorway to the fullness of God; the door to the pathway to the deeper life wherein we really can become new creatures. Ephesians 3:14-19; 4:11-13. Herein we have the assurance that we are the sons of God: "But if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. . . . For ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:13-16).

Walk Worthy

The Holy Spirit makes it possible to walk worthy of the Lord unto all pleasing. Colossians 1:9-13 reads: "We . . . desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Galatians 5:16 and following tells us to "walk in the Spirit, and ye shall not fulfil the lust of the flesh." Paul then went on to contrast the life of the sinful nature and the nature of the Spirit-filled Christian, summing it up again in verse 25; "If we live in the Spirit, let us also walk in the Spirit." Let the Spirit direct.

We Are Sealed

The Holy Spirit seals us. He places His mark of ownership upon us and gives us the guarantee of all that He has for us. See 2 Corinthians 1:22; John 6:27, and Ephesians 1:13. As in the canning processes, He also seals us to keep us. In Revelation 7:3 God, through the angel, forbade the hurting of those with God's seal upon their foreheads.

Being filled with the Spirit brings new songs into our hearts and out of our lips. Paraphrasing Psalm 40 to fit my own personal experience: "When I waited patiently for the Lord and asked Him to bless me with His Holy Spirit, He heard me and brought me up out of the horrible pit of my own self-will, and out of uncertainty, and set my feet in victory upon the Rock Christ Jesus, and established my goings. He put a new song in my mouth, even praise unto our God. Many saw it and feared God, and are trusting in the Lord because of my transformation. My ears have been opened. I delight to do Thy will, O my God. Yes, Thy law is within my heart. I have not concealed Thy lovingkindness and Thy truth from the great congregation." Another blessing is mentioned above: The Spirit beautifies us — people see the new song and the glory within us.

Two other blessings are somewhat interlocking: relationships with other people change especially in the home. Love

becomes the basis of all human relationships, instead of personal fulfillment. Ephesians 6:7 sums it up, "With good will doing service, as to the Lord, and not to men."

One of the greatest blessings of the Spirit-filled life is fruit bearing in abundance. The Apostle Paul wrote more about fruit bearing than he did about the manifestations of the gifts. As an example see 2 Timothy 2:6, 20-26. Paul tells us in Philippians 1:11 that only Christ can produce the fruit in us. "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." The reading of the Word also produces fruit bearing.

We do have a measure of the fruits when we become saved, but the walk in the Spirit makes them abound. The life in the fullness of the Spirit is "Graduate Work in Glory" yielding a high degree.

The fruit of the Spirit is the manifestation and partaking of the divine nature of Christ in us. "According to his divine power . . . are given us . . . the divine nature. . . . For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Pet. 1:3-9).

Paul's writings reveal repeatedly that the Spirit-filled person has compassion for the lost and immature. For examples see Romans 9:1-3; 10:1, and Galatians 4:19.

New Freedom

The Holy Spirit gives freedom. Romans 8:2. He makes us free from fear. Romans 8:15, 26, and 39. We are free from fear because we realize the power so necessary to do what God asks us to do is not of our own might, nor of our own intelligence, but of God's Spirit. Jesus said in Matthew 28:18, 19, "All power is given unto me in heaven and in earth. Go ye therefore. . . ." "Faithful is he that calleth you, who also will do it" (1 Thess. 5:24).

Life in the full flow of the Spirit has power for service. Acts 1:5 and 8 promises that we shall receive power after the Holy Ghost is come upon us and we shall be witnesses. Our ten years at the Berean Church have been in the flow of the Spirit. They have been much easier and more fruitful than the nine years we had labored at Rockview Church in the same city with the same kind of people. The Holy Spirit is fulfilling Jesus' promises and is drawing people to repentance and to maturity, as well as teaching us what, where, and how to teach and witness. We are working more relaxed and seeing more accomplished. The Holy Spirit is sending people to our house to be ministered to, rather than us having to walk the streets to find people to minister to. The Holy Spirit helps us bring people to deliverance from their evil natures, hang-ups, and oppressions.

Gifts of the Spirit

The gifts of the Spirit are other blessings of the Spirit-filled life. Paul taught in 1 Corinthians 14:1 that we should follow after charity which is the fruit of the Spirit, but also to desire spiritual gifts. While the fruits of the Spirit are the char-

acter of Christ in us, the gifts of the Spirit are the ministry of Christ through us. God calls us to do things sometimes that we cannot intellectually understand, or that are humanly impossible to do. But the Holy Ghost can do anything through us. Ephesians 1:19, 20 in *Good News for Modern Man* says: "How very great is his power at work in us who believe. This power in us is the same as the mighty strength which he used when he raised Christ from death, and seated him at his right side." This miracle working resurrection power is the power that performs charismatic gifts through us.

These charismatic gifts are for the benefit of the entire body of saints and not just for the emotional satisfaction of the person through whom they are being manifested. 1 Corinthians 12:7 and 14:12. The gifts make the body function as a unit. In my personal ministry in the Spirit, I have seen charismatic healings, prophecies, gifts of knowledge, etc., cause unbelievers to repent, and believers to be strengthened in faith and holiness as Paul taught they would do in 1 Corinthians 14:22. People become aware of the reality of God's presence and of His power.

One of the greatest blessings of the Spirit-filled life is a powerful ministry in prayer. I can pray with understanding, but now I can also pray with the Spirit, beyond the limitations of my understanding. 1 Corinthians 14:15. Romans 8:26 and 27 tell us that "the Spirit itself maketh intercession for us with groanings which cannot be uttered and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Just as the Holy Ghost is eternal and unlimited in power, so I cannot describe all the blessings which result from a personal twentieth-century Pentecostal experience. Every day reveals miracles of God's grace beyond anticipation.

Have you received the Holy Ghost since you believed?

For Faith

*A few years ago
Some men were saying
that You were dead.
Some still claim they can't be sure
or bothered.
Some are torn and wracked with doubt.
Some of us who believe
aren't a very good proof
of Your compassion for humanity.
Let us show it more
so that Your praises may be sung
on every continent and far-off island.*

Amen.

— Christopher News Notes.

Let Us Tell Them He Has Come

By Sanford C. Yoder

The people had been waiting a long time for deliverance. Alien armies roamed their land, and spiritual leaders looked after their own welfare rather than that of the people. In such circumstances, despite their tradition-cluttered religion, the people waited for Him of whom the prophets spoke, at whose advent, and under whose benign and righteous rule they expected their problems to disappear.

In a stable one wintry night, this Child of destiny was born. Angels proclaimed the good news. Shepherds left their flocks and came to see Him. Men in far countries who studied the heavens saw a new star, harbinger of a King. Loading their camels and trekking across the weary miles of desert to do Him homage, they arrived one day at Herod's gate and inquired, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Later they placed gifts at His feet — perfumes from Edom, myrrh from the forest, pearls from the sea, gold from the mine.

Shadows surrounded this promised Messiah even in childhood, and before long His parents were forced to flee their homeland to save Him from evil men. After His return to Nazareth He toiled unrecognized and unknown at the carpenter's bench, shaping timbers to the needs of men; each day He partook of the experiences of the race He had come to save. During those years, pious souls no doubt often recalled the events at Bethlehem and asked, "Where is he . . . born King of the Jews?" One day a humble prophet came out of the wilderness proclaiming: "Repent ye: for the kingdom of heaven is at hand." Thousands longing for deliverance from religious bondage and political tyranny flocked to hear him. Being a Jew is not sufficient, warned John the Baptist. Entrance into the kingdom is conditioned upon repentance and faith in the One who has come. The long-awaited Messiah, moreover, will appear in judgment, John assured his listeners. The ax will be laid to the root of the tree, he said, and all who fail to bring forth good fruit will be hewn down and cast into consuming fire.

One morning the Galilean laid aside His tools, untied His workman's apron, and set out for the Jordan River. He bore no royal scepter. He wore no regal robe. But there before John and His followers He was revealed as the Mes-

siah. "We beheld his glory," John the Apostle said of Him years later, "the glory as of the only begotten of the Father, full of grace and truth." Grace and truth — these tokens marked His divinity.

Then began the greatest ministry the world has ever known. Brushing aside the empty traditions and human speculation, He gave men a new vision of God and a deeper understanding of righteousness, sin, and salvation. "I and my Father are one," He said. "He that hath seen me hath seen the Father." He healed the sick. The blind were made to see. The lame walked. Even the dead rose at His command. Those who heard His gracious words exclaimed, "Never man spake like this man."

But there was opposition. Those who looked only for political leadership were disappointed in Him. The proud and self-righteous resented His claims. It was the poor, the needy, the depressed in spirit, those who longed more for righteousness than for political deliverance, who followed Him.

After a ministry of almost three years, the Nazarene rode into Jerusalem one beautiful spring morning. Although a joyful populace acclaimed Him "King of the Jews," cruel hands soon seized Him. Within a few short days He was led to Calvary and was crucified. In the days that followed, His friends doubtless searched their hearts and again asked, "Where is he . . . born King of the Jews?"

Through the gloom that enveloped those who had forsaken all to follow Him, came word that He was risen — He had appeared to several women and to a few disciples! He who had died was alive again! In the days that followed His resurrection hundreds saw Him. Before His ascension, He encouraged the disciples' faith. Later, after receiving His Spirit at Pentecost, they went forth with boldness and joy to tell all the world the gospel of His life, death, and resurrection.

Almost two thousand years have passed since His birth at Bethlehem. Peace and good will are still not abroad in the world. Confused multitudes continue to ask: "Where is he . . . born King of the Jews?" Let us tell them He has come. Let us proclaim His message of salvation. Let us point to that new day when indeed righteousness will vanquish evil, when He that was born in the manger of Bethlehem will reign as King of kings and Lord of lords!

Sanford Calvin Yoder is well-known former president of Goshen College.

When Is Christmas?

By Hubert Schwartzentruber

In a nation like ours where some have so much and others have so little, Christmas becomes just another pinprick in an already deflating economic balloon. Television keeps reminding children that their only possible happiness rests in becoming the owner of a fantastic new toy wrapped in fancy ribbons and eye-catching designs that never works as advertised. The person caught in poverty becomes more convinced that nothing is for real, and life consists of one letdown after another. Already hurting wounds cut a little deeper resulting in more intense sores.

Department stores have the "jolly old man" in red with white beard, smiling at small children, begging them to sit on his lap and receive a tiny bit of candy, while their parents are pressured into buying things they cannot afford in an effort to make their children happy. When the bills become due, Mother and Dad fight because of pressures created by overspending.


For many children Christmas dinner will consist of salt pork and beans, while the majority of affluent North America stuffs itself on turkey with all the trimmings, and tops it off by taking "Digel — for eating too well." The toys many will receive come as a result of someone's conscience appeased by "Christmastime charity."

Any Christian values gained by celebration of Christmas are usually swallowed up by someone's ambition to make more money, or the need to spend the little he does not yet have for things that bring no lasting satisfaction. Christmas is the American way of life! Tinsel and bright-colored lights on Christmas trees and hangovers from overindulgence are modern North American symbols.

To be a disciple of Jesus Christ does not mean planning a big birthday party for Him, but rather to engage in a life of dedication and service to His teachings and to respond to the claims that He places on our lives. In our great smog-filled polluted cities, where human life has very little value, a new celebration must take place. This celebration is the incarnation of Jesus in the flesh and blood of His disciples — walking the glass-strewn streets, coping with the muggers, befriending the prostitute, opposing the oppressor, understanding the addict, helping the wounded, being a parent to the parentless, and giving a cup of cold water without waiting for someone to say "thank you."

The kind of Christianity that proclaims the good news in July when it is hot, as well as on "White Christmas" morning, is the kind that seekers will not resist. When the Christian places himself in the gaps of those structures that de-

stroy the dignity and reduce the humanity of our brethren, men will take notice. Love being the heart and the core of the gospel is a lie when it expresses itself in full force on December 25 but does not allow itself to be demonstrated again for another year. It is truth, however, when expressed through the dedicated teacher in the classroom, the doctor in the clinic, the social worker in the agency, and through all the trades and professions we might engage in, in an attempt to let men see that Jesus still cares in the very same way that He did when He walked the streets and wept over the city.

The Christ in Christmas rises beyond the "birthday party" concept to that of a glorious Conqueror when His people count their only goal in life as being His disciple. 



Hubert Schwartzentruber is pastor of Bethesda Mennonite Church, St. Louis, Mo.

The Man Who Killed Christmas

By # 91618, State Prison of Southern Michigan

Christmas is a time for rejoicing, a time of happiness and home, a season that is felt by everyone in all places. But Christmas joy is a fragile thing and easily destroyed. I was able to do it with no more than a few drinks and a moment of carelessness.

It was just one year ago this Christmas Eve that I ran my car through an intersection and killed the parents of two small children. For those two orphans Christmas will always hold memories of sadness and regret — just as it will for my own children.

That last day on the job was pretty much like any other except that everyone was a little keyed up for the holiday and busier than usual with last-minute details. By the time it was over I had worked up a first-rate headache and I wasn't looking forward at all to the boss's party. He made it a practice every year to invite the people from his department to stop by his house for a Christmas get-together. I suppose I could have passed it up but, everyone was going and I felt almost obligated to attend.

The streets were thick with a cold, wet fog as I drove across town and the traffic was heavy with last-minute shoppers. By the time I got to my boss's house my headache was worse and I was sorry I hadn't gone straight home to a soft chair and a warm meal.

But once inside it wasn't so bad. I chatted with some of the other fellows from the company and drank three eggnogs with them. Three was my limit. After a while my headache went away and my tension eased. Perhaps my reflexes also eased a bit, but at least I was relaxed.

A little later, when I walked out to my car, I noticed the fog had thickened and there was real ice in the air. It even occurred to me that the roads might be a bit slick. I didn't think much about that, though, after I got the heater going. I was warm and content, closed in by the car and the buffeting fog — and on my way home to share Christmas with the wife and children.

When I looked down at the speedometer, I was surprised to see that I was ten miles over the speed limit. That gave me a moment of concern and I took my foot off the gas — too late. I looked up to find myself rocketing into a main intersection.

I was already too close to see the red light that had been hidden by the fog. All I could see was the couple directly in front of me, so close and surprised looking, pinned there by my headlights.

As I remember it now, I had already heard the crunch of their bodies against my car by the time I got to the brakes.

But even then the brakes didn't stop me. One moment I was seeing those shocked, terrible faces; the next they were gone and I was skidding crazily across the intersection, where I finally crashed to a stop against a parked car.

I struggled out of the car, my left side numb and lacerated from the impact, and stumbled back into the intersection. I found the woman first. She lay sprawled and bloody with her head at an impossible angle, obviously dead. Her husband was still alive, but he stopped breathing as I knelt beside him. I put my hand to his heart — and drew it back quickly from the crushed ribs. He shouldn't have lived even those few, agonized moments.

If every driver in the country could have seen those torn and ruined bodies as I did there would be far fewer deaths from carelessness. I stood staring down at them unbelieving, surrounded by the terrible litter of their death. Gaily wrapped packages spilled their contents onto the street in a tangle of torn ribbon. There was a big, jolly Santa Claus sticker smeared with blood. And just down the street a loud speaker on a music store was playing "Silent Night."

It was too horrible and too unreal to accept. I was sick right there in the street — and then I ran, heading for home on foot. I just had to get away from that place. In the distance I could hear the sounds of sirens, but I kept going and tried to pretend that they had nothing to do with me.

Even when I felt another man's blood drying on my hand I couldn't believe what had happened. I had had three eggnogs and I could walk and talk as well as anyone. I wasn't one of those irresponsible drunks you read about in the papers. Kill someone? Other people did that sometimes, but not me. A lifetime of being just a hardworking, churchgoing family man, wouldn't let me accept it.

It's been a year now since the police came to my house that night and arrested me. I've come to accept what happened, and to realize fully the price my own family has paid along with the families of the people I killed. Each day I remember that night more clearly — especially during this holiday season. And I know that because of my carelessness Christmas will never be the same again for many people.

Now Christmas is here again and there is a feeling of festivity about. People will be finishing that last day of work and heading for home. They'll be stopping at office parties or at the boss's house or maybe at the neighborhood tavern — and death and ugliness will seem a very long way away. But those things are never farther away than the moment's carelessness that always comes to the other guy.

Last year I was that other guy. This year it could be you.

Christmas Means Sharing

By John Bender

As families concerned about giving at Christmas — as persons committed to ministries of Christian love — we in the Mennonite Church have opportunity to share in giving back to Christ through His church at Christmas.

These Christmas Sharing gifts in 1971 will be divided among various youth ministries of the Mennonite Church. This symposium describes these Christmas Sharing projects.

Christmas Sharing and Churchwide Services

Along with the many Christian ministries provided by the new churchwide Mennonite General Board and the Board of Congregational Ministries are those serving the youth of our churches. In recent years the youth conventions, youth camp programs, retreats, and local MYF activities have challenged our youth to renewed interest in Bible study, church services, and loyalty to the Mennonite Church.

Today more youth are responding to the call for voluntary services. Many are making commitments to Christ and becoming involved in the total mission and work of the church. Much of this is due to a special ministry organized and carried forward by a secretary of youth ministries. Art Smoker, Jr., and his wife have contributed to this work the past several years by providing leadership, developing program ideas, and coordinating a variety of youth activities throughout the church, such as training sessions, retreats, and so on. A Youth Council meets semiannually with youth secretaries from district conferences to work at specific programs, many of which are then implemented by the youth leaders.

Included in the youth work is an annual Christian Citizenship Seminar. This makes it possible for a number of youth to discover the nature of the world in which they will be living and help them to share their Christian faith. Last year sixty youth with a few adults participated. More adult partners are invited to share this year. Other services include district conference retreats, leadership training sessions, and local or area meetings. Art Smoker travels widely to counsel with youth leaders and youth groups. The Youth Office gives assistance in the development of curriculum and other materials for youth.

Your gifts for Christmas Sharing this year will make a positive contribution for the youth in all areas of the church and in numerous ways. This is an investment in the life and witness of the church that has tremendous potential. Your family can share in the Christmas celebration by enabling

the youth of the church to witness more effectively.

Christmas Sharing and Mission

Youth ministries in Timbues, Argentina; High-Aim; and Student Services forward and enable the witness of our church through Mennonite Board of Missions.

The Mennonite witness program in Timbues, a section of Montevideo, Uruguay, is an attempt to be the church in an urban environment. The group that meets for worship comes from varied backgrounds. Some are persons with university training, others are illiterate; some come from middle-class homes, many others come from poverty backgrounds. Three blocks from the location where the Timbues church facility is being constructed live a large segment of people whose existence is very substandard, a ghetto type community.

The facility being built in Timbues is not just a place for church services. It is constructed to serve as a community center — with doors open seven days a week. There are some sixty youth who gather at this center for various activities during a given week. Many of them are young street people for whom the Timbues center is a place of refuge.

The program at Timbues is really one of the church at work in the world. Timbues is a place for testing the love ethic in the face of violence, a place to show mercy in the face of injustice, a place to walk with God in unusual ways. The Daniel Miller family have had a major part in the formation and growth of the Timbues church program.

For at least twelve students this is not just another school year. These students are participants in the High-Aim program, a scholarship program for minority high school students with good academic potential, but who have not had the opportunity to develop that potential. In its four-year history twenty persons have been able to attend Mennonite high schools. It has been rewarding to see the development in the life of each High-Aimer.

Students this year are enrolled in four Mennonite high schools: Bethany Christian, Goshen, Indiana; Central Christian, Kidron, Ohio; EMHS, Harrisonburg, Virginia; and IMS, Kalona, Iowa.

Student Services is intended to be a catalyst or enabler for Mennonite student and faculty witness on non-Mennonite college and university campuses. More than 2,500 students from our congregations are enrolled in over 500 institutions across the United States and Canada.



EVERYTHING YOU'VE NEVER WANTED TO KNOW ABOUT NOT MAKING A WILL



1. The State will make a "will" for you.
2. A Court will appoint an administrator and guardians.
3. Your specific wishes will be left unfulfilled.
4. Taxes and administration costs likely will be higher.
5. Your family may not be cared for adequately.
6. Nothing can go to the work of the Church.
7. Your Christian stewardship will be incomplete.



**YOU DO NEED A WILL
OF YOUR OWN, NOW!!**

Mennonite Foundation

**1110 North Main Street
Goshen, Indiana 46526**

We're available to help you: JOHN RUDY HAROLD DYCK HARRY MARTENS



Secular Struggles

By Emma LaRogue

For the past eight years I have enjoyed the middle-class mode of life and it has, to a large extent, deadened my sensitivity toward poverty.

When I was born in a cold mid-winter of 1949, my mother could not even get transportation to a doctor who was only seven miles away. I was the fourth child born into a one-roomed, kerosine-lighted, smoke-filled, musty log shack. Four years later a brother was born in a hospital — a truly historical event for a Metis family.

Poverty is relative and, therefore, defies description. Before I attended school (at the age of nine) it was fairly comfortable to sleep on the floor and quite satisfying to eat just rabbit, potatoes, and bannock (oversized Indian biscuit) regularly. However, trouble began after I was exposed to school health books containing *very* tempting pictures of fruit, candies, et cetera! In fact, I became ashamed of the food my mother cooked!

Frustration grew as I became painfully aware of my low social status — especially in grades 5 and 6 when I was suddenly thrust into a large “integrated” school where I met the welcoming words, “You dirty Indian!”

Also at this time I lost my sight — and to make a long story short, it was miraculously restored in about four months. All this came about mainly because my parents could not afford to take me to a doctor. And for the same reason my older brother and sister had tuberculosis and another sister died at the age of four.

As far back as I can remember I had been inquisitive and spiritually hungry. My spiritual search has led me to many different denominations, many different events, and sometimes heartbreaking relationships.

Through grades 7 to 9, I was at Anzac “Dorm” in Northern Alberta, which was operated by Mennonites. From there I went to Prairie Bible Institute, Three Hills, Alberta, for high school. The last two years have been spent at Camrose Lutheran College in the Faculty of Education at Camrose, Alberta. Presently, I am a reporter for an Alberta native monthly magazine.

Emma LaRogue is from Edmonton, Alberta.

And now when I review my experiences with the church and with the educational system, I understand a little bit better why the church collectively has been exceptionally complacent and basically selfish. The church has a self-centered, success theology . . . and members have forgotten that Christianity is a community affair, not just “My God and I” dependency state.

Meanwhile the beat goes on in the world — in Canada — with the native people. Certainly, there are missionaries to Indians . . . but they have exploited and misunderstood the Indian. And they have been for the most part too busy praying for Indian souls “under the bondage of the devil” that they have neglected the crucial physical needs of the native. Incidentally, the native is under the bondage of the devil — the devil of capitalism, poverty, illiteracy, and the destructive WASP mentality.

Sometime ago I asked an evangelical minister (who lived in a town where out of 1,500 Metis, fifteen hold year-round jobs) why so many Metis were on welfare. Perched upon his religious platitudes, he quickly answered, “They’re on welfare because they drink.” Why do they drink? “They drink because they’re on welfare!”

How obtuse can a Christ’s medium get? And how pathetic! I know that church has closed its doors against the Indian and Metis people whenever the native has deviated from the “whitemanized” structure of that church.

The Indians, as other nonwhites, are skeptical of Christians. As usual Christians have lagged rather than led in this major Canadian issue. (Or it *should be* a major issue.) However, I have met Christians who are asking what role the church can play now . . . in particular Mennonite Christians.

The church can no longer play a leading role but a supportive role along with governments and service agencies. Christian whites can lead white racists toward better understanding of the natives. Christians can also help expose injustices . . . with personal risks. Compassionate, creative teachers are sorely needed to upset the 90 percent dropout rate of Indian schoolchildren. A new economic plan could be devised in place of the depersonalized welfare system. Dia-

logue between church and native people could be established. Funds and scholarships could be given to native organizations. Actually, one could come up with a long list of things that the church can do. About now I can imagine a few individuals having galloping misfits, wondering where "witnessing" should be listed. All the above are forms of witnessing. Making unnecessary verbal noises would only confuse the issues. Personal interaction gives one plenty of opportunities to share his spiritual convictions.

My association with the Mennonite Church has been essentially positive. I am a believer — one who has found only a handful of Christians willing to agonize with me in my concerns for the native people. It is distressing to be forced

to admit that even many of my dearest, closest Christian friends remain ignorant and intellectually apathetic regarding the condition of the Indians. I realize they feel futile but there is no excuse for choosing to stay useless. For so long Christians did not *even* read about the indescribably horrible problems the black people have faced — result? The Black Panthers. The Black Manifesto. The assassination of beautiful, talented black men.

How long, dear friends, will you *choose* to remain futile? How long, my fellow Mennonite Christians, will you continue to hide behind the mask of meekness?

Arise, let us struggle together. The cross of Christ was not meant to be a way out, but a way of life.

But God Said

By Murray Snider

I said:

We've done a lot of different things and we've lived in several different places; I think we'll buy a house and settle down.

But God said:

Not so fast, young man. I have other plans for you, plans that will take you away from this cozy community.

I asked:

But where? And why? Are we not making a worthwhile contribution to our church and community now?

God said:

I have others to do what you are now doing. I need you elsewhere, to serve Me where I have no other workers.

I argued:

But we've done that already. Don't You remember our three years of MCC service in Africa?

God replied:

Then you'll have a head start; your previous experience will be to your advantage. Presently I need you in a small village in Newfoundland.

I said:

But I have a secure job here; teaching positions are becoming scarce — and I'm not getting any younger!

God said:

Who helped you get this job?

I tried again:

What about our new furniture, and my wife's crystal and

china? We can't transport these things all the way to Newfoundland.

God replied:

I see material things are already taking their toll on your degree of commitment. The Melmac you used in Africa will serve equally well in Newfoundland. And I'll see that you have a bed to sleep in — though it may not have a matching triple dresser.

I continued:

And I was thinking of buying a new car this year. Will that still be possible?

But God said:

The one you have now will be fine for this assignment; a car takes a beating on the roads of Newfoundland.

And finally:

But we're going to have our first baby in January and I want my wife to have good obstetrical care.

The reply:

Women have babies in Newfoundland too; there are good hospitals and even obstetricians there. You have no cause for worry.

So I compromised:

We'll think about it. — In VS at Hampden, Newfoundland.

And we exhort you, brethren, admonish the idle, encourage the fainthearted, help the weak, be patient with them all. 1 Thessalonians 5:14.



CHRISTMAS SHARING 71

Our Family Cares And Shares With Youth In Other Families At Christmas

Our special Christmas gifts will help our church's ministries with youth in missions, education and congregations.

Christmas Sharing, Box 370, Elkhart, Indiana 46514

Items and Comments

It is against the law for churches to buy one copy of a church anthem or piece of art or drama and then use a reproducing machine to make enough copies for the choir or others to use.

Donald Hinshaw of Carl Fischer Co., New York City, and Donald I. Marsh, of Proclamation Productions, Port Jervis, N.Y., both publishers of church music, were leaders at a church musicians conference at the American Baptist Assembly ground in Green Lake, Wis., this summer.

Said Mr. Marsh, "The church daily breaks one of the Ten Commandments. It is the one 'Thou shalt not keep someone from making a living.' Composers and writers can't make a living because of Xerox. It is not only the individual who buys the single copy of music for reproduction but the institution of the church itself that makes copies."

"If the public wants new and innovative church music, then the church and church people must support musicians by purchasing copies," continued Mr. Marsh.

"The publisher is eager to protect the property of the composer. Music is like real estate—you own it and it can be stolen from you like an automobile," said the Fischer Company representative.

"We will prosecute," said Mr. Hinshaw. "The trouble in the past is that no publisher has dared prosecute. It would take only one or two health lawsuits against a church or school to get the word around."

"We are ready to do that. The law says that the fine is \$250 per infringement. That means that forty duplicated copies would be forty times a \$250 fine."

Both music publisher representatives indicated that they are ready to bring suits against local churches.

Between the Lines reports that "While the U.S. and Russian war-makers are striving to renew their deadly rivalries, each one watches the other's arms buildup from space, the construction of every new missile installation observed minutely from day to day, every new keel laid for a submarine detected, whether it's nuclear or diesel, the movements of military convoys—the telescopic satellite cameras are so precise they not only count the men in a jeep but can pick out the officers and the numbers on the identification tags of the vehicles from 100 miles up!"

A 1970 census report reveals that American Indians are no longer the

"vanishing" race, but are instead growing four times faster than the U.S. population as a whole.

Between 1960 and 1970 the Indian population grew from 523,591 to 792,730, an increase of 51.4 percent. Its number has doubled since 1950 when there were only 343,410 people.

"We are witnessing the decline and fall of religious programming in radio and television," said Larry Pierce, director of radio and television for the Catholic Diocese of Salina (Kan.).

Father Pierce spoke recently at a communications seminar sponsored by the United Interfaith Commission on Mass Media. The commission is an instrument through which Protestant, Catholic, Jewish, and Orthodox communities in the Wichita, Kan., area can work together in radio and television and communicate ethical and religious needs.

Father Pierce said religious programming in broadcasting is no longer in prime time unless someone like Billy Graham buys the time. Most religious leaders are not recognized by the public. And most programming is by fundamentalist groups who use traditional preaching.

He suggested interfaith cooperation to influence federal legislation and to investigate possibilities in cable television, cassettes, and satellite communication.

The seminar also discussed children's television programming and formation of citizens' groups to voice concerns about excessive advertising and quality of programming.

Arnold Regier, commission director, told of a group called Action for Children's Programming in the Boston area which is working to improve children's programs.

Seminar participants also heard from a television critic who discussed the influence of television on children and from hosts of two locally produced children's shows.

The rock opera *Jesus Christ, Superstar* has been found wanting in New York—musically, dramatically, and religiously.

Strongly negative reactions were expressed in a single Sunday issue of *The New York Times* by music critic Harold C. Schonberg, drama critic Walter Kerr, and the Episcopal priest, Father Malcolm Boyd.

"In a myriad of details gone wrong," said Father Boyd, "the show bears little resemblance to the New Testament."

He declined to join previous critics who objected to omission of the resurrection, but

said that in its failure to come to terms with the passion of Christ it "fails to become a seriously motivated and constructed rock opera."

Mr. Kerr also found worse problems: "The unbelievable vulgarity of Mr. O'Horgan's imagination."

The crucifixion scene, Mr. Kerr declared, is "death in 3-D, and Hollywood at its coarsest has never come up with the like."

Sylvester Magee, reportedly the oldest American died at Columbia, Miss., Oct. 15. His age was said to be 130 years.

A former slave, Mr. Magee said in 1965 that he attributed his long life to "the good Lord above. . . . He's smiling down on me."

Stories he told about the Civil War were endorsed by many historians as authentic. According to Mr. Magee's recollections, he was born in North Carolina in 1841 and took his last name from a Mississippi owner who bought him at age 19. After the Battle of Vicksburg, he ran away. He claimed to have joined the Union Army and to have been wounded twice fighting the Confederacy.

Resignations from the Roman Catholic priesthood are increasing at a rapid rate. The number of "defections" rose from a total of 563 in the period 1939-63, to 1,096 in 1968 alone. The figures are part of a Vatican study released recently.

"Night Clubs Getting Religion," says *Variety*, the show-business weekly, in a front-page story.

Steve Toy, writing from Reno in the Oct. 13 issue, reports the proliferation of "religion, gospel, Christianity" in song heard at Nevada night spots.

Mr. Toy says that in the gambling casinos and bars of Reno and Lake Tahoe "Jesus Christ, Jesus Christ" blares above the electric guitars as patrons clap "joyfully, resting only long enough to take a sip from their drinks."

He quotes singer-guitarist Chico Holiday, a performer at Harolds Silver Dollar Room: "Right now we're experiencing the biggest revival back to Christianity since the time of the Apostles. The music is a spin-off of that."

Variety's reporter also quotes Catholic Bishop Joseph Green of Reno as saying religious music in nightclubs "is kind of a yearning on the part of people for things of a spiritual value. It's a yearning for deeper religious and moral values."

CHURCH NEWS

White House Conference on Aging

We may have a new militant minority on our hands in the U.S.A. The recent White House Conference on Aging, November 28 to December 2, demonstrated that both the older and those representing older Americans had no inclination to wait any longer for what they believe truly belongs to people 65 and older. From beginning to end the conference demanded action and action *now*. Facts, figures, and illustrations were trooped repeatedly before the 3,500 delegates to show that seniors were getting an increasingly smaller share of American prosperity. Chairman of the conference, Arthur S. Flemming, struck the action chord again and again in his keynote speech on the opening night of the conference. The delegates sensed immediately that they were being led by a tenacious, vigorous 66-year-old who was no less eager than they to see to it that older Americans would begin to get their fair share.

President Nixon addressed the conference in its closing session, Thursday morning. He was fully in step with the mood of the delegates when he reviewed the plight of the aging and particularly when he outlined a list of reforms which his Administration intended to make the new national policy for older Americans. Reforms, such as raising the income floor under all those over 65, will cost the country considerably, but there is probably no alternative for the Administration to taking action now. President Nixon emphasized the need for developing a whole new national attitude toward the aging. Old myths must be destroyed—that retirement is better than fulfilling work, that education is only for the younger, that older folks are better off in nursing homes than in their own communities. Nixon noted that White House conferences often generate volumes of reporting and recommendations which usually do no more than gather dust on the shelves of White House libraries. He pledged himself to action following this conference, as he said, "Even if I have to shake the dust off these reports myself." He will because he must.

There are 20,000,000 Americans over 65. That's 10 percent of the population. A much higher percentage of older Americans than younger persons vote in each election. The new militancy among the older

coupled with the increased attention to the inequities that exist certainly provide the makings for a national power bloc which can no longer be ignored. The facts are that over 8,000,000 older Americans are living below the government's own poverty-level guidelines. While 70 percent of older people own their homes, it is increasingly difficult to pay rising tax and utility costs on what usually is a fixed income.

The churches have been equally guilty in ignoring older people. They, like the rest of society, have seen the older as a problem instead of a resource. They have talked to the aging poor about heaven when they needed a bowl of soup with the minimum daily nutritional requirements in it. The sign in front of the building said "Come to Church," but the older person had no transportation, no "fit" clothes, and no personal dignity with which to show up at the somber, liturgical gathering of God's "holy" people. Besides, who would listen to his real and immediate concerns, the pain of rheumatoid leg or out-of-focus glasses he could not afford to change.

The White House Conference was highly organized so it could be exactly what Chairman Arthur Flemming wanted it to be, a working conference. The 3,500 delegates were grouped into fourteen sections each with as many subsections as needed to keep the working groups below 35 to 40 persons. This made a total of nearly 100 groups with an additional 17 special concerns groups meeting all morning of the last day. Section meetings were listed under the following: education, employment and retirement, health, housing, income, nutrition, retirement roles, spiritual well-being, transportation, facilities, programs and services, government and nongovernment organizations, planning, research and demonstration, and training.

The conference emphasized that not just the older but all in the country must develop a fresh attitude toward the aging. All must understand what lies ahead so that they can both prepare for it and understand what a wonderful resource the country and the church have in "wisdom, skills, and compassion." We must understand too, it was pointed out, that the older person is a whole person and must

be treated as such—"man cannot live by shuffleboard alone." In terms of education, it is not true that old dogs cannot learn new tricks. In fact, there are some tricks that can be learned better by the older. One speaker summarized, "A person's life cannot be complete unless his later years are as rich and rewarding as the first."

In the special concerns session, "The Religious Community and the Aged," all the speakers were sure the church had not invested itself in the needs of the older as it should have. All of the areas of need the conference addressed itself to should be the concern of the church, not only the spiritual needs of the older. These, however, dare not be overlooked because the older person does have spiritual needs and it is the church that is best able to help in this area. The church's religious convictions must, on the other hand, be expressed in daily life, so it should act as well as talk.

Two delegates to the White House Conference received their invitations through the Mennonite Board of Missions. They were Tilman Smith and Arnold Cressman. They would agree emphatically with luncheon speaker, Senator Frank Church, "What good would the conference be if it were little more than an increase in the output of words?" Action continues to be the key word. Since the Mennonite Church has a proportion of over 65s equal to the nation's and since we too have been blind to the needs of the older persons both within our congregations and in our communities, isn't it time we Mennonites have another conference on aging? Perhaps we could sense more clearly what God is asking of us in terms of action now. — Arnold Cressman.

Church-Mission 72 Meetings Planned

Local arrangements coordination for Mission 72 Harrisonburg has begun under the leadership of a committee headed by Dewitt Heatwole, chairman, R. 4, Harrisonburg, Va.

Mission 72 Harrisonburg is one of two churchwide Mennonite Church conventions scheduled for 1972. The Harrisonburg session will be held June 30 to July 2, and the other meeting at Hesston, Kan., will be held one week later, July 7 through 9.

Other members of the local arrangements committee are Mrs. Mary Emma Eby, E. Grant Herr, James O. Lehman, and Robert W. Mast. All are from the Harrisonburg community. The committee was appointed to represent all interests of Virginia Mennonite churches to provide services for several thousand persons expected to attend.

For some years the Mennonite Church has shown growing appreciation for its annual mission meetings held in various

areas of the church. Mission 71 was held at Eureka, Ill., and Mission 70 at Lansdale, Pa.

This year the Mennonite Church developed new structures which call for churchwide general assemblies every two years, with accompanying inspirational sessions. Planners hope that on alternate years new regional structures will develop inspirational meetings designed to foster interest, concern, and participation in the mission of the church.

New regional structures will not yet have emerged for 1972 and the dual-session meeting is projected as an interim arrangement available to more people because of the additional schedule and location.

Paul N. Kraybill, new general secretary for the Mennonite Church, says, "These meetings are not intended to serve geographical constituencies. All members of the Mennonite Church are invited to either or to both meetings, and local arrangements committees are being encouraged to prepare to entertain guests from all over the church."

Program committees are well along in their planning for the two sessions, which will have some similarities and some differences, according to Boyd Nelson, Elkhart, Ind., general coordinator for Mission 72. The Mission 72 Harrisonburg committee

completed its program planning on Dec. 13, and the Hesston committee in early January.

Both meetings will work from the Epistle to the Ephesians and use the theme "Being Built Together." Both groups plan kinds of activities which will involve participants deeply in Bible study, development of personal relationships, music, and other activities designed to provide both an experience and a thinking base for their lives as Christians.



The local arrangements coordinating committee for Mission 72 Harrisonburg met for the second time at Virginia church offices in Harrisonburg on Thursday, Nov. 18. They are left to right: James O. Lehman, E. Grant Herr, Dewitt Heatwole, Robert W. Mast, and Mary Emma Eby. The committee was appointed to represent various Mennonite Church structures and concerns of Virginia Conference.

Chairman Named for Home Missions Committee

"As the Home Missions Committee we are going through the agonizing process of understanding not only the scope of our outreach as a committee, but also each other. Though we represent various viewpoints and ideologies, I sensed at our recent meeting that our differences are actually contributing to a commonality and unity under the lordship of Jesus Christ."

Assessing the third meeting of the Home Missions Committee of Mennonite Board of Missions, Elkhart, Ind., is Hubert Brown, newly elected chairman of the committee. The meeting held Nov. 19 and 20 in Elkhart was attended by six of the eight committee members and four staff persons.

Committee members present were Hubert Brown, Elkhart; Glenn Brubacher, St. Jacobs, Ont.; Mario Bustos, New Paris, Ind.; Arnold Roth, South Bend, Ind.; Hubert Schwartzentruber, St. Louis, Mo.; and John Ventura, Denver, Colo. Unable to attend were Paul G. Landis, Lancaster, Pa., and William Vaughan, Newport News, Va. Board of Missions staff persons in attendance were H. Ernest Bennett, secretary of the Board; Lupe De Leon, Jr., associate executive secretary for the Minority Ministries Council; Simon G. Gingerich, secretary for Home Missions; and Dan Shenk, writer-editor for Information Services.

According to Gingerich, the November

meeting was most helpful to him. He says he acquired, by actual count, 16 practical suggestions concerning the work of young pastors.

The committee approved several small subsidies for Home Missions individuals and churches and recommended to the Board of Directors the transferral of a church property title from the Board of Missions to the local congregation at Culp, Ark. Other actions called for studying the possible need for (1) a minority person in the Home Missions office and (2) doing a comprehensive study of the Home Missions program.

Comentando, New Spanish Broadcast

Comentando, a five-minute weekly program of comment on current events and social issues, was broadcast for a trial period on a number of stations in South and North America in early 1971. The experiment was conducted in New York City, Chicago, Colombia, and Venezuela.

"The test period was for eight weeks during March and April," reports Lester T. Hershey, coordinator of Spanish broadcasting. "But some stations continued to use the programs a second time."

Comentando is produced conjointly by the

Mennonite Church in Argentina and Mennonite Broadcasts, Inc., Harrisonburg, Va. Dan Nuesch, a Mennonite pastor in Buenos Aires, prepares the program which is released weekly on three stations in Argentina.

Cross-Cultural Experience Planned

"Minority churches are planning a convention for approximately 520 campers between 15 and 20 years old for the summer of 1972," announced Ted Chapa, coordinator.

The Cross-Cultural Youth Convention will be held Aug. 20-25, 1972, at Epworth Forest, North Webster, Ind., approximately 30 miles southeast of Goshen.

A committee composed of representatives from minority churches across the United States met on Nov. 19 and 20 for the third time in Elkhart to add finishing touches to the convention program. Committee members are Eugene Norris, Chairman, Columbus, Ohio; Ted Chapa, Coordinator, Corpus Christi, Tex.; Hubert Brown, Elkhart, Ind.; Tony Brown, Goshen, Ind.; Larry Cruz, Chicago, Ill.; Lupe De Leon, Elkhart, Ind.; Evelyn Garcia, Bronx, N.Y.; John Powell, Elkhart, Ind.; Helen Robinson, St. Louis, Mo.; Art Smoker, Scottdale, Pa.; Sis-Obed Torres, Bronx, N.Y.; and Al Williams, St. Anne, Ill.

The convention is designed to bring together black, Mexican-American, Puerto Rican, and American and Canadian Indian youth from across the United States and Canada to consider the question, "Who Are We?" The planning committee hopes that the convention will help the young people who attend discover both a self-identity, a meaningful Christian faith, an ethnic group-consciousness, and a sense of identification with minority congregations. Participants will also probe what it means for them to be part of a larger church and society which is largely white European in origin.

As program plans for the convention jell, information is going out to all youth related to minority congregations inviting them to attend.

The registration fee is \$50 for the five-day event. Congregations are encouraged to help finance young people who will attend. In addition, youth groups across the larger church are being asked to raise a total of \$13,000 to provide travel assistance to those who attend.

"I would ask that you support us: (1) spiritually, (2) physically, and (3) financially," says Coordinator Chapa. "Only with God's Spirit blessing our combined efforts will all those participating in and supporting the convention be able to experience His love and purpose."

Questions about the convention or con-

contributions to the travel fund can be directed to Cross-Cultural Youth Convention 72, Box 342, Scottdale, Pa. 15683. The convention is sponsored by the Minority Ministries Council and the Board of Congregational Ministries.

Religious Freedom

"The Mennonite Central Committee Peace Section reaffirms its opposition to the proposed Prayer Amendment to the United States Constitution since it would tend to make prayer into a religious function of the state. The Peace Section encourages the protection of religious liberty, including prayer in voluntary public gatherings in government facilities when it will not violate other people's religious liberty."

The MCC Peace Section at its Nov. 4-6 meeting in St. Louis, Mo., passed this resolution out of its concern for the implications of the Prayer Amendment, then before the United States Congress.

This action reflected the Mennonite and Brethren in Christ tradition of voluntarism in religious activity and a fear of any political or governmental involvement in churchly functions. Two days later the Prayer Amendment was defeated in the House of Representatives.

Students Plan for Field Work Abroad

Ninety-three students have been accepted by Goshen College to do field work and

study abroad in one of the world's developing countries during the 14-week winter trimester, beginning in early January.

In the winter trimester, 24 students will be in Costa Rica, 24 in Honduras, 23 in Haiti, and 22 in Jamaica.

Faculty leaders will be J. R. Burkholder, based in San Jose, Costa Rica; Willard H. Smith, Tegucigalpa, Honduras; J. B. Shenk, Port-au-Prince, Haiti; Ed Herr, Kingston, Jamaica. Each of the leaders will be accompanied and assisted by his wife. All are on the faculty of Goshen College.

Christmas Vacation, Graduate Fellowship

How does a nonresistant person respond to violent provocation? Is nonviolent pressure a valid method of bringing about social and political change? Can there be anger and aggression not associated with violence?

Grappling with these and related questions will be a group of Mennonite graduate students at the annual Mennonite Graduate Fellowship, to be held this year December 28-30 at the Swiss Farm Conference Center, Bluffton College, Bluffton, Ohio.

In the three-day session the graduate students will approach nonviolence from various perspectives. How, for example, does the traditional Anabaptist doctrine of non-resistance compare to contemporary philosophies of nonviolence? And what implications does nonviolence have for the Christian's personal lifestyle?

The students themselves will be the resource persons at the conference. They are encouraged to bring short original papers, which focus on a central theme, to be used as discussion input. Depending on the number attending, sessions will be broken into smaller groups.

Any graduate student is invited to attend. Cost will not exceed \$10-12 per person. Contact Jean Purves, Garmatter St., Bluffton, Ohio 45817, for registration and details.

Last Orientation of 1971

The 11th and final Mennonite Central Committee orientation for 1971 was held Oct. 26—Nov. 8 at the Akron Headquarters with 26 people taking part. Twelve were assigned to overseas positions and 17 began domestic Voluntary Service assignments.



Members of the Mennonite Church in the October 26 to November 8, 1971, orientation at MCC. Barbara Roth, Carolyn Lichty, Norman and Joy Blair.

Orientees Commissioned



Top row: Sue Troyer, Byron Miller, Glen King, Dave Elsenhans, Glenda Burkholder, Rosie Tinder. Third row: Paul and Freda Hochstetler, Leona Burkholder, Thelma Burkholder, Teresa Yoder, Joni Miller, Pat Ganger. Second row: Marion and Jane Beyeler, Dave and Darlene Myers, June and Dale Miller (son Jeremy). Front row: Linwood Landis, Larry Smith, Tom Lubbers, Jack Stauffer, Steve Selzer, Daryl Witmer. Not pictured: Lavonne Schrock and Eva Shetler.

Sword and Trumpet, Annual Public Meeting

Willard Mayer and Sanford Shetler gave the major addresses at the Eighth Annual Public Meeting of *Sword and Trumpet*, held in connection with the Annual Business Session, December 4 and 5, at Chambersburg (Pa.) Mennonite Church. Mayer spoke on "The New Birth and the Pilgrim Life," and Shetler discussed "Contemporary Thought at the Bar of Scripture."

Ministers in attendance preached at various surrounding congregations on the common theme: "The Holy Spirit in the Life of the Believer."

Lloyd Hartzler introduced to the Saturday night congregation a unique volume, recently published, composed of all issues of *Sword and Trumpet* published under the late George R. Brunk, Sr., and spanning the period of years from 1929 to 1938.

Various other reports were made with reference to the many publishing efforts of the *Sword and Trumpet* publishers. Before the final address, J. Ward Shank spoke briefly on "Forty-Three Years of *Sword and Trumpet*."

Wenger Identifies Opportunity in Miami

Linden M. Wenger, professor on sabbatical leave from EMC, reported to the Eastern Board on November 5 concerning the feasibility study he made on Mennonite Church strategy for Miami, Fla.

He reported that Miami had a population of 1 1/2 million in 1970 and is anticipating a growth to 2 1/2 million by 1985. It is suburban rather than urban in its construction — a small city or series of small cities surrounded by a huge suburban sprawl. The population density is relatively light, and ghettos are not immediately visible. A Christian community service agency described Miami as a frontier town that lacks cul-

tural and social leadership in its several ethnic groups.

The population of Greater Miami is approximately 70 percent white American, 14 percent American Negro, 14 percent Cuban, and 2 percent other Latin American. Of the whites, enough are Jewish to make up one twelfth of the total population, concentrated mainly in the Miami Beach area.

The most pressing problems of Miami, as listed by the Episcopal Christian Community Service Agency are: (1) problem of the aging, (2) Cuban immigration, (3) tourism, (4) pollution, (5) the race issue, (6) alcoholism and drugs, and (7) role of the minister.

MENNOSCOPE

General Board Office, Rosemont

Meeting November 30 and December 1, in Chicago, General Board chose Rosemont, Ill., as the site for the Mennonite Church General Office. The Board also made plans for an ad hoc commission on evangelism to work at coordination, stimulation, and promotion of evangelism during the next two years, particularly in the light of Probe 72 and Key 73. Elected to offices were: Paul G. Landis, vice-chairman; Gerald Studer, secretary; and Dan Kauffman, treasurer.

Homes for Exchange Visitors Needed

Fifty-two young people from 15 African, Asian, European, and South American countries are currently living in Mennonite homes. "They have come to the United States and Canada for one year to learn to know the people and country, to share on a cultural level and through this to promote international friendship and understanding and to learn in a vocational way as well. They wish to live with us in our homes and work with us in various occupational pursuits," according to an MCC report. Those interested should get in touch with Doreen Harms, Trainee Program, Mennonite Central Committee, Akron, Pa. 17501 before December 15 if possible.

Paul M. Schrock, *Alive* editor, has been named editor of *The Way* by Mennonite Publishing House, Scottdale, Pa. Beginning with the January issue, he will select materials for *Alive* so that six pages can be lifted directly from the magazine to appear in *The Way* — same type, same color, and same illustrations. It will appear every other month.

Maple Grove Winter Bible School, Atglen, Pa., Jan. 17-28, 1972. Instructors: Christian

Charles, Lititz, Pa.; Charles Gogel, Phoenixville, Pa.; Noah Hershey, Parkesburg, Pa.; Elam Stauffer, Lancaster, Pa. Herman Glick, Atglen, Pa., is principal.

A Believers' Church Conference is planned for May 26-29, 1972 (Memorial Day Weekend) at the Laurelville Mennonite Church Center. Planning has been done by members of the Mennonite Church, Church of the Brethren, and Society of Friends (Quaker) with Laurelville's sponsorship and in cooperation with the Committee for Continuing Conversations Conference on the Concept of the Believers' Church.

J. C. and Ruth Wenger returned to the U.S. on Nov. 16 from a five-month special assignment overseas. Wenger served as visiting professor at Union Biblical Seminary, Yeotmal, India, during the first term of the 1971-72 school year, teaching courses in theology and church history. He was also designated the fraternal delegate from the Mennonite Church in North America to the Asia Mennonite Conference. After visiting Dhamtari and Bihar, the Wengers spent 10 days in Japan speaking to a variety of groups in Hokkaido. J. C. is currently teaching one semester at Eastern Mennonite Seminary, Harrisonburg, Va.

Cecil and Margaret Ashley and family arrived in North America on Nov. 24 for a three-month furlough. Ashley is executive secretary of the Brazil Mennonite Church and Pastor of the Lapa congregation in Sao Paulo. Their current address is: c/o Lawrence Ashley, 614 West Jackson, Paris, Ill.

Renamed: The Democratic Republic of Congo is now renamed *The Democratic Republic of Zaire*. The official announcement of this appeared in the Zaire newspapers in late October.

Mrs. Mae Hershey (Mr. and Mrs. T. K. Hershey were two of the first four mission-

aries Mennonite Board of Missions, Elkhart, Ind., sent to Argentina in 1917 and who labored in that field until 1948) is a medical patient in a Chicago hospital since Nov. 20. Mrs. Hershey will celebrate her 94th birthday on Dec. 22. Her address: c/o William Hallman, 2518 S. Lawndale, Chicago, Ill. 60623.

Lancaster Mennonite youth will combine today's media techniques with a most intricate plot line and centuries-old theme in an original historical drama "The Peaceful Warrior" to be premiered in Lancaster County on Feb. 19 at 8:00 p.m. at Pequea Valley High School, Kinzers. Originally conceived by Diane Zimmerman, "The Peaceful Warrior" involves the struggle of Michael Sattler. An Anabaptist leader, Sattler joined the Swiss Brethren movement in March 1525 and gave his ultimate witness to his personal faith in martyrdom May 1527 at Rottenburg, Switzerland. Further information can be had by writing Maranatha Productions, Inc., Box 124, Ephrata, Pa. 17522.

The LeRoy Petersheim family, after serving two terms of missionary service in Tanzania (1960-1971) with the Eastern Mennonite Board of Missions, have terminated services with the Board for family reasons. LeRoy is presently employed as a rural Planning Specialist with the Northern Tier Regional Planning and Development Commission.

Each Saturday and Sunday at 2:30 p.m., through Dec. 19, the annual "Christmas Star" presentation, produced by John L. Horst, assistant professor of physics, will be shown in the M. T. Brackbill Planetarium on the Eastern Mennonite College Campus.

The Rosedale Bible Institute, Irwin, Ohio, had a first-term enrollment of 108 students, which is an increase of 56 percent over last year. According to applications, over 200 students were expected for the second term.

Levi B. Sommers was ordained to the Christian ministry on Nov. 20 to serve as pastor of the Palm Grove congregation. Sarasota, Fla. The service was in charge of Willard Mayer.

Samuel Sollenburger was installed as licensed pastor at the Shady Pine Mennonite Church, Willow Hill, Pa., on Oct. 31. Donald Lauver conducted the service.

Merle G. Cordell was ordained bishop at the Marion Mennonite Church, Nov. 28, to share with Mahlon Eshleman in the southern district of Franklin County, Pa. Harvey E. Shank and Donald Lauver assisted Mahlon Eshleman in the ordination.

Elwood Schrock was licensed to the ministry for the Exeland (Wis.) congregation on Nov. 22. Officiating were Floyd Kauffman and Leroy Schrock.

A workshop on war taxes is scheduled for Jan. 14, 15, 1972, at the Hively Mennonite Church, Elkhart, Ind. Resource per-

sons are Al Meyer, John Howard Yoder, David Habegger, Art Gise, and Carl Landes. For information write to Elkhart Peace Fellowship, 347 W. Cleveland Ave., Elkhart, Ind. 46514.

A "mini-computer," the Hewlett-Packard 2100A, is in use by students and faculty at Goshen College. Located in room 208 of Science Hall, the desk-top-sized computer was acquired in August with part of a \$15,000 federal grant for undergraduate instructional equipment. One of the conditions of the grant, made available through the Indiana Advisory Commission on Academic Facilities, is that GC provide matching funds. Goshen College students receive instructions from William Miller, supervisor of the computer project, on how to use the new mini-computer.



The Christopher Dock Bicentennial Commemoration program booklet is available. The 32-page booklet, designed by Jan Gleysteen, contains an overview on the film, "The Quiet in the Land," photographs from the film, text of the Martyrs Mirror Oratorio and the Christopher Dock Cantata, and several pages of the historical sites, including a map of southeastern Pennsylvania. Write to Christopher Dock Mennonite High School, 1000 Forty-Foot Road, Lansdale, Pa. 19446.

Two nonvoting members joined Eastern Mennonite Board of Missions and Charities' Voluntary Service Committee at their meeting, Dec. 2, 1971, at Salunga, Pa. Mrs. Gladys Rutt, Blue Ball, Pa., brings a woman's viewpoint to the formerly all-male organization. Harvey Z. Stoltzfus, Elverson, Pa., is the first non-Lancaster Conference person to sit on the committee. He is a pastor of the Conestoga Mennonite Church, Ohio and Eastern Conference.

Christian Light Publications of Harrisonburg, Va., has just published two books by Mennonite authors. The first is a commentary, *Paul's Letter to Corinth A.D. 55*, written by Sanford G. Shetler, teacher, writer, and evangelist. The second is a narrative biography, *Allegheny Gospel Trails*, by Virginia Crider. Shetler's book is the first Anabaptist commentary on 1 Corinthians, according to the publisher, Sanford

Shank.

Special meetings: Fred Augsburger, Youngstown, Ohio, at Lititz, Pa., Jan. 10-17.

New members by baptism: five at Rainbow, Shouns, Tenn.; six at Lindale, Linville, Va.; one at Souderton, Pa.; two at Waldo, Flanagan, Ill.; four at Groveland, Pipersville, Pa.; one at Argentine, Kansas City, Kan.; five at Wayside Chapel, Pedro, Ohio.

Change of address: S. Jay Hostetler, R. 1, Box 254-A, Arcadia, Fla. 33831.

Readers Say

Submissions to Readers Say column should comment on printed articles.

I am concerned about some of the comments in the Glendon L. Blosser article in the November 9 *Gospel Herald*. I have come to understand that a truly mature person does not have to deny feminine or masculine qualities within himself or herself, but is a blend of these. I would not want to think that the creative pursuits in a home, thoughtfulness and gentleness and consideration for others, and the permission to cry on a shoulder as needed, was only for the daughters of the household, but not for the sons. Surely, were our men so anxious to prove they are "men" in the same old ways (a kind of power image comes to mind) our world would be just about at the same place it has always been, while in reality there are very hopeful trends.

I would like to take a little liberty with the Nietzsche quotation mentioned in the article: When men are not truly mature, then women will need to take on additional roles. — Luci Swartzen-druber, Goshen, Ind.

I want to respond to the MDS article on page 945 of the November 9 issue of *Gospel Herald*. I was in Voluntary Service in Robstown, Texas, for three years, terminating in July 1971.

One concern I have is the terminology of the word "convert" in referring to Pedro Cavazos and Jesus Navarro, Jr. Was "convert" used to indicate that they are Chicano and different from "Mennonites"? Can a minority person be accepted into the Mennonite brotherhood? Did anyone check to see how long ago these "converts" became Christians and Mennonites? Were we not all "converted" at one time? Why the distinction?

Many Chicanos feel that they are not accepted into the larger Mennonite Church as equals. When their names are misspelled, this reemphasizes that feeling. I am referring to the spelling of Pedro Cavazos.

Another fact that somehow was overlooked is that, in my understanding, Paul Conrad was not in charge of rebuilding south Texas after hurricane Celia. Rather, Ralph King, a VS-er at Robstown, was the person coordinating work in the area. Pastor Conrad did take responsibility for work in Corpus Christi but Ralph had responsibility to MDS and Red Cross for the overall operation.

Perhaps I am picking at insignificant details. However, I feel there should have been greater sensitivity used in gathering the facts for this article. — Lloyd Miller, Elkhart, Ind.

Only last week I was thinking about some of the men in our denomination whose names were seen in nearly every *Gospel Herald*. Many of them are now gone and some have moved to the background so that younger people can get into action. This is normal and good, but I was delighted to see a piece in the *Herald* again by Milo Kauffman. And it is heartwarming to see healthy attitudes among the younger men.

For instance, I understand Hesston College still welcomes Milo to work as much or as little as he likes — up to 300 percent of his time!!! He is blessed with a great attitude in these churned up days. — Genevieve King, Westover, Md.

Is it true that if there have been many expressions or error, there is only one voice of truth? If there are many ways of wrong, God has only one way of right? If there are many denominations of the Christian church, there is after all only one true church of Christ?

Concerning Israel, the nation, and other nations of our world, shall we believe the Word, what the Bible says about Israel and their land in the light of their literal presence in our world, or shall we say the Scriptures relating to Israel apply to the Christian church today? In an article relating to the understanding of "prophecy" in *Gospel Herald*, Nov. 2, the writer denounces those who think that God has any relation to the "Middle East" crisis today. We may well ask, is this accepting what the Scriptures say about Israel and the Middle East, by faith, or is such an interpretation founded upon the rationalistic view of Scripture, so prevalent today?

Shall we, who have been literally blessed as God promised Abraham long ago (Gen. 12:1-3), and thousands of others (believing and unbelieving Jews and Christians) who have seen this land literally being miraculously developed, Israel being gathered from the ends of the earth to this Holy Land, accept the Word of God concerning Israel and their land? Or shall we with rationalistic and prejudiced minds join the church of the "Dark Ages" and their program saying, "God is done with the Jews"? Is the church's program and belief of the Dark Ages a worthy program to follow?

Menno Simons, who came out of the church of this period of time in his writing says this: "The Jews despised this King Christ, and therefore they were blinded. Yet they shall return and come to Christ, their King David. . . . It follows incontrovertibly, that the King David Israel shall seek, can be none other than Christ" (*Complete Writings of Menno Simons*, p. 38).

Thank God, that though we cannot understand how God does and will act according to His Word, we can with saints of old believe what God says, for He said what He meant. This writer thanks God for teachers and instructors who at times, against their own religious prejudiced views, held forth what the Scriptures say. — Orrie D. Yoder, Elroy, Pa.

I am sorry that some folk find "Brother Seth" so upsetting. Surely a good paper like the *Herald* cannot be making a mistake by allowing a little humor to be printed, especially when common sense is in all the articles. Maybe he was right when he said that Mennonites never laugh in "church," only when viewing *Laugh-In*. I challenge his critics to write an article beside his and see which brings the most response. Circumstances prevented me from higher education, so a "seedy" article occasionally is appreciated. — Louis Lee Lengacher, Grabill, Ind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Amstutz, Victor and Ruth (Clark), Orrville, Ohio, second child, first son, Michael Allan, Nov. 19, 1971.

Beck, Richard and Twila (Bontrager), Archbold, Ohio, fourth daughter, Kristine Jo, Nov. 3, 1971.

Bender, Wayne and Audry (Baechler), New

Hamburg, Ont., first child, Sara Katherine, Nov. 4, 1971.

Brubacher, Jim and Mary Anne (Gascho), Kitchener, Ont., second child, first son, James Scott, Nov. 3, 1971.

Coblentz, David and Ruth (Schwartz), Woodburn, Ind., fifth child, third daughter, Martha Rose, Oct. 11, 1971. (One son deceased.)

Dilbone, Ron and Delila (Gautsche), Archbold, Ohio, fourth child, third daughter, Jill Marie, Nov. 9, 1971.

Driedger, John and Shirley (Kornelsen), Palmerston, Ont., second child, first daughter, Susan Joy, Oct. 19, 1971.

Erb, Clyde and Joann (Lehman), Apple Creek, Ohio, first child, Erik John, Oct. 21, 1971.

Espigh, Clyde and Carolyn (Zook), Harrisonburg, Va., first child, Darin Troy, Sept. 15, 1971.

Geiser, Ernest and Jean (Hochstetler), Apple Creek, Ohio, third child, second daughter, Julia Renee, Nov. 3, 1971.

Good, Gerald and Erla (Brubacher), Floradale, Ont., fourth daughter, Cheryl Ruthanne, Oct. 14, 1971.

Johns, Joseph and Delores (Gerber), Ft. Wayne, Ind., second child, first son, Joseph J., II, Nov. 3, 1971.

King, Dwight Y. and Kathleen (Yoder), Chicago, Ill., first child, Jonathan Sanford, Nov. 11, 1971.

Landon, Dennis and Joyce (Miller), Ann Arbor, Mich., first child, Jeffery Scott, Oct. 25, 1971.

Liestman, Dean and Sharilyn (Heiser), Mahomet, Ill., second child, first son, Gregory Edward, Oct. 31, 1971.

Martin, Harold and Pauline (Martin), St. Jacobs, Ont., second child, first daughter, Melanie Jane, Nov. 7, 1971.

Miller, Freeman and Naomi Ruth (Peachey), Columbus, Ohio, first child, Janelle Renee, Sept. 27, 1971.

Miller, Marvin and Mary Alene (Cender), Obihiro, Hokkaido, second child, first son, Jon Nathan, Oct. 27, 1971. (Twin brother deceased.)

Miller, Winfred and Susan (Glick), Pueblo, Colo., first child, Chad Randall, Aug. 12, 1971.

Moyer, Bruce and Jolene (Mummau), Elizabethtown, Pa., first child, Martin Dwane, Aug. 19, 1971.

Nolt, Ronald B. and Helen (Hess), Ellicott City, Md., first child, Karen Renee, Nov. 7, 1971.

Oswald, James and Phyllis (Hunsburger), a daughter, Tina Marie, Oct. 16, 1971.

Roth, Larry and Mary Lou (Nussbaum), Mt. Pleasant, Iowa, fifth child, third daughter, Krista Lou, Sept. 28, 1971.

Schloneger, Weldon and Florence (Rogers), Canton, Ohio, first child, Matthew Jon, Nov. 19, 1971.

Steiner, Donovan and Rita (Grabner), West Des Moines, Iowa, first child, Vonya Janelle, Nov. 1, 1971.

Weber, Robert and Barbara (Cudmores), Kitchener, Ont., third child, second son, Peter Andrew, Nov. 14, 1971.

Wert, Roy and Esther (Sauder), Yeadon, Pa., third daughter, Janice Marie, Nov. 15, 1971.

Yoder, Larry and Betty (Geiser), Dalton, Ohio, first child, Jonette Rae, Oct. 17, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Assad — Gerber. — James Samuel Assad, Kirkland Lake, Ont., Anglican Church, and Marie Laureen Gerber, Wellesley, Ont., Crosshill cong., by Steve Gerber, Sept. 4, 1971.

Bender — Yoder. — Ronald Bender, Wellman, Iowa, Lower Deer Creek cong., and Lorene

Yoder, Kalona, Iowa, West Union cong., by Emery Hochstetler and Dean Swartzendruber, Nov. 6, 1971.

Diefenbacher — Weber. — Newton Diefenbacher, Floradale, Ont., and Edna Weber, Elmira, Ont., both of Floradale cong., by Gerald Good, Nov. 19, 1971.

Hartzler — Swartzendruber. — Joseph T. Hartzler and Gertrude Swartzendruber, both of Woodland Chapel, Reedsville, Pa., by Ivan E. Yoder, June 25, 1971.

Hostetler — Mast. — Wesley Hostetler, Harper, Kan., Pleasant Valley cong., and Betheny Mast, Methodist Church, Harper, Kan., by Robert O. Zehr, Nov. 6, 1971.

Kandel — Yoder. — Ernest Kandel, Fisher, Ill., and Roberta Yoder, Wellman, Iowa, West Union cong., by Alva Swartzendruber, grandfather of the bride, and Emery Hochstetler, Nov. 13, 1971.

Madel — Bare. — Jacob Madel, Kalispell, Mont., Mountain View cong., and Leona Bare, Kalona, Iowa, East Union cong., by D. D. Brenneman, Nov. 5, 1971.

Martin — Beck. — Terry Martin and Kathy Beck, both of Holdeman cong., Wakarusa, Ind., by John S. Steiner, Nov. 6, 1971.

Michener — Halteman. — Kenneth Michener, Lansdale, Pa., and Janet Halteman, Franconia cong., Telford, Pa., by Floyd Hackman, Nov. 13, 1971.

Rohrer — Yunginger. — Richard D. Rohrer, Lancaster, Pa., East Chestnut Street cong., and Audrey J. Yunginger, Marietta, Pa., Mount Joy cong., by H. Raymond Charles, Nov. 27, 1971.

Sikora — Zehr. — Joseph M. Sikora, Alden, N.Y., St. Mary's Church, and Kathryn Anne Zehr, Lancaster, N.Y., Clarence Center cong., by Howard S. Bauman, Nov. 13, 1971.

Stoltzfus — Mast. — John M. Stoltzfus, Lancaster, Pa., Ridge View cong., and Carol J. Mast, Parkesburg, Pa., Sandy Hill cong., by Charles Good and R. Clair Umble, Nov. 25, 1971.

Swanger — Gall. — Paul A. Swanger and Linda F. Gall, both of Elizabethtown, Pa., Elizabethtown cong., by Norman G. Shenk, Oct. 9, 1971.

Swartzendruber — Platt. — Galen Swartzendruber, Sarasota, Fla., Bay Shore cong., and Marilyn Platt, Goshen, Ind., by Merle G. Stoltzfus, Nov. 21, 1971.

Yoder — Rudy. — Gideon Yoder, Belleville, Pa., Locust Grove cong., and Hazel Rudy, Strasburg, Pa., Mount Pleasant cong., by Clair B. Eby, Nov. 13, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Lizzie R., daughter of John F. and Clara (Rickert) Detweiler, was born in Bucks Co., Dec. 26, 1895; died of a heart condition at the Grand View Hospital, Sellersville, Pa., Nov. 20, 1971; aged 75 y. 10 m. 25 d. On June 10, 1916 she was married to Preston Alderfer, who preceded her in death Dec. 8, 1967. Surviving are 3 sons (Paul D., Stanley D., and Harold D.), 7 grandchildren, one great-grandchild, and one sister (Mrs. Irwin Detweiler). She was a member of the Blooming Glen Mennonite Church, where funeral services were held Nov. 23, in charge of David F. Derstine, Jr.; interment in adjoining cemetery.

Delagrange, Larry Wayne, son of Amos G. and Viola (Yoder) Delagrange, was born near Grabill, Ind., Mar. 31, 1947; died of cancer at his home Nov. 22, 1971; aged 24 y. 7 m. 22 d. He was married to Shirley Grandison, who survives. Also surviving are one daughter (Dawn), one son (Shane), his parents, 3 brothers (Steven, Leroy, and Barry), 4 sisters (Amanda, Carol, Marlene, and Darlene), his paternal grandmother (Mrs. Katie Delegrange), and his maternal grandfather (Isaac Yoder). He was a member of

the Central Mennonite Church, where funeral services were held Nov. 25, in charge of John Yoder and Donald Gerig; interment in Yaggy Cemetery.

Dove, Jasper Loy, son of Siram and Jane (Kettle) Dove, was born at Criders, Va., Nov. 23, 1889; died at Rockingham Memorial Hospital, Harrisonburg, Va., Oct. 25, 1971; aged 81 y. 11 m. 2 d. On June 22, 1913, he was married to Tracie Carr, who preceded him in death Oct. 29, 1967. Surviving are one daughter (Mrs. Ethel Hoover), one son (Ivan), 2 grandchildren, two great-grandchildren, and one sister (Mrs. Rebecca May). Funeral services were held at the Mt. Grove Church of the Brethren Oct. 27, in charge of T. A. Rollins and Donald Bare; interment in the church cemetery.

Gingerich, Lydia, daughter of Johnathan and Katie (Slabaugh) Plank, was born at Wellman, Iowa, Feb. 7, 1887; died at Shenk's Nursing Home, Wellman, Iowa, Nov. 23, 1971; aged 84 y. 9 m. 16 d. On Dec. 7, 1908, she was married to Jesse Gingerich, who preceded her in death Jan. 21, 1955. Surviving are 2 daughters (Edith and Irma — Mrs. Clarence Briskey), 3 sons (Vernon J., Ned J., and Harlan), 12 grandchildren, and 14 great-grandchildren. She was a member of the East Union Mennonite Church. Funeral services were held at the Petersheim Funeral Chapel Nov. 26, in charge of J. John J. Miller; interment in Gingerich Cemetery.

Hamilton, James Tillman, son of Benjamin Franklin and Ella (Harshbarger) Hamilton, was born at Cullom, Ill., Jan. 28, 1875; died at Harper Hospital, Harper, Kan., Nov. 8, 1971; aged 96 y. 9 m. 11 d. On Aug. 11, 1895, he was married to Emma Catherine Snyder, who preceded him in death July 4, 1946. Surviving are 4 sons (John S., Joe, Jim, and Jess), 3 daughters (Phoebe, Hannah Hamilton, and Ruth — Mrs. Perry Troyer), 5 grandchildren, and 3 great-grandchildren. He was a member of the Pleasant Valley Mennonite Church, where funeral services were held Nov. 11, in charge of Robert O. Zehr; interment in Pleasant Valley Cemetery.

Heiser, Elizabeth, daughter of Christian H. and Barbara (Wittrig) Birky, was born in Tazewell Co., Ky., Mar. 18, 1892; died of heart failure and cancer at Burnham City Hospital, Champaign, Ill., Nov. 14, 1971; aged 79 y. 7 m. 27 d. On Jan. 10, 1910, she was married to Alvin Heiser, who preceded her in death Feb. 9, 1971. Surviving are 3 daughters (Alice — Mrs. Hubert King, Inez — Mrs. Maurice Schaer, and Clara — Mrs. Clarence Eichelberger), 6 grandchildren, 9 great-grandchildren, 3 brothers (John S., William, and Alvin). She was a member of the East Bend Mennonite Church, where funeral services were held Nov. 17, in charge of Irvin Nussbaum and Harold Zehr; interment in East Bend Memorial Gardens.

Hershberger, Emma Matilda, daughter of John and Barbara (Huber) Bixler, was born at Winesburg, Ohio, Jan. 27, 1882; died at Elkhart, Ind., Oct. 29, 1971; aged 89 y. 9 m. 2 d. On Sept. 12, 1908, she was married to Lloyd Hershberger, who preceded her in death Dec. 26, 1969. She was a member of the Holdeman Mennonite Church, where funeral services were held Oct. 31, in charge in Willard Conrad and Sam Hostetler; interment in Olive Cemetery.

Imhoff, Katherine, daughter of Andrew and Lena (Householder) Schertz, was born in Washington, Ill., Oct. 30, 1882; died at Maple Lawn Home, Eureka, Ill., Nov. 12, 1971; aged 89 y. 13 d. In Feb. 1904, she was married to Jacob Imhoff, who preceded her in death in July 1942. Surviving are one daughter (Arvetta — Mrs. Robert Naffziger), 2 brothers (Joseph and Emmanuel), and one sister (Mrs. Bryson Roth). One son (Tilman) and one daughter (Mildred) preceded her in death. She was a member of the Metamora Mennonite Church, where funeral services were held Nov. 15, in charge of James Detweiler; interment in Glen Dale Cemetery, Washington, Ill.

Kinsinger, Vernie, son of Abner and Amenda (Gingerich) Kinsinger, was born in Johnson Co., Iowa, Oct. 7, 1896; died at University Hospital, Iowa City, Iowa, Nov. 19, 1971; aged 75 y. 1 m. 12 d. On Oct. 11, 1923, he was married to Ethel Miller, who survives. Also surviving are 2 sons (Orville and Vernon), one daughter (Orthella—Mrs. John D. Reece), 8 grandchildren, one great-grandchild, 2 brothers (Ira and Wallis), and one sister (Nettie—Mrs. Omer Brenneman). One sister preceded him in death. He was a member of the East Union Mennonite Church, where funeral services were held Nov. 22, in charge of J. John J. Miller; interment in East Union Cemetery.

Lineaweaver, Emma S., daughter of George and Anna (Herr) Leman, was born in Lancaster Co., Pa., Feb. 18, 1879; died at Embreeville State Hospital, Nov. 17, 1971; aged 92 y. 8 m. 30 d. On Mar. 16, 1915, she was married to Frank Lineaweaver, who preceded her in death June 1939. She was a member of the East Chestnut Street Mennonite Church. Funeral services were held at the Richard H. Herr Funeral Home, Lampeter, Pa., Nov. 20, in charge of James M. Shank; interment in Mellingers Mennonite Cemetery.

Miller, Ken Hiram, infant son of Marvin and Mary Alene (Cender) Miller, was born in Obihiro, Hokkaido, Oct. 27, 1971; died of respiratory complications, Oct. 29, 1971; aged 2 d. Surviving are his parents, one sister (Amy), his twin brother (Jon), his paternal grandparents (Jason Millers), his maternal grandparents (Alva Cenders), and his maternal great-grandfather (J. A. Heiser). A memorial service was held at the Obihiro Mennonite Church, in charge of Ralph Burkwalter, followed by cremation.

Nolt, James L., son of Martha R. and Mildred (Keller) Nolt, was born in Penn Twp., Pa., May 1, 1942; died in a truck and tractor accident, Sept. 20, 1971; aged 29 y. 4 m. 19 d. On Aug. 7, 1965, he was married to Linda L. Martin, who survives. Also surviving are his parents, 3 children (Kenneth Martin, Lynette Denise, and David James), 2 brothers (Donald E. and Dale M.), 2 sisters (Lois and Nancy—Mrs. Sylvan Res-

ler), his maternal grandmother (Mrs. Anna Keller), and his paternal grandmother (Mrs. Mary Nolt). He was a member of Kauffman's Mennonite Church. Funeral services were held at Erbs Mennonite Church Sept. 23, in charge of H. Howard Witmer, Clarence S. Stauffer, and Elvin Deiter; interment in Kauffman Mennonite Cemetery, Manheim, Pa.

Roth, Ada, daughter of Eli and Katie (Short) Beck, was born at Archbold, Ohio, May 1, 1893; died at the Detwiler Memorial Hospital, Wauseon, Ohio, Nov. 14, 1971; aged 78 y. 6 m. 13 d. On Sept. 7, 1926, she was married to Enos Roth, who survives. Also surviving are 2 daughters (Florence Roth and Lucille—Mrs. Milton Beck), and 2 sons (Truman and Clarence), 10 grandchildren, 17 great-grandchildren, one sister (Mrs. Verna Frey), and one brother (Milton). He was a member of the Central Mennonite Church, where funeral services were held Nov. 17, in charge of Charles H. Gautsche and Ellis Croyle; interment in Eckley Cemetery.

Roth, Emma Elizabeth, was born at Milford, Neb., Aug. 17, 1893; died at Brooks, Alta., Nov. 13, 1971; aged 78 y. 2 m. 27 d. On Dec. 22, 1912, she was married to David B. Roth, who survives. Also surviving are one son (Leroy E.), 11 grandchildren, 6 great-grandchildren, 4 brothers (Joseph, Samuel, John, and William), and one sister (Lydia). She was preceded in death by one son (Loyal D.) in Dec. 1961. She was a member of the Mennonite Church at Duchess, Alta., where funeral services were held Nov. 18, in charge of Sam Martin and Charles Ramer; interment in the Duchess Cemetery.

Stalter, Alice, daughter of Samuel B. and Fannie Miller, was born in Lagrange, Ind., Nov. 4, 1882; died at Mennonite Hospital, Bloomington, Ill., Nov. 20, 1971; aged 89 y. 16 d. On Feb. 9, 1901, she was married to Daniel D. Stalter, who preceded her in death Jan. 12, 1945. Surviving are 4 daughters (Mrs. Lloyd Zehr, Mrs. Gilbert Yordy, Mrs. Milton Summer, and Mrs. J. Robert Kreider), 5 sons (Wilbert, Orval, Irvin, Lloyd, and Milo), 22 grandchildren, and 33 great-grandchildren. She was

preceded in death by one brother, 8 sisters, and 3 grandchildren. She was a member of the Waldo Mennonite Church, where funeral services were held Nov. 23, in charge of David Eshleman; interment in Waldo Township Cemetery.

Stalter, Edd, son of Joseph and Elizabeth (Saltzman) Stalter, was born in Woodford Co., Ill., Sept. 15, 1894; died of heart failure at St. James Hospital, Pontiac, Ill., Nov. 16, 1971; aged 77 y. 2 m. 1 d. On Sept. 30, 1917, he was married to Lena L. Rozhart, who preceded him in death, Nov. 13, 1971. Surviving are 3 sons (Edwin, Raymond, and Paul), 2 daughters (Mrs. Mildred Luginbill and Mrs. Faye Nussbaum), 18 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. Tillie Schertz and Mrs. Ethel Rozl—), and one brother (William E.). He was a member of the Waldo Mennonite Church where funeral services were held Nov. 19, in charge of David Eshleman; interment in Waldo Township Cemetery.

Stalter, Lena L., daughter of John and Elizabeth (Forney) Rozhart, was born in Livingston Co., Ill., Aug. 17, 1899; died of cancer at St. James Hospital, Pontiac, Ill., Nov. 13, 1971; aged 72 y. 2 m. 27 d. On Sept. 30, 1917, she was married to Edward Stalter, who survived her by three days. Surviving are 3 sons (Edwin, Raymond, and Paul), 2 daughters (Mrs. Mildred Luginbill and Mrs. Faye Nussbaum), 18 grandchildren, 2 great-grandchildren, 2 brothers (George and Robert Rozhart), and 2 sisters (Mrs. Lucy Reis and Mrs. Viola Rediger). She was preceded in death by one son, 4 brothers, 2 sisters, and 2 grandchildren. She was a member of the Waldo Mennonite Church, where funeral services were held Nov. 16, in charge of David Eshleman and Bruno Penner; interment in Waldo Cemetery.

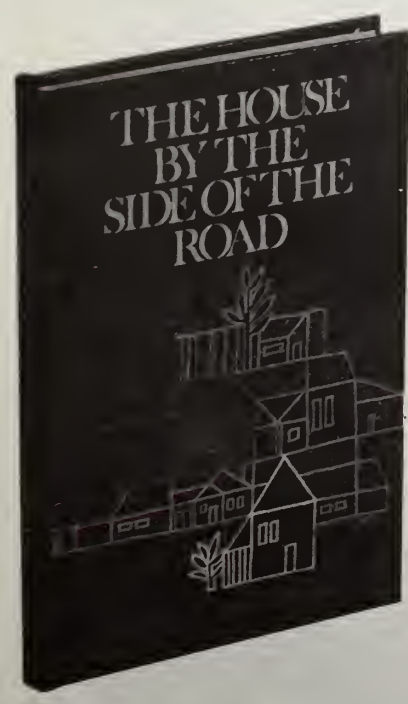
Stalter, William E., son of Joseph and Elizabeth (Saltzman) Stalter, was born in Woodford Co., Ill., July 25, 1896; died at St. James Hospital, Pontiac, Ill., Nov. 19, 1971; aged 75 y. 3 m. 25 d. On June 26, 1919, he was married to Edna K. Yordy, who survives. Also surviving are 3 sons (Glenn E., Gordon R., and Lyle J.), 8 grandchildren, 4 great-grandchildren, and 2 sisters (Mrs. Tillie Schertz and Mrs. Ethel Rozhart). Three brothers, 3 sisters, and one grandchild preceded him in death. He was a member of the Waldo Mennonite Church, where funeral services were held Nov. 22, in charge of David Eshleman; interment in Waldo Cemetery.

Stutzman, Wesley H., son of Harvey N. and Sara (Stoltzfus) Stutzman, was born at Wood River, Neb., Nov. 22, 1914; died of a heart attack at the Milford Elementary School, Nov. 2, 1971; aged 56 y. 11 m. 11 d. On Feb. 2, 1949, he was married to Edith Stutzman, who survives. Also surviving are his mother, one daughter (Pauline), 4 brothers (Perry, Ezra, Ray, and Lee), and 2 sisters (Ellen—Mrs. Willard Yoder and Gertrude—Mrs. Lester Roth). He was preceded in death by one brother (Ammon). He was a member of the East Fairview Mennonite Church, where funeral services were held Nov. 5, in charge of Oliver Roth and Norman Beckler; interment in adjoining cemetery.

Whetzel, John, son of Joshua and Hannah (Latz) Whetzel, was born near Bergton, Va., Jan. 12, 1895; died at the Rockingham Memorial Hospital, Harrisonburg, Va., as the result of a stroke, Nov. 19, 1971; aged 76 y. 10 m. 7 d. He was married to Fannie Shipe, who preceded him in death in Feb. 1937. He was later married to Frances Good, who survives. Also surviving are one daughter (Mrs. Wilda Jenkins), one son (Garnet Whetzel), 10 grandchildren, 2 great-grandchildren, and 2 brothers (Wade and Lawson Whetzel). He was a member of the Buckhorn Mennonite Church. Funeral services were held at Jenkins Chapel United Methodist Church Nov. 22, in charge of A. T. Rollins, Harley Good, and Borden Brady; interment in the family cemetery near the Whetzel home.

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by Helen Good Brenneman



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Yoder, Fred A., son of Aaron and Catherine (Rohrer) Yoder, was born in Holmes Co., Ohio, April 23, 1884; died at the Rittman Mennonite Home, Rittman, Ohio, Nov. 10, 1971; aged 87 y. 6 m. 18 d. In Jan. 1907, he was married to Emma Miller, who preceded him in death July 11, 1956. Surviving are 3 sons (Ray, Paul, and Orville), 2 daughters (Ruth—Mrs. Robert Nyce and Esther—Mrs. Harry Linder), 22 grandchildren, and 13 great-grandchildren. One son (Orris) and one daughter (Mable) preceded him in death. He was a member of the Beech Mennonite Church, where funeral services were held Nov. 13, in charge of Wayne North and O. N. Johns; interment in the Beech Cemetery.

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Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 3-14, 1972.
Inter-Mennonite School for Ministers, Goshen Biblical Seminary, Elkhart, Ind., Jan. 12-20, 1972.
Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.
Seminar on Christianity and the Future, Eastern Mennonite College, Harrisonburg, Va., Feb. 29—Mar. 10, 1972.
Probe 72, Minneapolis, Minn., Apr. 13-16, 1972.
74th Annual Commencement, Goshen College, Apr. 16, 1972.
Festival of the Holy Spirit, Goshen College, Pentecost Sunday Weekend, May 19-21, 1972.

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Cover picture by Mrs. Glenn Maust, Bay Port, Mich.; p. 1029 by John McCormack, Kodak-Scholastic Photography Awards, 1963.

JOHN M. DRESCHER, *Editor*

David E. Hostetler, *News Editor*

Boyd Nelson, *Contributing Editor*

J. C. Wenger, Ellrose D. Zook, *Consulting Editors*

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GOSPEL HERALD

Tuesday, December 21, 1971

Volume LXIV, Number 49



C-Day—God's Invasion

By David Augsburger

Why 4 BC?

Why — of all time — why then?

Why a hick town for shepherders, in a backwoods to nowhere, among a nation of red-neck has-beens? Why, of all places, Bethlehem in Judea?

And why expect modern men, educated urbane men, to believe anything of earthshaking importance could have happened then, of all times! There, of all places! To them, of all people!

What a crucial question for us all. If Christmas is the history-changing event men say it is, if the appearance of Christ was all we claim it to be, then certainly a mystery is locked inside the strange choice of time, place, and people.

"If it weren't for this ridiculous Galilean routine," a man once commented to me. "If it weren't for the queer place and the odd race involved, I might believe that God could appear among men."

Odd, yes. But ridiculous? No! The choice of 4 BC, at the crossroads of the Middle East shows all the earmarks of a brilliance beyond man's.

A chosen people were called to a chosen land, taught a chosen language, given a chosen schooling, and at the chosen moment — God invaded earth.

First. A chosen people. Some unknown poet once scratched:

"How odd of God

To choose the Jews.

Oh no, it's not!

God knows what's what!"

Of all the men on earth, a people was chosen . . . a people to be formed from the family of one man — Abraham.

A people who would show stamina of character, singleness of mind, loyalty to the truth as they discovered it. A people who could withstand the erosion of centuries with a uniqueness that knows no competition. A people gifted with qualities of loyalty, integrity, fidelity, and sincerity suited to God's work in His world.

For the chosen people there was a chosen land — Israel. Its location, geographically world-central. As the crossroads of the ancient world, it would become the cosmopolitan meeting place of Asia and Europe. It would be the buffer zone for Greek, Roman, Egyptian, Persian, and Babylonian empires as they jostled one another on the world stage. It

possessed natural fortifications, arid desert to the east, the Mediterranean Sea to the west, mountains to the north, and wasteland to the south. This offered, even in the midst of its constant flow of commerce and communication, the seclusion needed for a people to become God's people. But it also provided the perfect center for worldwide communication when the time of mission should come.

For the chosen people, a chosen land and a chosen language. Hebrew. Strange that the most pure and highly advanced language should rise in Phoenicia, bordering the chosen land. It alone was alphabetic. From it grew Hebrew, a clean, clear language worthy of recording the earliest history of God's intervention into human affairs.



David Augsburger presented this message over the *Mennonite Hour*, originating at Harrisonburg, Va.

For the chosen people, there was a chosen schooling. They were a hardheaded, stubborn lot. Diamondlike, in need of severe cutting and polishing before the value could emerge.

Famine drove them to Egypt . . . where the fledgling nation could be nourished under the wing of the greatest world power. Then, after oppression had welded them into a unity, the Jewish people emerged as a people conscious of God's hand upon them.

Domination and captivity under the Babylonian Empire taught the second major course. In it, they not only absorbed the best of Babylonian culture at its peak moment of maturity, but they learned the bitter lessons of suffering and persecution which taught them the singlehearted devotion to one God, one obedience, one style of life which was to mark them for all ages.

Then came the Greeks with a new language, perfectly precise but beautifully descriptive. Worthy of communicating the message of all time to all times. And with the Greeks human knowledge came to final bankrupt fulfillment. Man's faith in himself and his ability had stalled against the realization that if God did not reveal truth, we could know nothing final.

Plato, the great Grecian philosopher concluded: "We will wait for one, be it a god or a god-inspired man, to teach us our religious duties and to take away the darkness from our eyes."

Seneca, the Greek philosopher in vogue at the time of Christ, wrote: "Ah, if one might only have a guide to truth."

Then came the Roman conquest, providing safety for the messenger of God — and His messengers. It removed all national barriers, unrolling roads across the conquered lands, facilitating travel, communication, and cross-fertilization of discovery and insight.

A chosen people, in a prepared land, with a planned education, using uniquely prepared languages, at the perfect moment for invasion!

The perfect time? Yes, from God's point of view. The Bible says . . . But when the right time finally came, God sent his own Son. He came as the son of a human mother, and lived under the Jewish Law, to redeem those who were under the Law, so that we might become God's sons (Gal. 4:4, 5, TEV).*

"When the right time finally came. . . ."

On the international scene, the world lay in a perfect moment of readiness. Politically it was united by the Roman Empire. Culturally it was unified by the influence of the Greek. Philosophically, it had stumbled to a standstill, with all man-centered philosophies hard against the wall of man's limitations and man's lack of final knowledge. Religiously, it was a world in shambles. The pagan religions of man worshiping man — or a god made in the image of man — had lost power to convince.

On the national scene — in the nation God chose for His beachhead, all was on schedule. Politically, the last abortive rebellions had been brutally crushed, so the Jewish nation

would not rise behind a leader and force him to become a militarist or a politician. Religiously, Jewish monotheism had staggered into a legalistic quagmire, and the people were starved for life and desperate for truth.

On the historical scene, the perfect time had arrived. Intellectual man — the Greek; political-military man — the Roman; and religious man — the Jew; all these had climbed as high in the human sciences of philosophy, politics, religion as man could climb by human power. From here on our history would record only the variations or elaborations on their established themes. Now, as political, intellectual, and religious man stood at bay — God invaded.

Why then, and not in a more sophisticated moment, like today?

Then the world stood in common unity. His appearance among men would strike the median point — not only of the then-known world, but of all time. Even the median point between today's primitive bushman — and today's civilized primitives at the corner of Market and Main, Anywhere, America.

At the perfect time — "In the fullness of time," God sent His Son. "Born under the law," that is, born as a Jew under Jewish law, within Jewish faith, as the completion of all God's great acts among and through His chosen people.

This was invasion. God broke into our time and space on C-day. The day of the Lord Christ. An invasion to redeem man — to reveal Himself and to reclaim a world gone wrong.

Why then and there, to them?

Then was the perfect time, there the perfect place, and they, the uniquely qualified people.

In it all, the hand of God is bared to our eyes. His plan is central to the meaning of history just as it is to times and ages.

Its meaning? Time is within His control. History is His story being told. All events march in line to the final victory of Christ. His invasion in the center of time confirms the certainty of His appearance at the end of time.

He has come.

He will come.

We must prepare to receive Him.

Let every heart prepare Him room, and every life acclaim Him King!

*Today's English Version, *Good News for Modern Man*, © American Bible Society 1966, 1971. Used by permission. This book can be secured from the American Bible Society, 1965 Broadway, New York, New York 10023.

"When you help the poor you are lending to the Lord — and he pays wonderful interest on your loan" (Prov. 19:17, *The Living Bible*)! **

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Sermon in the Snow

One little flake will never accomplish much. No one has ever been slowed up by one flake alone in front of the tire. One snowflake never invoked the furied labor of men with snowblowers, snowplows, and snow shovels to keep things going. No single flake ever brought this world to a screeching halt, but together they've done it again and again. Our society has had to slow its feverish pace to a creeping crawl. United, the millions of flakes have knocked out telephone and electric service, made families once again stop long enough to notice and appreciate one another, and reminded man that this world is not in his control.

Each of us is like a snowflake, entirely different from the rest of God's children and beautiful in ourselves. However, if we continually dwell on our individual beauty and exalt our unique identity, nothing will be accomplished — we will melt in the hands of our enemy. But if we pack together in brotherly love and unity, we become a snowball of powerful conviction. As we yield to the Spirit of God and allow Him to blow us where He wills, we will be drifted into all of the cracks and crannies. The Lord wants to use us to renew the beauty of humanity before the Fall, in fellowship with Him — a relationship more beautiful than snow glistening in the winter sun and powdering trees, houses, and fields with its pure white.

But the world fights the burden of conviction. Snow is shoved around, tramped on, thrown around, blown away, mutilated, and crushed by men; we will suffer for our commitment to Christ. Snowflakes in the wind have no choice but to go where they are blown. Life in the Spirit is equally uncertain at times, but uncertainty will be enlightened with wisdom, leading to joy and praise for His direction. "Hast thou entered into the treasures of the snow" (Job 38:22)? — Elmer Landis is a student at Millersville State College, Millersville, Pa.

For Businessmen

*Grant to those who engage
in commerce of any kind,
Lord,
to keep the public interest
ever in mind
with truthful advertising
trustworthy products
and honest practices. Amen.*

— Christopher News Notes.

• • •

Trouble with most people who think they know all the answers is they don't really know the questions.

Debbie

By H. B. Lee

(Debbie Mullens is a blind teenager from Lyndhurst, Va.)

A slight figure stands at the front of the church
And the stillness of Sabbath surrounds.
A quickening breath as the audience waits
For the magic melodious sounds.

The small fingers grope for accordion keys
That blind eyes cannot see anymore.
But the music that pours from the instrument sad
Vows, "We'll meet on that bright golden shore."

We know not why God covered eyes that should see;
Cannot know why in darkness she dwells.
But "The Old Rugged Cross" truly touches each soul
As the music in harmony swells.

The soft notes like bells on the quiet of morn
Call to those who're unhappy and lost.
Perhaps it's His plan through her eyes that can't see
To show others the way to the cross!

Communion at Christmas

By Emily Sargent Councilman

In a circle where Love takes us in, we stood around His starlit manger-bed and spoke His name, "Jesus," remembering the angel's command to Joseph. "You shall give Him the name Jesus (Savior), for He will save His people from their sins."

"From pride," I said, new-hearing the Word. "When I listen He saves me from the sin of pride, my spiritual pride, too often disguised, unrecognized, ignored."

Another said, "From unforgiveness. When I remember to forget my wounds from other hands, He saves me."

Still another, "Why, I've been condemning my brothers. He saves me from *my* sin of intolerance of *their* intolerance."

Then my friend with sightless eyes spoke softly, wonderingly "When I put my hand in His and walk with confidence, I do not stumble in futility, alienation, despair. He saves me, most of all, from darkness."

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Congregations on the Move or Die

Either congregations will make adjustments or give up any hope of usefulness in the future. Unless they change they will be left behind. Methods of presenting the gospel will need to change. Just like the church in past eras of renewal found new methods such as extended evangelistic meetings, Sunday schools, summer Bible schools, and Bible institutes, so the church of today will need to devise new methods of reaching people with the gospel. Let us hope the church today can be as creative under the Holy Spirit as the past has been. For the old possibilities remain, either of bringing the audience to hear the gospel or taking the gospel to the audience.

Thank God there are those who are finding out ways of taking the gospel to the audience today. And if people are not coming into our churches to hear the gospel let us not sit around and bemoan the situation. Let us take the time before God and one another to find ways of taking the gospel where people are. After all when the program or pattern we have devised no longer works it is past due to work at some other program or pattern. And if we can reach people by preaching and sharing the gospel in a barn or on the beach we are commissioned to do it. The church buildings should not be considered so sacred that we even need them for spreading the gospel.

This leads to a second thought. The new day will probably demand an entire new attitude toward church buildings. It is becoming clearer all the time that general sentiment is changing toward tax exemption for churches. It is now just a matter of time until churches will be required to pay taxes on their property. This will mean thinking through, in a clear way, what adding more brick and mortar means. Certainly young people are not interested in fancy and expensive church buildings and it is doubtful if they will dedicate themselves to support such.

This may mean further that in the rapid spread of urbanization, meeting places will need to be combined with buildings for other types of business. It may mean a building of numerous stories of offices and rooms rented for business during the week.

In other words the time may be past when we can endure the luxury of having large, expensive church buildings which we operate at great expense for a meeting or two a week. We will be driven to do differently simply by the fact of taxation if nothing else. Somebody or group ought to be doing serious thinking along this line.

Before additions are put on churches or expensive renovations are made it will pay to consider alternatives such as more than one morning service and such like.

Speaking of more than one service it seems another change which will become increasingly necessary is the scheduling of worship to meet the needs and working sched-

ules of the community. Some years ago this editor suggested the possibility of trying to schedule worship on other occasions, in addition to Sunday morning, if such scheduling would gain attendance impossible on Sunday morning. Although it should likely remain the practice for God's people to meet on Sunday morning, should not the church be willing to make adaptations so that persons of various schedules could experience a time of worship?

When this suggestion was made previously the accusation came that this was an attempt to do away with the importance of Sunday church attendance. This of course was not intended. The plea was for us to think of creative, new approaches to get the work of the church done. There is not "one and only" approach in Scripture. And if a Tuesday morning worship would meet the need of numerous persons why not give Tuesday morning priority?

Further, to meet new and rapidly changing demands we will need to seek Holy Spirit guidance and openness to new approaches in our times together. Across the world Christians worship God in many different ways and by doing many different things. We need not follow a certain ritual to be righteous. We have, no doubt, been unscriptural in our way of participation by only a few in a worship experience. The Scripture encourages each one to come and bring a psalm or prayer or word from the Lord to share.

So it seems that the introduction of new and fresh ways of worship is not contrary to the Scripture. Certainly the study of Scripture should be central. Prayer by God's people ought to be much more central than it has been. And the privilege of participation by all present will need to be the direction for the days ahead.

In the best sense of the expression "the church will need to get with it" today or it will be left behind as a museum of the past. May God give guidance to know where to change while making Jesus Christ better known than the church is making Him known at present. The church has done it many times in the past and I have confidence it will also do it in the present. — D.

Are You That Somebody?

A little fellow in the ghetto was teased one day by one who said, "If God loves you, why doesn't He take care of you? Why doesn't God tell someone to bring you shoes and a warm coat and better food?" The little lad thought for a moment, then with tears starting in his eyes, said, "I guess He does tell somebody, but somebody forgets."

God's plan is to care through His followers. Are you that somebody? — D.

In the Flow of the Spirit

Part 3

By Fred Augsburger

After many years of thirsting for the fullness of the Spirit and meeting all the conditions that I knew about, one night about ten years ago when I least expected it, in a prayer meeting before a city-wide revival campaign with no pentecostal emphasis, heaven opened up and Jesus poured the Holy Spirit down upon me in a miraculous manner. Tears drenched my face; I do not usually weep even at funerals. I felt washed inside and out; from head to toes.

After the benediction that night, the evangelist said to me, "Fred, God surely did something for you tonight." How did he know? There had been no manifestations of tongues, or anything else ecstatic besides the weeping for joy. But I was filled to overflowing with the fruit of the Spirit. My ministry changed from that moment in every area.

I do not deny tongues as one of the evidences of the filling of the Holy Ghost, but neither do I feel it the only evidence. All the charismatic gifts of the Holy Spirit were not particularly a part of my ministry for several years after my personal Pentecost. They might have been if I had received proper teaching at that time. But then I did not know about the Full-Gospel Business Men's Fellowship, or about other Spirit-filled groups.

It is imperative that the Mennonite and other church groups recognize that Jesus is keeping His promise to believers and that they are being filled with the Holy Ghost, therefore, the church leaders need to be in the front with proper teaching so as to prevent heresy and wildfire. Leaders must first of all experience what they are to teach or they will be limited by their own personal experiences. A true witness of The Way must be in The Way. 2 Timothy 2:6 instructs that "the husbandman that laboureth must be first partaker of the fruits." The Pauline writings as well as the Gospels must be taught.

How can you be a partaker of the Spirit-filled life? Do these things:

1. Know what God's Word says on the subject. John 4:10. In John 7:38 Jesus said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." To make sure that there is no misunderstanding about it, He adds, "But this spake he of the Spirit." Some of us have missed this wonderful overflow through ignorance, just as the Ephesian Christians had in Acts 19:2-6.

2. Have an earnest desire. We need an intense longing for the Spirit that will drive us to our knees before God. Jesus said, "Blessed are the poor in Spirit" (that know they need more) and "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Mt. 5:3, 6).

3. Ask for the blessing. Luke 11:13, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father [denotes sonship] give the Holy Spirit to them that ask him?"

4. Believe and appropriate the Holy Spirit *by faith*. Galatians 3:2. Galatians 3:14, "That we might receive the promise of the Spirit through faith."

5. Obey God. Acts 5:32, "And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him."

6. Have a pure motive. Your motive must be to receive the Holy Ghost for service for the benefit of the entire body of Christ and not for a personal thrill. This is taught in the entire chapter of 1 Corinthians 12 and in Ephesians 4:11-13, 16.

7. Acknowledge Jesus as the One who baptizes with the Spirit. Matthew 3:11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."


8. Surrender and pour out all of self. Some of us are so full of self there is no room for the Spirit in our hearts. We need to become emptied and cleansed. Philippians 2:5-8 and Romans 12:1.

9. Worship God in praises. Psalm 100:4 says, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." Also in Psalm 107 following the promise to satisfy the thirsty and to fill the hungry with good things (v. 9), seven times or more David taught us to praise the Lord. Relax in God's presence and tell Him how much you love Him and need Him.

God gave Ezekiel a vision in chapter 47 of a shallow flow of water (the Spirit according to John 7:37-39) flowing out of the altar (the place of repentance and forgiveness of sin). The waters kept getting deeper as they flowed away from the altar. At a thousand cubits away the water was to the ankles. On out the water was to the knees and still further out to the loins. At four thousand cubits the water was a river that could not be walked through — one could only

vim by faith in this flow which brought healing (v. 8), life (v. 9), fruits of the Spirit, and gifts of healing (v. 12) around the world as the sea covers the earth (v. 8). There were places that had received only a little water of the Holy Spirit — only enough to make them miry and marshy (v. 11). There was no healing there, but rejection.

Verse 22 says this promise is for Israel and the strangers that sojourn among them which means us Gentiles.

Are you still at the altar in meager water, or a marsh? Or are you out in the deep water *in the flow of the Spirit* where the fullest of blessings are? Have you received more of the Holy Ghost since you believed? 

Christmas Memories

By Katie Funk Wiebe

Years ago in northern Saskatchewan when the frost had covered the windowpanes with furry ridges, we children would rub a spot clear with a forefinger until the bright, shining winter world again came into view.

Today when I rub the windowpane of memory, trying to bring the depression years into focus, what I see first is not a sparkly clean winter scene but a view of life that is dingy with dust and despair.

It is summer and I see Mother putting wet cloths along the windowsills to keep the dirt out. I see Dad counting relief vouchers instead of cash at the end of his long day in his grocery store. I see the neighbor lady hoeing long, meaningless hours in an unproductive garden, and carrying pail after pail of water from the village well to keep her few plants alive. I see my sisters and myself putting on our flour-sack underwear in the morning and longing for something slithery and thin.

During the dirty thirties the passing freight trains discharged scores of jobless hoboes into our community. Tired men begged at the door for a meal. The bench at the bank corner was crowded with empty staring faces. Through my mind flits the memory of a young boy stealing school lunches because he was hungry, of a young friend crying because she was cold and her coat was too thin, of myself longing to own a ten-cent box of crayons instead of only five-cent ones at least once before I grew too old to enjoy them.

A little brighter are the memories of the little joys which highlighted those difficult years. The rare gift of five cents bought a big bag of jelly beans, a huge Sweet Marie bar, or a soft drink. Perhaps once or twice a summer we tasted an ice cream cone.

We enjoyed many small pleasures which had no price but which were priceless — wading in the dirty ditches after a summer rain, swishing the mud lazily through our toes, playing cancan on the empty lot, dangling our feet over the edge of the corral watching the wild horses from the Alberta plains being broken, pulling hairs from their tails to make ourselves rings.

But then when winter came and snow blanketed the earth, the despair changed to hope — at least in the hearts of the children — for Christmas was coming. An aura of peace and goodwill hovered over the struggling community for a little while and lifted it out of its despair. The people moved closer to each other for spiritual warmth. Every Depression child in his own way knew what Christmas was about even though he didn't know the right words to talk


about the incarnation. Christmas meant the return of joy and hope and love. Without it, life would have been a perennial arid emptiness.

And so the spot I have rubbed on memory's pane becomes suddenly very bright as I think of Christmas and the happy way it dominated our lives for several weeks. First came the Eaton's mail order catalog with its storehouse of wonders; then the carol singing in school and church, and the practicing for the annual programs. The agenda included the creation of gifts — out of more flour sacks as well as papier-mache, tin cans, and oilcloth. We picked names in various gift exchanges. We hated Dad's teasing regarding the gift St. Nicholas might bring even while we loved it.

I took my turn filling the bags of candy, nuts, and an orange for the children of the various country schools which the school boards ordered from my Dad's store. "Katie, come help fill another order." One-half pound of nuts, one-quarter pound of mixed candy, one Japanese orange. . . . Every child knew that no matter how slim his parents' resources were, he would get a bag of treats at school.

The depression years grow brightest in my mind as I think of the many times we as a family listened to Dickens' "Christmas Carol" over the radio or of how we strung popcorn or painted walnut shells for tree decorations. Intermixed are the memories of the Christmas concerts with their frank attempts to create joy. We endured none of today's obvious attempts to manipulate children to speak an adult message. Occasionally we tasted a little ecumenicity by flocking to the Catholic church to see if their program was any better than ours or their candy bags any bigger.

And then at long last came Christmas Day and the early morning rush to open the packages beside our plates at the breakfast table. We were made of sterner stuff than those who reserve this event for Christmas Eve so they can sleep late the next day. We waited until the real day. We reveled in these gifts of love — unmerited, sometimes bought at great sacrifice, because it was Christ's birth.

And then as swiftly as it had come, Christmas was over and we returned to our normal routine. Grownups wondered about next year's crop and about money to pay the bills. Children hoped that maybe this year there would be enough money for a store-bought dress or a bicycle. Though the summer might again be dry and fruitless, the memory of Christmas joy eased the pressures and made life whole for a while. Each year after Christmas came spring and seed-time and hope. Maybe this year. . . . 

Items and Comments

While the Synod of Bishops was debating issues of justice in the world, about 60 young conscientious objectors and sympathizers broke through a cordon of Vatican security guards and staged a sit-down demonstration on the steps of St. Peter's Basilica, Vatican City.

The demonstrators were part of a group of some 300, including some girls and two nuns who had staged a protest march through central Rome.

Scuffles broke out as plainclothes Vatican security guards tried, in vain, to keep the protesters from climbing over wooden barriers set up in front of the Basilica.

Italian police stood by, unable to interfere on Vatican City territory without being specifically requested to do so.

Abortion, a 41-page guide to the issues involved in an abortion decision, has been published jointly by the Board of Evangelism and Social Service and the Board of Women of the Division of Congregational Life and Work of the United Church of Canada. It is the result of one year of study and research by the Joint Committee on Abortion appointed in October 1970. It may be ordered from Distribution Services, 47 Coldwater Road, Don Mills, Ontario, Canada, at 25c.

Age is the most significant factor in determining how missionaries view not only their task but the world around them, according to a study report released in Minneapolis.

The study was based on a questionnaire completed by 954 United Methodist missionaries at the request of a task force of the United Methodist Board of Missions.

Dr. James H. Davis, who headed the study, said it found that younger missionaries were more open than older missionaries to social change and the involvement of missionaries in bringing about changes that would help to free people from injustice and oppression.

Another finding was that missionaries who live overseas in poor areas tend to be more open to changes in society while those living in upper-class residential areas are more resistant to change.

Among occupational groups, the study showed that missionaries engaged in medical work tended to be most "closed" to social change. Those engaged in social-economic work (community centers, industrial missions, urban ministry, and the like) and those in rural or agricultural work scored more toward the "open" end.

Suspicion, intrigue, charges, and counter-charges are swirling in a maelstrom of controversy that involves a growing band of far-out young Christian vagabonds known as the "Children of God," according to a copyrighted news story in the Nov. 5 issue of *Christianity Today* magazine.

The evangelical biweekly says that parents, ministers, benefactors, law enforcement officials, and Jesus-movement leaders are lining up against each other in the conflict.

Editorially the magazine raps the "Children of God" for their antichurch views, "tendency to bend the Bible to fit their own whims," "a dual code of ethics," and nurturing hostility and hatred toward outsiders. The editorial urges the "Children of God" to adhere more closely to the "truth-in-packaging" mandates of the New Testament.

Security police carried out a series of surprise, predawn raids on the homes of churchmen, student leaders, and university teachers in what appeared to be a nationwide sweep aimed against "subversion" in South Africa.

Private sources here said that the raids took place in Durban, Pietermaritzburg, Brahamstown, Port Elizabeth, Johannesburg, Capetown, East London, and other cities, all starting between 4 a.m. and 5 a.m.

Most of the targets of the police action were whites, some known to be critics of apartheid, South Africa's policy of racial separation.

In Pietermaritzburg, Anglican Suffragan Bishop Kenneth Hallows of Natal described the raid on his home as a "communist tactic." He said he had been away for the night and only his son, David, was home at the time.

"I was very angry that they (the police) went into my study without my being there. What annoys me more was the fact that they should come at 4 a.m., as though we are a lot of common criminals. I think it is simply a communist tactic. The communists would use the same methods."

"Joy," an essential mark of the early Christians and missing today in the lives of "too many millions," may be making a comeback in the growing Pentecostal movement, a Hungarian-born priest said in Green Bay, Wis.

Father Albin Veszelovszky, O. Praem., a theologian, said, "The movement seems to be in full accord with the doctrine and traditions of the Catholic Church, in all its

essential characteristics, namely a lively and convinced faith in the Holy Spirit, the experience of His powerful action, and the re-appearance of charisms."

"Belief in the Holy Spirit is none other than basic Christianity," he said.

There are 5,000 persons on the evangelistic staffs of the Jesus People movement across the nation. No one knows the total membership of the Jesus People, but David Wilkerson estimates a membership of at least 300,000. According to an article in *Time* magazine, the Jesus People publish fifty newspapers ranging from 65,000 to 400,000 an issue.

Early reactions in the Roman Catholic press to the Broadway musical *Jesus Christ, Superstar*, were negative, as were many secular critics.

A columnist for *The Beacon*, newsweekly of the Diocese of Paterson, N.J., called the play a "super put-on." The Long Island Catholic's reviewer described it as "super mess."

But the crowds keep going to the Mark Hellinger Theater. Scalpers are charging as high as \$60 for tickets, according to some reports.

Father Rudolf Harvey, O.F.M., writing in *The Beacon*, attacked the stage production — based on the best-selling album — on religious grounds. He did not like the portrayal of Jesus, nor the device of letting Judas tell the story or anything else about it.

"This 'Superstar' is billed as a rock musical," said the priest. "It is a far cry from The Rock upon which the real Jesus founded His Church."

Acting under a new law, 500,000 citizens have formally notified the U.S. Postal Service that they don't want to receive "sexually oriented" material in the mails.

Any dealer mailing obscene material to people so registered can be imprisoned for five years or fined \$5,000 or both.

There has never been such a strong reaction from the public, postal officials said.

"For half a million people in less than a year to go to the trouble of completing the form and sending it in is an indication that this material is bothering and concerning many families," said Assistant Postmaster General William Cotter, head of the Postal Inspection Service.

**...but through love
be servants of one another.**

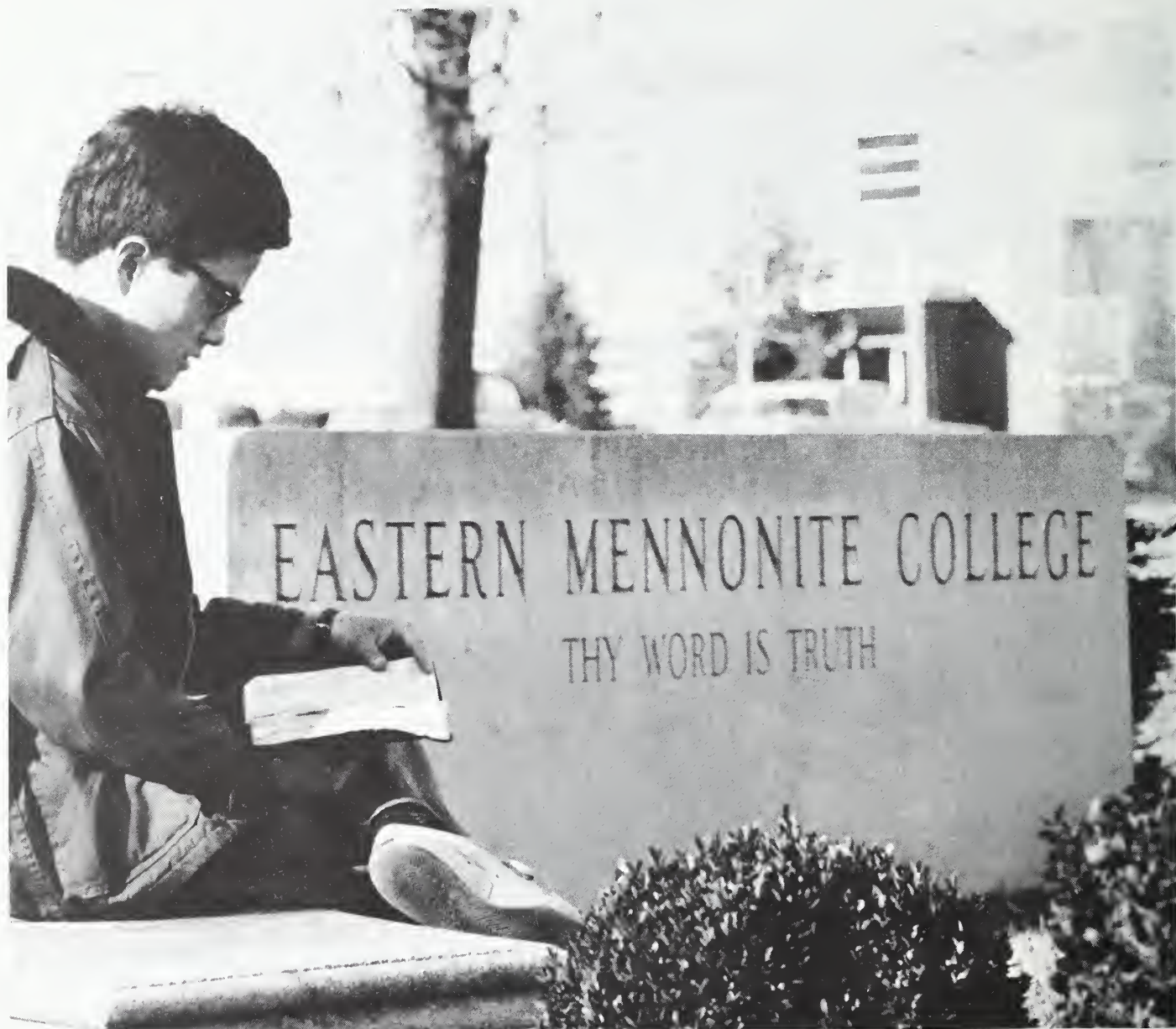
Galatians 5:13



The basin and the towel are symbolic of the peaceful weapons MCC personnel wield in their fight to meet human need in the Name of Christ. Inquiries about service opportunities are welcomed.



Mennonite Central Committee, 21 South 12th
Street, Akron, PA. 17501
Mennonite Central Committee (Canada), 201-
1483 Pembina Hwy., Winnipeg 19, Manitoba



THY WORD IS TRUTH

After 54 years
of growth and change, our
motto remains the same.



Eastern Mennonite College
Harrisonburg, Virginia 22801

1917 1977

CHURCH NEWS

General Board Announces Office Location

The General Board has designated Rosemont, Ill., as the location of the Mennonite Church General Office.

The address after Feb. 1, 1972, will be:
Mennonite Church General Office
Room 104

10600 West Higgins Rd.
Rosemont, Ill. 60018

The decision to locate in the Chicago O'Hare Airport area grew out of a lengthy study and search by the Facilities Task Force of the SCCO and more recently by representatives of the General Board.

Major factors in the decision were to locate a place that would combine travel convenience, meeting rooms, and availability of eating and sleeping facilities.

The Mennonite Church reorganization has focused on decentralization of headquarters facilities for the various program boards. Accordingly, there are no plans at present to make any shifts from the current locations of the several agencies, e.g., Mission Board, Publishing House, Broadcasting, Board of Education, etc.

It was felt, however, that a small facility for the new General Board should be located at an appropriate place to provide a service center for churchwide meetings and a general office for the brotherhood.

The Mennonite Church traditionally has emphasized mobility and meeting rather than establishment and headquarters. Brotherhood meetings, conferences, visiting preachers, and other common experiences involving the whole brotherhood have been dominant themes as contrasted with a hierarchical church, where the leadership symbolizes its role by elaborate offices and structure. In keeping with the new emphasis on the congregation, the opening of a Mennonite Church General Office is a further attempt to provide a service to the congregations, conferences, regions, the various program agencies of the church, and the General Assembly. A minimum facility is desired which will enhance and expedite the work of the church, yet symbolize in its limited scope that the life of the church takes place at many locations throughout the brotherhood beginning at the congregational level. Accordingly, this is being termed "general office," not "headquarters."

In the new Mennonite Church organization the various program boards will meet more frequently than heretofore, but with smaller membership. Time becomes a fac-

tor as our Boards are increasingly composed of brothers and sisters whose employment makes it difficult for them to be away for extended periods. Hence an effort is being made to simplify travel so that a minimum of time and expense is involved.

The Chicago area was chosen because it represents the largest transportation hub in the nation. More people from our constituency can travel to O'Hare Airport without changing planes than to any other city in the country. It is readily accessible to practically every area of the brotherhood. Furthermore, a location accessible to a major airport avoids time-consuming and expensive travel to locations that are distant from an airport.

In the search for a suitable location the emphasis was placed on economy of operation, efficiency of facilities, and proximity to reasonably priced public restaurant and sleeping facilities. No attempt will be made to provide those services which are available in public facilities and, therefore, less expensive than providing our own.

By careful investigation it was possible to find motel accommodations that include reasonably priced, comfortable facilities in an atmosphere that is conducive to church-related meetings. The Imperial 400 Motel in Rosemont represents one motel which best meets these requirements, including the availability of meeting-room space at no cost.

A few hundred yards away, within walking distance, office space has been secured in a new office building. The amount of space is limited, but by careful planning it is possible to get maximum efficiency and use of space and thus keep the price within reasonable range.

The General Board plans to open the office at this new location on Feb. 1, 1972. Initially the office will be occupied by the General Secretary, Paul N. Kraybill; the Associate General Secretary, whose name will shortly be announced; and the Administrative Assistant, Mildred Schrock.

A careful process of transition from the previous Mennonite General Conference headquarters at Scottdale is being implemented by the General Board to assure that there is responsible continuity.

The former Mennonite General Conference staff is continuing at Scottdale as the Interim Staff of the General Board, carrying on previous activities until such time as

the General Board and the Board of Congregational Ministries make other arrangements. This staff is under the general direction of Howard J. Zehr, who is serving as assistant to the General Secretary, pending his transfer to another assignment. — Paul N. Kraybill.

Two Russian Church Leaders Dead

Alexander V. Karev, executive secretary of the All-Union Council of Evangelical Christians-Baptists (AUCECB) died November 24 at the age of 75. Funeral services were held in Moscow, November 29. Only 12 days earlier, on November 12, Sergei Timchenko, vice-chairman of the AUCECB had died. Mennonite Central Committee sent the following telegram to Moscow:

OUR BROTHER ALEXANDER KAREV IS GONE STOP WE ATTEMPTED TO BE WITH YOU IN THIS SOLEMN HOUR FOR MUTUAL ENCOURAGEMENT AND FELLOWSHIP BUT IT WAS NOT POSSIBLE TO OBTAIN VISAS SO QUICKLY STOP MENNONITES IN CANADA THANK GOD WITH US FOR HIS LIFE AND SERVICE IN THE CHURCH STOP ONLY NOW DID WE ALSO HEAR OF THE PASSING OF OUR DEAR FRIEND SERGEI TIMCHENKO AND PRAY GOD TO PROVIDE LEADERSHIP TO FILL VACANCIES STOP GREETINGS WITH JOHN 11 VERSE 25 AND 26

Alexander Karev, born in 1896 in St. Petersburg, today called Leningrad, was well known to Mennonites on both sides of the Atlantic. In May 1956 he was a member of the first delegation of Russian Baptists to visit North American Christians since the Russian revolution of 1917.

Karev had received his elementary training in a German Lutheran school and the fact that he spoke a good German enabled him to communicate with the older generation of Canadian Mennonites in the language they preferred. He was converted while a student at a Polytechnical Institute, and baptized three years later in 1914. In 1920 he first became affiliated with the Baptist Union in Leningrad. In 1930 the Baptist center was transferred to Moscow and there he became treasurer of the Union. When all Baptists of Russia united in 1944, he became general secretary. He was married and had five children, all of whom received a university education, notwithstanding the fact that their father was in full-time church work. — Peter J. Dyck.

Ontario Conference Changes Poverty Fund Support

Regular Poverty Fund support in Ontario will be dropped and the funds channeled instead to a new inter-Mennonite mission agency, according to a resolution passed at the recent annual Conference of the United Mennonite Churches of Ontario.

Poverty Fund money collected will be given to the Mennonite Mission and Service Board, a cooperative effort of General Conference Mennonite, Mennonite Brethren, and Mennonite churches in Ontario.

The mission committee of the conference reported that the money would be combined with Compassion Fund money for such Ontario projects as ministry to low-income families in London, a rescue mission in London, and possible support of mission work among Indians.

Both the Poverty Fund of the General Conference and the Compassion Fund of the Mennonite Church were begun in 1968 to help eliminate some of the causes of poverty in North America and overseas. The Poverty Fund now supports a project called Linking of Needs and Resources (LoNaR), an information and referral service in Hamilton, Ont., in addition to two other North American projects and two in Taiwan and Zaire (Congo).

Poverty Fund director Gary Franz said that administering the money directly in Ontario eliminates some of the Poverty Fund's control over projects, but local people are better able to plan and work on their own projects.

He said some churches regularly keep half the money given by their members to the Poverty Fund for local projects.

Channeling the funds through the Mennonite Mission and Service Board will mean

that no Ontario church contributions will go to other Poverty Fund projects, including the one in Hamilton. Individuals, however, could still contribute to such projects.

Hamilton projects, however, were not ignored by the conference, which voted to take up \$1,800 a year in mortgage payments on the Welcome Inn, the Voluntary Service unit house in Hamilton. The conference has already been paying for taxes and maintenance on the house.

The conference also discussed the question of union with the Western Mennonite (Mennonite Brethren) and Ontario Mennonite (Mennonite Church) conferences. Some people were concerned about loss of individual identity and whether such a large body would be beneficial. However, the consensus appeared to be that the larger structure could be beneficial for larger programs and projects.

The executive committee was commended for inter-Mennonite cooperation in the past and encouraged to pursue pulpit exchanges and perhaps pulpit placement across conference lines. However, delegates urged that this union not be hurried. It should include the membership at large, not just conference executives and ministers.

International Group to Tour East

Six members of the Goshen College International Club will tour the East during Christmas vacation.

Coming from varied backgrounds and nationalities, they want to share their common identity in Christ through an informal program that includes songs and sharing.

International students in the group are: Miss Minh Nguyen, a sophomore from Saigon, South Vietnam; Miss Ginette Philibert, a junior from Port-au-Prince, Haiti; and Deepak K. Samida, a sophomore from Dhamtari, India. Also on the team are Miss Joanne Sprunger, a sophomore from Berne, Ind., and Fred Kauffman, a GC junior last year, who is now working on the college administrative staff. Tony Brown, faculty sponsor of the team, is a 1971 GC graduate now working in Special Education.

Evangelism Expresses Community

A seminar on congregational evangelism was held at Goshen College on Nov. 26-28, 1971. The planning of the seminar was a cooperative effort of three committees — the center for Discipleship at Goshen College, interim staff of Mennonite General Board (formerly Mennonite General Conference staff), and the Indiana-Michigan Christian Education Cabinet. The seminar arose out of a concern for the need of bringing Christian education and evangelism together. It was felt that if Christian education is an undergirding function which helps the church to move forward in its mission, then the local congregation must understand what its mission is so it can develop an educational program which equips its members for mission. It is hoped that the model used for this seminar, both in terms of content and process, will be found valuable throughout the entire Mennonite brotherhood.

An important feature of the seminar was the relatively small proportion of time spent in speechmaking. A large part of the time was spent by registrants in working groups. A comment credited to Virgil Brenneman became something of a motto to the seminar: "Authentic evangelism is functional only to the extent that it is the expression of a community of God's people."

The value of a conference of this type was demonstrated on Sunday morning when congregational groups and individuals spontaneously reported their intention to return to their congregations with action recommendations to help them bring Christian education and evangelism together.

New Films Available, Elkhart

Three films and a filmstrip have been added to the Audiovisual Library at Mennonite Board of Missions, Elkhart, Ind. Reservations should be addressed to: Audiovisuals, Box 370, Elkhart, Ind. 46514.

Visual Literacy: Gesundheit! Thank You (18 minutes, color. Rental \$10.00). In this mod world dominated by visuals, a 300- (going on 400) year-old philosopher, Johann Amos Comenius, is resurrected as the ani-

MCC Directors in Africa Meet



Africa MCC directors' meeting, Oct. 23-25, 1971. Left to right: Paul Classen, Zaire staff; Vern Preheim, MCC director for Africa and the Middle East; Ray Brubacher, director for Zaire; Ron Mathies, director for Malawi; Hershey Leaman, director for East Africa; William Thiessen, director for Nigeria; Maynard Kurtz, director for Swaziland; James Juhnke, director for Botswana; Ken Neufeld, director for Zambia; Dan Zehr, executive secretary for MCC-Canada; and William Snyder, executive secretary, MCC. Service opportunities were discussed.

mated symbol of "visual literacy." Comenius, credited with preparing the first illustrated textbook in 1653, leads the viewer through a fast-paced assemblage of animation, filmograph, and live action scenes, designed to stress the importance of being visually literate to keep abreast of an increasingly visual world. Positive examples of Visual Literacy training are shown at grade levels (K through 12) and in diverse subject areas of public school curriculums.

Teach Us to Pray (25 minutes, color. Rental \$22.00) shows author Rosalind Rinker leading a workshop on prayer. Whether driving home the values of praying aloud, relating an anecdote, or helping a participant work through a personal problem, her effervescent personality makes *Teach Us to Pray* a delightful — and powerful — film.

MENNOSCOPE

Board of Congregational Ministries Elects Officers

The Board of Congregational Ministries in its second meeting on December 1 and 2 elected the following officers: Ed Stoltzfus, vice-chairman, Iowa City, Iowa; Fern Erb, recording secretary, Indianapolis, Ind.; Chairman Richard C. Detweiler, Souderton, Pa., was elected at a previous meeting. The Board has given serious thought and prayer concern to the calling of an executive secretary. Several appointments have been made to begin further planning in the areas of Board responsibility, particularly in the areas of evangelism, ministerial concerns, and Christian education.

Why People Give

A study to determine why people give to the church has produced a profile of what ministers and members think of the church today. Findings from the two-year project — involving 3,500 depth interviews in the United States and Canada — were released last week by the interdenominational committee sponsoring the study. Publication of the full study is scheduled for mid-1972. Some Mennonite congregations were among those where interviews were conducted. (Watch for "Findings" next week.)

J. J. Hostetler who served as Stewardship Secretary for the Mennonite Church the past four years participated in the study and will be reporting other outcomes. He with Boyd Nelson attended the initial North American Interchurch Study report meeting at Cincinnati, Dec. 6-8. See next issue for fuller report.

An Anabaptist heritage tour conducted by Jan Gleysteen and Arnold Cressman is

Jesus Style (27 minutes, color. Rental \$25.00) is a documentary of the Jesus Movement, filmed on the West Coast of the U.S. The film tells the exciting story of how young people are turning on to Jesus through coffeehouse, beach, and street evangelism. Included are testimonies, songs, interviews, and commentary by Dr. Don Williams of the Hollywood Presbyterian Church.

The People Themselves (21 minutes, 153-frame color filmstrip. Rental \$2.00) tells what Mennonite Central Committee is trying to accomplish in Haiti. The strip is accompanied by a tape soundtrack. The film is also available from MCC, Akron, Pa. 17501; MCC-Canada; and Information Services, Eastern Mennonite Board of Missions, Salunga, Pa. 17538.

scheduled for June 11 — July 2, 1972. The tour includes major historic sites in Switzerland, Austria, Germany, Belgium, Netherlands, and France. Serious students of Mennonite church history and leaders in congregational life are encouraged to participate. Write Tour-Magination III, c/o Jan Gleysteen, 1210 Loucks Ave., Scottdale, Pa. 15683.

"Sharing Concerns Bible Conference" to be held at the Bethel Mennonite Church, Oden, Ind., Dec. 30, 31. Moderator: Emanuel Hochstedler, Kokomo, Ind. J. Otis Yoder will be the guest speaker.

Nathan Showalter, R. 1, Plain City, Ohio, left the United States on Dec. 6 to travel to Nairobi, Kenya, where he will serve for three years under the Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Showalter will be involved in a youth and music ministry. He will give half time to Nairobi Baptist Church.

Two Sunday School Superintendent Seminars to train congregational leaders (superintendents, pastors, and others) are currently scheduled. The focus of the seminars will be on responsible use of the Sunday morning two-hour worship-education setting. One seminar will be held at Laurelville Mennonite Church Center, Jan. 7-9, 1972; the second at Camp Amigo, Feb. 25-27, 1972. Additional workshops may be planned. These will be scheduled on the invitation of other areas in the brotherhood. Write to Arnold Cressman, Mennonite General Board, Box 342, Scottdale, Pa. 15683, for a brochure and registration blank.

Additional enrollments are invited in Project Timothy 1972 in the Lancaster, Pa., area. Chester Wenger, EMBMC Secretary of Home Ministries, commented: We are seeking to face up to the need for involving

young potential leaders in the work of the church. Contact EMBMC headquarters, Salunga, Pa. 17538.

A retreat for current Project Timothy participants was held at EMBMC headquarters, Salunga, Pa., Dec. 10-12. John C. Wenger, Harrisonburg, Va., and James M. Lapp, Perkasio, Pa., served as resource leaders.

Botswana's special issue Christmas postage stamps for 1971 develop the theme of giving as at the first Christmas. In each of three stamps a brilliantly robed king is offering a costly gift. The Christmas star is in the background. One king is white, one is brown, one is black. In a fourth stamp, the kings are together acclaiming the star with raised hands. The stamp showing the three kings together costs twenty cents; it is more valuable than the other three combined.



About sixty high school young people from three Mennonite groups attended General Conference Northern District Conference's largest pre-draft boot camp Nov. 26, 27 at Swan Lake Christian Camp, S.D. In past years, only GC boys had attended. This year there was a carload of (Old) Mennonites from Iowa, a number of Mennonite Brethren, and five girls.

Contributions to Nov. 30, 1971, almost equal contributions for the same period last year, reports David Leatherman, treasurer of Mennonite Board of Missions, Elkhart, Ind. "We appreciate the regular support of Board program," Leatherman said, "although increased giving between now and Mar. 31, our year end, will be necessary to meet the needs of planned program." For information on annuity gifts, loans, or gifts of property write to David Leather-

man, Treasurer, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Lena Graber, Katmandu, Nepal, Nov. 7: "Our hospital continues to run almost 100 percent full all the time. This is really too full for comfort. But we are glad to be here when people need us."

Paul Swarr, Ramat Gan, Israel, Nov. 25: "Last weekend our Mennonite team from West Bank (MCC) and Israel (Elkhart Board), about 35 of us including children, had a different kind of 'retreat' in Nazareth. Instead of spending all the time listening to one another expound on deep subjects, we exerted muscles at the Nazareth Hospital in the laundry and kitchen, tearing down some walls and breaking out two doorways, scrubbing, cleaning, ditch-digging, and you name it. It almost seemed like an Israel version of Mennonite Disaster Service!"

Mrs. S. Jay Hostetler (missionary in India 1928-49 and Ghana 1957-64) is currently a patient in the Elkhart General Hospital. A report on Dec. 7 indicated she is making good improvement. Your interest and prayer support will be much appreciated by S. Jay and Ida. Home address: 1724 S. 12th St., Goshen, Ind. 46526.

Mennonite Central Committee program directors from eight African countries met in Kinshasa, Zaire, Oct. 23-25, to give mutual counsel, share, evaluate the past, and project future directions in the changing African scene. This was the first meeting ever to draw together all MCC directors in Sub-Sahara Africa, with staff representatives from MCC headquarters, Akron, Pa., and from MCC-Canada.

Henry Beyer, retired Mennonite Brethren minister, Wolf Point, Mont., is serving as local director of the Mennonite Disaster Service operations in the Sinton area of southern Texas, and continuing until the work there terminates.

"**Christians for Peace**," a community-based peace group in Harrisonburg, Va., won a first-place award for the float they entered in the Christmas Parade on Nov. 27. The \$50 prize money was given for a float featuring a nativity scene with a kneeling soldier and shepherd. A banner on each side of the float carried the message, "An Eye for an Eye Died on Christmas Day. The Prince of Peace Is Born." According to police estimates, there were 20,000 onlookers. "Christians for Peace" is an interfaith organization with Mennonites, Brethren, Baptists, Presbyterians, and Methodists working side by side. Willard Dulabaum, chaplain at Bridgewater College, is president. Eugene Souder, a Mennonite pastor, is director.

The door is open for several young men with agricultural background to go to Poland and serve for two years on a large state farm. Thirteen Polish agriculturists are now on farms in Ohio and Pennsylvania. To make this a real exchange and response to the warm invitation from Poland, MCC

is looking for three to four young men with farm background and preferably some formal training in agriculture to volunteer for service in Poland. Application must be made in December and departure for Warsaw, capital of Poland, is in April 1972.

Mennonite Mutual Aid moved to its newly renovated headquarters at 1110 North Main St., Goshen, Ind. 46526, Dec. 9, 10. The new facilities have been adapted for office purposes. According to Harold Swartzendruber, executive secretary and general manager, the purchase price and the cost of remodeling is expected to be about one half of the cost of new construction. The renovated building contains 16,000 square feet of space compared with 7,500 in the Marilyn Ave. office.

Jean Osman, an MCC nurse in Bolivia from Bedford, Ohio, shows a student health promoter how to use the flip cards which are used in the villages to show the life cycle and dangers of hookworm. The student health promoters have been very effective in the Bolivian villages in educating the people about various diseases.



David Ewert will begin his work as full-time seminary professor in the New Testament field in the fall term of 1972 at EMC. Presently serving as dean of the Mennonite Brethren Bible College in Winnipeg, Man., Ewert will be coming to our campus in January as speaker for the Consultation on the Person and Work of the Holy Spirit.

Senator James B. Pearson caused Harold J. Schultz' inaugural address, on being made president of Bethel College, to be read into the Congressional Record, Oct. 29, 1971. Schultz outlined distinctives of small Christian colleges.

Skippping meals, collecting money on street corners, and a variety of other fund-raising methods netted Goshen College students \$4399.32 for the refugees of East Pakistan and its victims of the fighting with India.

Marilyn Houser, a Goshen College student, was awarded a \$500 fellowship by the Center for Discipleship, for her proposed study-service project in music. Miss Houser is a GC junior majoring in music, and attends the First Mennonite Church of Berne, Ind.

The Lombard Mennonite Church, Lombard, Ill., in their Oct. 31 congregational

meeting called Emma Richards to serve with her husband, Joe Richards, in a team preaching ministry.

Change of address: James A. Burkholder from Pittsburgh, Pa., to 1817 Lincoln St., Evanston, Ill. 60201. Phone: 312 328-4931.

New members by baptism: five at North Main Street, Nappanee, Ind.; one at Groffdale, New Holland, Pa.; six at Mechanic Grove, Quarryville, Pa.

Readers Say

Submissions to Readers Say column should comment on printed articles.

Old Seth aint able to say back much to them critics which rite to the *Gospel Herald* with sech big wurd as "axiomatic" and "philosophical perception." Them wurd are showin that you aint so dum and that yer knowin a powerful lot more than me and Im mity proud that you kin rite so well.

Fer them critics that say I aint talkin out of the same side of my mouth all the time, you aint tellin me nothing that I aint knowin. Korse the Apostel Paul had the same trouble in Romans 7:19 so I figure Im in pritty good company. Maybe if I wuz an editur I woodnt make no mistakes, but I aint, so I do. I did kinder hope you knew me well enuf to know that Christmus column wuz writen with my tongue stickin tight to my jaw. I writ a kouple of other kolumns like that and if the editur duznt git skeered by yer letturs and still prints them kolumns, I will be glad to oblige you and tell you which is which.

Im still lovin you evin if you aint lovin me. I aint feeling bad kause you said what I writ wuz silly, kause Ive read 1 Corinthians 1:27. God dont laugh at me kause I aint so smart, and I spect His opinion is countin as much as yours and maybe evin a littel bit more." — Truly Yours, Brother Seth. . . .

Dear Readers:

Greetings in Christ our risen Lord.

First, let me thank each of you for your responses (both positive and negative) to my article published in the *Gospel Herald* concerning "The Christian and the Spirit's Gift of Tongues." By the responses, I have been able to ascertain that there is a great lack of unity within our church on this theme.

I evidently came through to some in a negative vein. I am very open to the ministry of the Spirit in and through my life in whatever way He chooses. My prayer is that if the Lord has something for me that I have not experienced, that I be open to such a gift.

I don't have time to mention the many concerns I have as I observe what is happening in Christendom in this respect, both positive and negative. One book worth your reading is Kurt Koch's *The Strife of Tongues*, Kreege Publishers, Grand Rapids, Michigan 48503 (paperback). This theologian after extensive study and experience has information worth considering.

I hope we can clearly distinguish between the charismatic movement and glossolalia. The latter is included in the former, but the former is certainly much more comprehensive. One can be deeply involved in the charismatic aspects of the Christian faith in differing ways.

I understand tongues to be a gift, and according to the Scripture, all gifts are not given to all persons. If one therefore has the gift of tongues let him not accuse his brother to whom God may have given another gift. One of the basic problems as I see it is the defensiveness and judgment of some who claim the gift of tongue

toward and upon those whose gifts may be different. The Holy Spirit is not the author of division but of peace and unity. Any emphasis on renewed spiritual experience must always be measured by its fruits as Paul outlines in Galatians, chapter 5.

The Spirit never, to my knowledge, speaks of Himself, but always reveals Jesus, the Author and Finisher of our faith.

I am certainly open to the work of the Holy Spirit both in my life and within the total brotherhood according to the pattern that He chooses, and I am sure that He will always work in accord with His Word and not against it.

Peace be upon each of you as you follow the Word and will of Christ, living under His lordship, led by His Spirit. Peace. — A. Don Augsburger, Harrisonburg, Va.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Birky — King. — Mervin R. Birky, Foosland, Ill., East Bend cong., and Venita King, Colorado Springs, Colo., Beth-El cong., by Calvin J. King, Nov. 26, 1971.

Byler — Yoder. — Edward Byler, Apple Creek, Ohio, Fairlawn cong., and Thelma Yoder, Sarasota, Fla., Bay Shore cong., by Merle G. Stoltzfus, Nov. 27, 1971.

Carpenter — Stauffer. — Doyle Carpenter and Marian Stauffer, both of Burr Oak, Mich., Locust Grove cong., by James Carpenter, Oct. 30, 1971.

Gingerich — Miller. — Samuel Beryl Gingerich, Lowville Conservative cong., Lowville, N.Y., and Gloria Diane Miller, First Mennonite cong., Middlebury, Ind., by Milton Zehr and Samuel J. Troyer, Nov. 25, 1971.

Hammond — Moser. — Harold Hammond, Carthage, N.Y., and Ruth Ann Moser, Castorland, N.Y., both of Naumburg cong., by Elmer Moser, June 26, 1971.

Herschberger — Good. — Henry B. Herschberger, Shipshewana, Ind., Salem cong., and Edna Good, Pedro, Ohio, Wayside cong., by Chauncy Grieser, Oct. 30, 1971.

Johns — Weaver. — David Johns, Paradise, Pa., Brethren Church, and Marilyn J. Weaver, Ephrata, Pa., Hammer Creek cong., by Lester S. Martin, Nov. 27, 1971.

Kauffman — Yousey. — Dennis Kauffman, Columbus, Ohio, Calvary Chapel cong., and Rose Marie Yousey, Cathage, N.Y., Naumburg cong., by Elmer Moser, Nov. 27, 1971.

Lyndaker — Yousey. — Dale Lyndaker, Croghan, N.Y., Croghan cong., and Sarah Yousey, Castorland, N.Y., Naumburg cong., by Elmer Moser, June 19, 1971.

Moser — Yousey. — Bruce Moser, Castorland, N.Y., and Phyllis Yousey, Carthage, N.Y., both of Naumburg cong., by Elmer Moser, Aug. 21, 1971.

Roggie — Higman. — Timothy Roggie, Carthage, N.Y., and Cheryl Higman, Watertown, N.Y., both of Naumburg cong., by Elmer Moser, July 10, 1971.

Schlabach — Smucker. — Dan A. Schlabach, Millersburg, Ohio, and Sharon Smucker, Dalton, Ohio, both of Kidron cong., by Bill Detweiler, Nov. 27, 1971.

Smith — Kandel. — Ronald Smith and Rita Kandel, both of Orrville, Ohio, Martins cong., by Bob Lemon, Nov. 26, 1971.

Sommers — Yoder. — Leon Henry Sommers and Norma Virginia Yoder, both of Sandy Lake, Pa., First Mennonite cong., by Paul Lantz, Aug. 21, 1971.

Steiner — Stauffer. — Duane E. Steiner, Lititz, Pa., and Annetta S. Stauffer, Ephrata, Pa.,

both of Hammer Creek cong., by Lester S. Martin, Nov. 6, 1971.

Weaver — Martin. — Raymond R. Weaver, Newmantown, Pa., and Beatrice Ann Martin, Ephrata, Pa., both from Indiantown cong., by Lester S. Martin, Nov. 21, 1971.

Witcher — Erb. — Sid Witcher, Premont, Tex., and Kathy Erb, Hesston, Kan., Hesston cong., by Peter B. Wiebe, Nov. 27, 1971.

Zehr — Widrick. — Kenneth Zehr, Croghan, N.Y., Croghan cong., and Berneda Widrick, Lowville, N.Y., Naumburg cong., by Elmer Moser, Sept. 25, 1971.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beadles, Herbert and Anita (Castillo), Colorado Springs, Colo., second child, first son, Wayne David, Nov. 24, 1971.

Bechtel, David and Muriel (Martin), Preston, Ont., first child, Gregory David, Nov. 21, 1971.

Hofstetter, Nyal and Kathleen (Kuepfer), Baden, Ont., third son, Marvin Lee, Nov. 13, 1971.

Honer, David and Mary (Boshart), Castorland, N.Y., first child, David Edward, Oct. 27, 1971.

Jones, Gary E. and Eunice (Hess), Fox Creek, Alta., second child, first son, John Percival, Nov. 18, 1971.

Kuepfer, Elwood and Mary (Brubacher), Newton, Ont., third child, second daughter, Taralee Michelle, Aug. 16, 1971.

Martin, Dana and Linda (Yoder), Lagrange, Ind., first child, Dana DeAnn, Nov. 6, 1971.

Martin, Douglas and Margaret (Wideman), Preston, Ont., first child, Suzanne Marie, Nov. 23, 1971.

Miller, Cecil and Judith (Dorsing), St. Louis, Mo., first child, Katherine Louise, Oct. 12, 1971.

Nyce, Ronald and Blanche (Nice), Souderton, Pa., fifth child, third son, Robin Keane, Oct. 22, 1971.

Plank, Dwight and Caroline (Kurtz), Bremen, Ohio, third child, second son, Thomas Alvin, Nov. 5, 1971.

Schneider, C. Larry and Martha (Gieser), Portland, Ore., second son, Michael Dean, Nov. 21, 1971.

Schwartzentruber, Raymond and Grace (Schwartzentruber), Tavistock, Ont., third daughter, Susan Lynn, Oct. 21, 1971.

Wettlauffer, William and Gloria (Leis), Tavistock, Ont., first child, Scott William, Oct. 25, 1971.

Wismer, Melvin and Brenda (McCann), Kitchener, Ont., first child, Lisa Ann, Sept. 26, 1971.

Yoder, Perry B. and Elizabeth (Gingerich), Bluffton, Ohio, first children, twin sons, Joel Frederick and Joshua Paul, July 31, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boshart, Victoria, daughter of Isaac and Katherine (Litwiller) Wagler, was born in Wilmont Twp., Ont., May 24, 1898; died at her home near Baden, Ont., Nov. 22, 1971; aged 73 y. 5 m. 29 d. In 1920 she was married to Noah Boshart, who survives. Also surviving are 3 sons (Elroy, Orlin, and Melvin), 2 daughters (Dorothy and Verna — Mrs. Christ Wagler), 11 grandchildren, 2 brothers (Elmer and Ervin), and 6 sisters (Katie — Mrs. John Leis, Magdelene — Mrs. Elmer Schwartzentruber, Sarah — Mrs. Eli Zehr, Vera — Mrs. Eric Schulz, Verna — Mrs. Ervin Zehr, and Laura — Mrs. Jonas Wagler). One brother and one sister preceded her in death. She was a member of the Steinman Mennonite

Church, where funeral services were held on Nov. 25, in charge of Orland Gingerich, Emanuel Steinman, and Moses H. Roth; interment in Steinman Mennonite Church Cemetery.

Brubacher, Mabel, daughter of Mr. and Mrs. Ishnehl Martin, was born in Waterloo Co., Ont., Sept. 9, 1930; died of cancer at the K-W Hospital, Kitchener, Ont., Nov. 24, 1971; aged 41 y. 2 m. 15 d. On June 23, 1951, she was married to Cleason Brubacher, who survives. Also surviving are one daughter (Veronica Ann), 3 brothers (Vernon, Oscar, and Harold), and 2 sisters (Mrs. Paul Hunsberger and Mrs. Leonard Brubacher). She was a member of the Elmira Mennonite Church, where funeral services were held on Nov. 27, in charge of Vernon Leis and Amzie Brubacher; interment in Elmira Mennonite Cemetery.

Hauck, Martin L., son of David F. and Pearl (Benner) Hauck, was born in Lancaster Co., Pa., Jan. 17, 1911; died at his home at Mt. Wolf, Pa., Aug. 24, 1971; aged 60 y. 7 m. 7 d. On Jan. 31, 1935, he was married to Barbara Brubaker, who survives. Also surviving are 7 children (Dolores — Mrs. Charles Craul, Yvonne — Mrs. Wayne Miller, Sandra — Mrs. Carlton Miller, Dawn — Mrs. Robert Klingesin, David L., Karl W., and Delmar L.), 14 grandchildren, and 5 brothers and sisters (Mrs. Walter Kinsey, Mrs. David Miller, Mrs. Clair Hershey, Lester, and Paul). He was a member of the Tidings of Peace Mennonite Mission in York, Pa. Funeral services were held at the Stony Brook Mennonite Church on Aug. 27, in charge of Richard Danner and Paul S. Landis; interment in the Stony Brook Church Cemetery.

Landis, Catharine G., daughter of Abraham and Catharine (Grater) Moyer, was born in Montgomery Co., Pa., May 29, 1879; died at the home of a daughter, Nov. 25, 1971; aged 92 y. 5 m. 27 d. She was married to John O. Landis, who preceded her in death in 1936. Surviving are 3 daughters (Mrs. Laura M. Halteman, Margaret — Mrs. LeRoy Derstine, and Irene — Mrs. David Myers), 3 sons (Abram M., Frank M., and Edgar M.), 38 grandchildren, 120 great-grandchildren, 6 great-great-grandchildren, and one brother (Henry G. Moyer). One daughter (Mrs. Alice M. Bolton) preceded her in death in 1957. She was a member of the Franconia Mennonite Church, where funeral services were held on Nov. 30, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Shettler, Earl, son of Edward and Mary (Troyer) Shettler, was born in Harper Co., Kan., Feb. 26, 1905; died at Mercy Hospital, Iowa City, Iowa, Nov. 22, 1971; aged 66 y. 8 m. 26 d. On Dec. 28, 1929, he was married to Mary Slaubaugh, who survives. Also surviving are 6 sons (Don, Cecil, Carl, Fred, Gary, and Kermit), 2 daughters (Mary and Rachel), 10 grandchildren, 3 sisters, and one brother. One daughter preceded him in death. He was a member of the Wellman Mennonite Church, where funeral services were held on Nov. 24, in charge of Ronald L. Kennel; interment in Wellman Cemetery.

Steinman, Barbara, daughter of Christian and Leah (Zehr) Gascho, was born in Wilmont Twp., Ont., July 19, 1882; died at the K-W Hospital, Kitchener, Ont., Nov. 12, 1971; aged 89 y. 3 m. 23 d. In 1906 she was married to Samuel Steinman, who preceded her in death in 1968. Surviving are one son (Lloyd) and one daughter (Verna — Mrs. Edward Kipfer), and 2 grandsons. She was a member of Steinman Mennonite Church, where funeral services were held on Nov. 14, in charge of Emanuel Steinman and Elmer Schwartzentruber; interment in the church cemetery.

Thomas, Ernest O., son of James and Mary (Langley) Thomas, was born in Hardy, Ark., Apr. 24, 1909; died of a heart attack at Hope-dale, Ill., Nov. 20, 1971; aged 62 y. 6 m. 27 d. On Feb. 11, 1927, he was married to Geneva Williams, who preceded him in death in 1941.

On Aug. 29, 1958, he was married to Velma Nafziger, who survives. Also surviving are 2 sons (Clifford and Harold), 10 grandchildren, one brother (Charles), one half brother (Bevin), 4 sisters (Mrs. Bernice Rumsy, Mrs. Selma McCarthy, Mrs. Vada Breedlove, Mrs. Mona Mae Bounds), and one half sister (Mrs. Edith McCalister). Funeral services were held at the Hopedale Mennonite Church on Nov. 23, in charge of Ivan Kauffmann; interment in church cemetery.

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Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 3-14, 1972.
Inter-Mennonite School for Ministers, Goshen Biblical Seminary, Elkhart, Ind., Jan. 12-20, 1972.
Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.
Seminar on Christianity and the Future, Eastern Mennonite College, Harrisonburg, Va., Feb. 29—Mar. 10, 1972.
Probe 72, Minneapolis, Minn., Apr. 13-16, 1972.
74th Annual Commencement, Goshen College, Apr. 16, 1972.
Festival of the Holy Spirit, Goshen College, Pentecost Sunday Weekend, May 19-21, 1972.
Mission 72, Harrisonburg, Va., June 30 to July 2, 1972.
Mission 72, Hesston, Kan., July 7-9, 1972.
Mennonite World Conference, Curitiba, Brazil, July 18-23, 1972.

Christmas Sharing Fund

Enclosed find \$_____ to be shared by:

- ☆ Mennonite Board of Missions
- ☆ Congregational Ministries
- ☆ Mennonite Church Colleges

(Goshen, Eastern Mennonite, Hesston)

Please mail to:

H. Ernest Bennett - Box 370 - Elkhart, Ind. 46514

Name: _____

Address: _____

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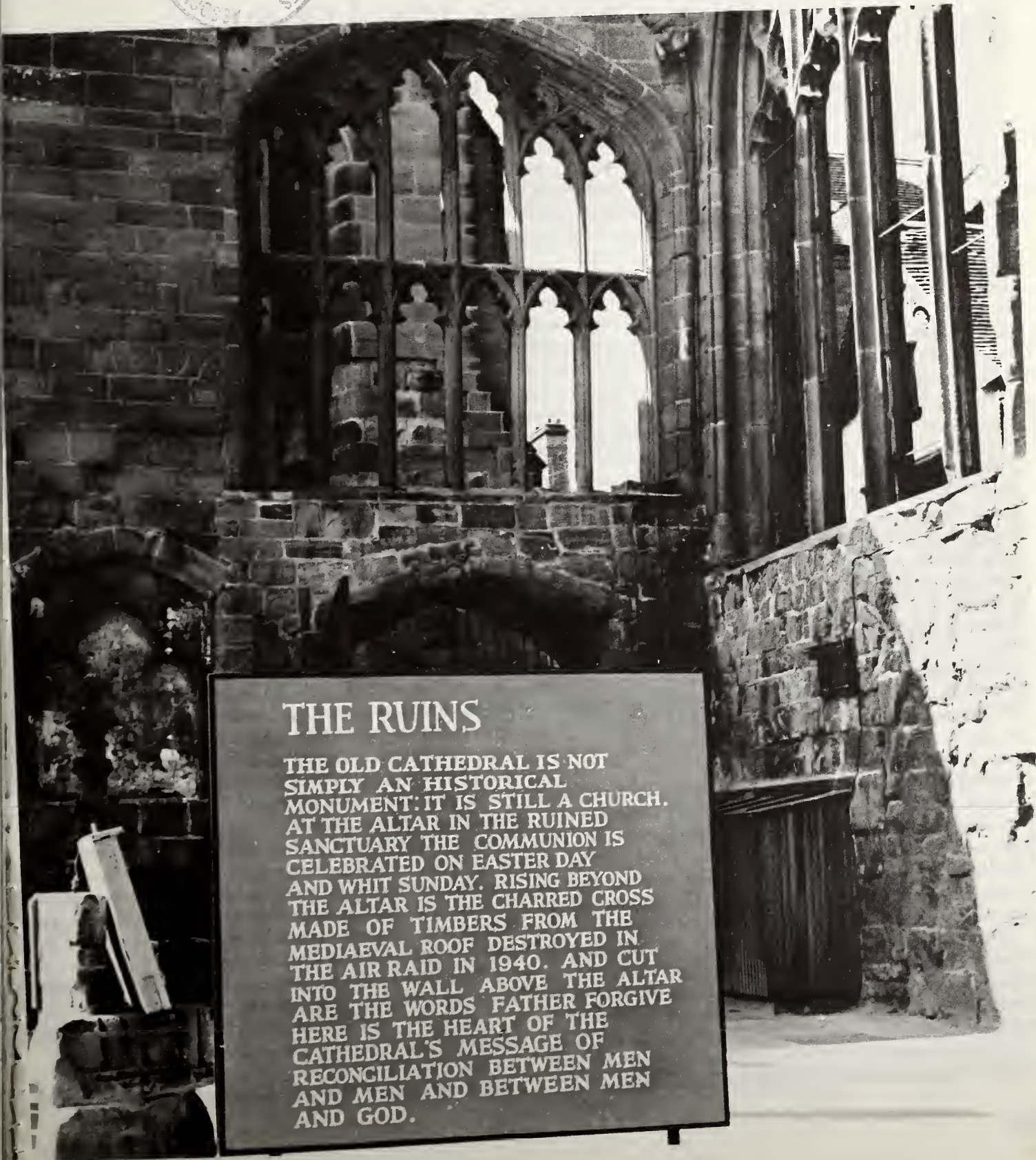
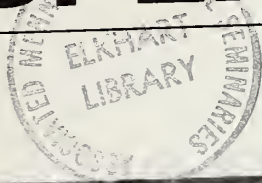
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THE RUINS

THE OLD CATHEDRAL IS NOT SIMPLY AN HISTORICAL MONUMENT: IT IS STILL A CHURCH. AT THE ALTAR IN THE RUINED SANCTUARY THE COMMUNION IS CELEBRATED ON EASTER DAY AND WHIT SUNDAY. RISING BEYOND THE ALTAR IS THE CHARRED CROSS MADE OF TIMBERS FROM THE MEDIAEVAL ROOF DESTROYED IN THE AIR RAID IN 1940. AND CUT INTO THE WALL ABOVE THE ALTAR ARE THE WORDS FATHER FORGIVE HERE IS THE HEART OF THE CATHEDRAL'S MESSAGE OF RECONCILIATION BETWEEN MEN AND MEN AND BETWEEN MEN AND GOD.

My Search for Love

By Levi O. Keidel

I grew up thinking my parents loved me. They gave me everything I wanted. But in my early teenage years we began having trouble. Mom had time for shopping and ladies' clubs; but when I wanted her to take time to listen to me, she was too tired. When I tried to ask questions about boys and sex, she turned me off.

Dad talked a lot about youth who didn't appreciate what their parents had done for them, those who were causing trouble because they didn't want to obey laws. He went to church often enough to keep his public image. He bragged to Mom about business deals he pulled. I know he cheated on his income-tax report.

To me, this all just didn't add up. I began dating a lot. I guess I was trying to find what I missed at home in outside social relationships. Then too, if my parents would begin drawing the line on the way I was dating, I could assure myself that down deep they really did care. But they didn't say anything.

After high school I began going to college in our city, and lived at home. I met Tom. He didn't really care a lot about studying; he had come from a home where he was over-protected and all his decisions were made for him. He said he had to get away from it to begin finding his own way of life.

My folks didn't like Tom. Neither did they like my coming in at 3:00 a.m. They put up a fuss. I didn't appreciate all they had done for me, they said. They had worked hard to get where they are. I was choosing the wrong kind of company. I was going to get into trouble.

For the first time, I saw my parents really upset about my conduct. But I guess it was too late. I had been searching for something to tie myself to, and hadn't found it. My parents talked one way, and seemed to be living another. If they had to work to get the way they are, I didn't want it. I decided that the only way a person could really learn about life was to go and find out for himself. I left home.

Tom and I found other young people who had many of the same feelings we did. We began living with them in an apartment off campus. I felt I needed Tom. He helped me learn that I did have the capacity to deeply care about some-

one. But after eight months, I became afraid. I had begun to experiment with drugs. And my doctor told me I was pregnant.

I kept my mind occupied with my studies to the end of the school year. Then I had to start thinking about myself. One day I saw myself in a mirror, and it hit me, "Oh no, I thought. "It's really me." I couldn't kid myself any longer.

A baby. I'm really going to have a baby. What in the world will I do with it? Am I ready to become a mother for the rest of my life? What is pregnancy going to do to me? Who is going to help me? My parents would never understand if I did want to return home. Would Tom understand my needs? Would I really want him for life? What is this drug thing doing to the little one growing inside me? The more I thought about these things, the more terrified I became. Life had become such a mess I didn't see how it could ever be untangled. I felt my only hope was either to find a way to take my own life, or to find someone who could understand my problem. I went to a pay phone and called an unwed mother maternity center in our city. They invited me to come share my problem with them.

For my first months at the Center I guess I was too bitter and hateful to be much good. Why did all this have to happen to me? I never knew a person could hate anybody like I hated myself and those I felt were part of my problem. With the hate was growing fear about my pregnancy. It was coming to be a horrible experience. It was distorting my body into an ugly shape. It was becoming a prison, where all I could do was wait out my sentence.

Slowly the care and concern of those around me began to reach me. I began listening to other girls who had the same problem. Gradually I was able to begin talking about my own experience. I guess a key to working my way through my problem was coming to accept myself. And to accept myself, I had to learn how to handle the problem of my guilt feelings.

One day the social worker who was trying to help me, asked, "You believe in God, don't you?"

"Yes." I had gone to Sunday school when I was a child, but I'd gotten away from religion.

"You know what Christ did on the cross for you, don't you?"

"Yes."

"He died so that He could carry our burdens. He forgives

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you and accepts you. Isn't that enough? What else do you want Him to do?"

I had never thought about it like that. Somehow I began to see that God wasn't angry at me. He had forgiven me. He did care about me. And if He really accepted me as I was, it was wrong for me not to accept myself. This thought gave me a lot of strength.

These relationships with others helped me think more objectively about my future. I was able to think less about my being distorted and ugly. I was helped to see that I was part of a wonderful miracle that only a woman can experience. I was sharing with God in the creation of a new human being. I was helped to find respect and pride for my sexuality.

My social worker helped me understand the pieces of the puzzle which had helped make my life a mess. The way I had been brought up was part of it. But I had had my own personal problems too. If God really cared about me, and people cared about me, and I really cared about myself, I would find a way to work through my problems. This meant I could start planning for myself the kind of life I really wanted.

I began hoping I would have a little girl. But these hopes only made the hurt worse. I was torn between emotional involvement with her on the one hand, and doing what I knew would be the best for both of us on the other. Keeping her would not allow me to live the kind of life I hoped for. Neither would I be able to give her the kind of life she deserved. She hadn't asked to be conceived. Why should I make her go through life being called "illegitimate"? She deserved everything in the world that anybody could give her. I would put her up for adoption, so that she could enjoy the love and acceptance she needed.

My feelings about Tom began to change. In his relationship to me I began to see that he was trying very hard to find the assurance that he was a man. But his love was not the love of a deepening relationship. He needed help. But I didn't feel I could add his personal problem to my own. I really didn't feel I needed him anymore.

I think I began having a more rational understanding of my parents. Sure they were at fault, but not as much as I once had thought. The society of which they are a part is also at fault . . . a society where a materialistic "success image" has blinded people to deeper values. I felt it was only right for me to try and build some bridge of communication back to my parents.

I wrote and told them about my problem. I told them that I was sorry for some of the things I had said, and that I was trying to put my life together again. Dad answered. They


were deeply hurt, but I could also tell that they were trying to reach out and help me. The social worker is still counseling with them. Maybe she'll be able to pull us back together again.

Not long after this, in my seventh month, I began hemorrhaging and went into labor. I suffered for five days, and labor stopped. It was a terribly dark experience. I don't know how I would have endured it had it not been for those close to me who cared. After three days I began hemorrhaging again. They induced labor, and the baby came normally.

I saw the baby at birth. It was a girl. I heard her cry. I wanted terribly to keep her, but I knew that it couldn't be. The doctor didn't bring her back to me. I haven't seen her since.

I stayed at the Center until I was strong. Then I found an apartment which I could share with another girl. I still see my social worker. I've got a part-time job, which I hope will help me get money I need to go back to college.

But I still have problems. Sometimes I get so terribly depressed I wonder if I'll ever find my way out of the darkness. Then I remember the time when my life was such a mess. If I hadn't gotten pregnant and because of it, learned to understand myself, whatever would have happened to me?

But to a measure at least, I have begun to find myself. I've found people who really care for me. I've found a personal relationship with God that is genuine and very meaningful. Even when it seems for a period that I am going through hell, I hold onto these things. They help me believe that somewhere out in the future I will find the things I still hope for; I'll find fulfillment as a person who, in the right way, can love and be loved. 

For Your Healing

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. James 5:14-16.

Thoughts After Devotions

By Ron Mathies, TAP, Malawi

We've just finished our evening devotions. It's Sunday evening, so in addition to following the daily outline in "Worshipping Together," we read the "Action Plans" for this week. The theme for this week is helping the needy. Hmm . . . interesting. I wonder if it's a coincidence? Earlier this week, following the Gideon Bible outline, we read Luke 3:10, 11: "And people asked him [John], 'Then what are we to do?' He replied, 'The man with two shirts must share with him who has none, and anyone who has food must do the same.'"

"Theme implementation: Make a list by name of all the people in your church or community who have a specific need."

Where do we begin? Physical ailments? To most of the people we meet each day, malaria, with its attacks of chills, fever, and sweating, and bilharzia are common occurrences. We are more fortunate — mosquito nets, malaria tablets, and clean water keep us almost immune. How do we help the countless number of people we pass each day with crippled limbs, diseases of one type or another, or those who are blind? It certainly is encouraging to see these people fend for themselves with little or no help. The sad fact is that many of these problems could have been prevented, or could be changed now, if there were more medical help available and if better facilities could be obtained. The government is working hard at getting more doctors, hospitals, and dispensaries, but at the moment, with approximately fifty doctors for a population of 4 1/2 million, what can be expected? What do we say to the mother of a premature baby that died because the only incubator was a wooden soapbox with a lantern underneath? What do we say to the number of questioning faces that are deeply etched on our minds when we allow ourselves to think of them?

Financial need? Sorry, but that almost made us laugh. We would, if it weren't so sad. To talk of financial need in a country where the average per capita income is less than \$60 a year. . . . How do we meet the needs of the students who won't be able to write their exams at the end of their secondary school education because they don't have the money to pay the examination fee? Are we hardhearted because we don't help all the students who haven't the \$19 it takes to go to school each year, and therefore drop out after a year or two? Can we help Tobias who quit school because he couldn't afford the \$15 it takes to live at the school hostel for one year, and could no longer cycle the 20 miles to school each day when his bicycle broke down? How do we stop from becoming angry when the local Bible society says that they can't lower the price of Bibles from 85 cents to enable more villagers to buy a copy, since not enough money is coming from overseas to help subsidize the translation and printing. What do we say to the schools that are begging for

teachers? Do we tell the headmasters of mission schools and other schools that continue to be several teachers short that in our home country there is an abundance of teachers? The needs of a few of those people who touch our lives directly come to mind. There are many other pressing needs all around us.

Spiritual need? After a students' Christian organization meeting, Alfred, a new student, asked, "What is it that everyone says together in morning chapel? What does it mean?" My thoughts go, "Have you never heard the Lord's Prayer?" but I say, "Look up Matthew 6, the first book in the New Testament." He continues, "I sure would like to know how to pray — how do you do it?"

Can we ever forget the burning condemnation of a student, who, because of his previous experience with whites, commented cynically, "Does Christianity really make a difference?"

But at the same time we are challenged by the simple, yet profound faith of other students and friends.

Assuming responsibility and spend time praying. Yes, we do pray! But sometimes it is so very difficult when we know there are resources, within the Christian family, to meet many of these needs. It becomes all the more difficult to pray when we hear of Christians, who are supposedly also praying for those in need, saying that it can't possibly be God's answer (or words to that effect) that they or other Christians get involved in meeting some of these needs.

What does it say in "theme interpretation"? It states that one of Christ's outstanding characteristics was His concern for the needy and that He wants to continue this through our lives. Mennonite Central Committee is one of the channels whereby our eyes are opened to the needs of life as it really is. We went with MCC "in the name of Christ" to meet a few of them.

. . .

The job applicant tried his best to fill out the employment application. On the line asking, "Length of residence at present address," he thought and thought, and finally wrote: "About forty feet, not counting the garage."

"I'm so grateful for my first-aid training," exclaimed the girl. "Last night there was an accident right in front of my house. An old man was knocked down by a car and was bleeding all over. He was moaning something awful. That's when my first-aid training came in handy. I remembered to put my head between my knees to keep from fainting."

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Touch Someone

"I like that church over there. They really care about a fellow." These words came from a six-year-old recently. He said them after a service in which the pastor took time to pray for each teacher and leader in the congregation as well as class pupils. The pastor called them to the front of the church and placing his hands on the head of each person prayed personal prayers. The prayers and the touch were so personal this six-year-old boy felt he was really cared for. He counted.

Some souls can be stirred to new life only by a touch. Sometimes it seems that new life can only be shared or experienced when someone cares enough to reach out with a loving touch. "I felt a call to the ministry," said a young preacher, "when my Sunday school teacher put his hand on my shoulder and said, 'I believe you should consider being a preacher.' That touch did more for me than a hundred sermons on Sunday on the need and call for ministers."

All of us want and need to know that someone cares about us. And only as we know someone cares can we come to believe God cares for us. We can't persuade people God cares for them if we do not. The striking thing we are finding out is that we suddenly become conscious another person cares for us as that person touches us in a direct and personal way.

Of course, we can touch people in different ways. It may be the touch is through a thoughtful letter or gift. It may be through sharing some personal struggle or victory. Perhaps most powerful is the physical touch — putting a hand

on the shoulder, encircling another with a loving arm of concern, or giving another a kiss of love.

Really the effects of a personal touch cannot be understood or measured fully. But we are different, changed when we are touched by another. Our very blood, heart, and mind are purified by love in contrast to the flow of poisons throughout our bodies when envy, hate, revenge, and ill feelings are present.

Also the other person whom we touch is never the same again. God has made us in such a way that something happens to our internal being and our external viewpoint and relationship when we are touched by another person. So the simple handshake has real meaning.

Read the gospels and notice how Jesus went about touching people. Power, peace, and healing were conveyed with touch. So in the Scriptures the laying on of hands conveys something to persons. When we reach out toward another in love and in the Spirit of Christian concern, virtue flows and new victory is experienced.

Mrs. Booth, of Salvation Army fame, surprised a formerly unresponsive, very sinful woman by leaning over, kissing her, and whispering, "I love you." The woman found immediate release and salvation.

So let us touch others as God leads us. Let us help others know that someone cares. And may the spirit and healing power of the living Christ flow through us to all whom we meet, beginning within our own families, with the loving touch. — D.

Lord, Change Our Video Frequency

In 2 Kings 6 we have a most interesting story which does speak to today. Elisha was in deep trouble because he told the king of Israel the plans of the king of Syria. So the king of Syria sent a great number of soldiers, with horses and chariots, to capture Elisha. When Elisha and the young man with him awakened in the morning the entire city of Dothan was surrounded. The young man became afraid.

Elisha said, "Fear not: for they that be with us are more than they that be with them." Then Elisha prayed, "Lord, I pray thee, open his eyes, that he may see." And the Lord opened the eyes of the young man and he saw the mountain was full of horses and chariots of fire all around them. The young man suddenly saw that the hosts of God's protection surrounded his servants.

What a story and what a lesson!

We are all acquainted with the change of audio frequency. To tune into different sounds all around us we turn the dial of our radio to a different frequency. And to pick up different TV programs we dial different channels with different frequencies. We have some understanding of what is done here.

But there is one sight which spiritually we are seldom

aware of. Yet it should be just as real as any other to the Christian. Like Elisha we should ask to have the Lord change our video frequency so that we are able to see the forces of God around us.

Too many Christians are running scared. Many are frightened over all the forces of evil. We need to be reminded that we should not fear, for, with God, those who are with us are more than with those who are against us. Jesus came constantly to His followers with the words, "Fear not." The New Testament tells us continually that ours is the victory, that if God is on our side, who can be against us? that all the strongholds of hell cannot and will not prevent the ongoing of God's program.

So the important thing is to be on the right frequency in order that we can see God's power and resources. And we may be sure when we become pessimistic and feel surrounded by the enemy that we have allowed ourselves to get on the wrong frequency. When we are tempted to become fearful we should pray, "Lord, change our video frequency," for we can be assured that the forces of God around us, though unseen with the physical eye, are much greater and more powerful than the devil's forces. — D.

A Letter from Prison

By Dave Rensberger

The first word in the Christian gospel is "repent": turn to God to know His love; forsake false ways to know the truth. What is the Great Commission? "Go forth therefore and make all nations my disciples . . . and teach them to observe all that I have commanded you" (Mt. 28:19, 20).^o

Our task is that of Isaiah: "It is too slight a task for you, as my servant, to restore the tribes of Jacob, to bring back the descendants of Israel: I will make you a light to the nations, to be my salvation to earth's farthest bounds" (Is. 49:6). We are here to proclaim the news, the gracious news, of God's salvation, that men may "turn from these follies to the living God" (Acts 14:15). Repentance is our word.

Traditionally, there are certain areas given prominence in this proclamation: that men should turn from sexual immorality, from drunkenness, from careless godless living, and from greed. These are wrongs which receive great attention in the Scriptures, and they are rightly part of the life forsaken by the man who comes to Christ.

But violence, revenge, the taking of eye for eye, and idolatry are also condemned by Scripture. Ought we not include these in our call to repentance to all the nations? As Mennonites we have always held forth against these things in our own lives, but now, as evangelicals, as Christians, we must make bold to set God's claim and God's way uncompromisingly before the whole world.

What causes violence but pride? What causes fear of destruction by our enemies?

We hear a lot about national pride; it is generally considered right that a man be proud of his country. But since when is pride declared a virtue? By all the Bible, humility is called the

attitude beloved of God, and pride a dangerous vice. Haven't we about had enough of national pride? We see where that has gotten us. How about a little national humility for a change?

To repent requires humility, and if we of all nations are to be made up of Christians it is humility we must gain. Humility does not fear to admit mistakes, nor fall back from being shamed in the presence of others. In humility Christ bore the shame of apparent defeat, was willing to appear weak before the world, knowing full well that "to shame what is strong, God has chosen what the world counts weakness" (1 Cor. 1:27). Calling to repentance means calling to humility. And humility achieved is far less likely to make war than pride, for war itself is an outgrowth of pride.

And what is the New Testament response to an enemy's threats? To threaten? To fight? To arm oneself for self-defense? Hardly. Jesus said, again and again, that we must bear the cross, and that part of this is yielding, unresistingly, to that which others may inflict on us. Weakness, again.

America, it is plain, does not hold to this position. Would that not indicate that here is a place for repentance, for a change of heart, even among many nominal Christians? We cannot say, we cannot agree with those who say, "We can follow Christ, and still defend the country. Christ's teachings are good, but in time of war we must do what we must do." This represents a worldly morality that has no place in Christianity. You do not follow Christ some of the time; you are His servant or you are not. Though we do not lead perfect lives, we are not to give any easy quarter to sin under any guise. Repent! That is the word. Repent for violence visited on any man or nation, in self-defense or not, for the way of Christ demands it.

The worldly morality mentioned before plays a great role in the life of any nation, including our own. It calls for courage, honesty, hard work, and loyalty, and all of these are found in Christian life. But the Christian life is not limited to these; it springs from the love of God, and it flows in the love of man.

The courage of the Christian is the courage which does not fear to die rather than take the life of another man. His loyalty is to God, and to his family and community — until one of these loyalties conflicts with loyalty to God. It is not a question of a sudden shift of allegiance; the Christian owes one allegiance, and that is to God, and this allegiance expresses itself as love for every man, for those into whose society we are born, but for all others as well.

The morality of this world, which calls on us to defend property, home, and country, is shown up in the light of

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Christ as merely an extension of that false morality that urges us to defend our ourselves against attack. Christ has said, "Leave self behind," and to do this means abandonment of self-defense. This was the way Christ took, and it is the way which we must follow. It is hard, it is lonely, but we know that Christ has gone on ahead, and that His Spirit comes along to strengthen us. To follow any other path is to follow the world, and it is from the ways of this world that we must call men to repent.

**What is the meaning of idolatry in our time?
The Bible condemns it, and if we find it we must
urge men to turn from it.**

In early Christian times the Roman emperor was worshipped as a god. Christians and Jews of course refused to do so, and many were martyred as a result. Two centuries earlier the Jews had undergone grievous persecutions for refusing to sacrifice swine, which the law called unclean, to Antiochus, the Seleucid king, who also claimed to be God. And who does not know the story of Daniel, who would not worship the king, and of Shadrach, Meshach, and Abednego, who would not bow to the image Nebuchadnezzar set up.

Is there a parallel in the words of the man who said, "You should love your flag like you love God or your family"? Many, many people actually feel this way, though not all might express it so boldly as this man, a laborer interviewed on a TV show.

Do we find an idolatrous worship of the nation today? Yes, I think we do. In the minds of many the nation has become so identified with Christianity that they see America as the defender of the faith, and Christianity in terms of the American way of life.

**To say "We are a Christian nation" is to make
a dangerous claim: that the faith of Christ can be
identified with a nation or society of this world.
Christ did not come to found "Christian nations."**


He came to call people out of this world, to create a company of new men in the midst of all societies. He identified with none of them, but they were united by their allegiance to Him across all racial, national, or other boundaries. God's concern is with all the world, and one nation does not become Christian, as opposed to another, simply by building churches and comforting itself that God has blessed it.

If we were a Christian nation we would live like Christ. We would eschew violence and greed, and seek to be the servant of all nations, the poorest rather than the richest. We have much to repent of if we would become a nation full of Christ's followers.

Nationalism — "my country above all others," "my country

right or wrong" — is the precise opposite of the humble, peaceful way of Jesus. Those who worship the god "Nation" cannot worship the God of heaven; there is no room for two masters. We have indulged in this — we must face up to it — and it is as grievous an offense as any sin before God.

The body of Christ is called out of all nations and is ultimately independent of ties to any of them. We are to be obedient to authority, but nowhere does the Bible ask us to love or serve the nation-state itself. Our service rendered to our fellowman will of course be service to the nation, but for the nation to *compel* the service of its people is a command but different in degree, not kind, from that of Antiochus. And when the blood involved is human blood, not that of pigs, ought not the Christian to object? Is this not a place to cry, "Repent"?

"Repent" — the start of being Christian, to repent of worldly ways and serve the Lord — this is the call we make. It covers lots of ground. "Teach them to observe *all* that I have commanded you." We are here to call men out of families, out of old relations, out of countries — into the glorious light of God's freedom, which does not fear and which does not kill, which does not rebel and which does not worship the state. Our Christianity must not be attached to any nation's survival, nor must it be attached to the success of any movement or upheaval. We must witness, we must live the way of Christ, and in our call to repentance we must not stint to make known all the truth. 

*All Scripture quotations are from the *New English Bible*, © 1971 by the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press.

For Peace

*From the deserts of Sinai
to the swamps of Indochina
men give their lips to peace
and their hands to war.*

*Nothing proves
man's radical wound
and need for Your presence
like brother against brother.
Peace, like her sister Justice,
requires the vision, discipline,
and love
that only You can give.*

Give.

This time may we be ready.

Amen.

— Christopher News Notes.

Barnabas Was a Good Man

By J. Paul Sauder

"Barnabas was a good man," says historian Luke in the eleventh chapter of Acts. And he adds the descriptive and complimentary phrase, "and full of the Holy Spirit and of faith."

His Hebrew parents named him "Josés," but he earned the sobriquet "Barnabas" — derived from the Chaldean — "Son of Consolation." He was good for people, nice and handy at making folks feel good or even better.

Barnabas knew his priorities. His life calls across the centuries to us today, crying for emulation in our maladjusted age and society. Knowing the needs of the Jerusalem church, its widows in particular, he sold a piece of property and gave the proceeds to meet the need. He championed the newly converted former persecutor Saul (Paul) before a doubting Jerusalem brotherhood.

He gave time to a trip "down" north to Antioch, Syria, as investigator-messenger for the Jerusalem church. Barnabas had time to be a "son of consolation" because he took time to be exactly that. ("Oh, I don't have the time" would be an alien expression on his lips.)

After that investigative round trip and return to Antioch he took time to be a teacher at Antioch for many years and to walk from there 300 miles round trip to bring Saul (Paul) from hometown Tarsus, Cilicia, to help teach. In doing so, did Barnabas take the calculated risk of having the clever, educated Saul eclipse him?


But, no matter, Barnabas was bighearted, "full of the Holy Spirit" who indwells. No wonder this same indwelling Holy Spirit prompts the Antioch brethren to set him and Paul aside for peripatetic witnessing. And so they walked the miles, hundreds of them. Since they took time, they had the time to do it. Problems of daily needs became the Lord's problems, and in one way or another, Barnabas had enough stuff with which to meet the needs.

A little girl prayed, "Lord, make the bad people good, and all the good people nice." She would have liked Barnabas, especially when he championed his nephew and former deserter as intended companion on the now-famous Second Missionary Journey, when a petulantly insisting Paul said, "No second chance." But the "Son of Consolation" takes the repentant deserter in tow and off they go. John Mark learned to such extent that later Paul himself writes, "Bring John Mark, for he is profitable to me." Impetuous men can learn, especially if there is a Barnabas in association.

Herein lay another display of the working faith Barnabas had shown. Faith comes by hearing the truth, the Scriptures say, and the truth lodges in the heart. But faith that is the real article, as exemplified by the life of Barnabas, will seep down to the feet, and make a man go places, literally, whether near or far.

Faith is mobile, for Barnabas-style faith must tell the glad news that Jesus died, rose again, is living. That is what Barnabas and Paul proclaimed. This message had permeated Barnabas' life first of all, had made his heart "full of faith and of the Holy Spirit" and had made the moving of his feet a priority, and things became a secondary consideration.

Of course we need things; Barnabas did too. But he needed gospel mobility more, so move and witness he did. And kept sweet through it all. Incidentally, the heathen didn't dare throw stones at him at Lystra when they stoned his companion Paul, "leaving him for dead." Barnabas exuded confidence, and why not! Some things need no argument, you know. And Barnabas had them.

"Son of Consolation," nineteen hundred years later you poke me in the ribs. I mean your life's record does. And you whisper in my ears, "Faith moves m-m-m-uscles, so get going. There will be enough of what it takes to carry on the witness to everlasting life." 

New Year's Meditation

Father God, in these last few minutes before the beginning of a new year, I open my heart to You. What do You find there, my Lord?

Do You see too much complacency instead of a healthy satisfaction that the past year was a good one with few regrets and still a longing to go deeper, deeper with You? Do You see smug self-esteem instead of a humble awareness that all the honor and glory for all achievements and attainments — no matter how few or many, how great or small — goes to You and You alone? Does my heart reveal a self-righteousness rather than a constant abiding in You, who alone is my righteousness?

Father, take my complacency, my self-esteem, my self-righteousness, and whatever else is present in my life which does not honor Your holy name, and remake me into a true disciple of Yours. Day by day, and even moment by moment, I need Your loving guidance, discipline, and control because without You, I am only a scrap of humanity reduced to nothing. Take all of me — let self die to You — and lead me ever deeper in the knowledge of Jesus Christ through Your Holy Spirit.

As the new year comes in, I put my hand into Yours knowing that You will lead each step of the way. Thank You for such quiet assurance, such peaceful contentment, and this eager anticipation of the future that only You can give. Amen.

— Elsie H. Brun

Working together for his future. Join us.

photo by Blair Seitz

Minority Ministries Council of the Mennonite Church

Box 370 — Elkhart, Indiana 46514

Items and Comments

Senator Mark Hatfield (R.-Ore.) has branded as "an utter disgrace" an attempt by the government to collect \$53,575 from an Air Force Academy graduate who won discharge as a conscientious objector.

The senator came to the defense of John McCullough, 24, of Salem, Ore., released from military service on the order of a California U.S. district court.

Following the discharge, the Air Force billed Mr. McCullough, now a law student at the University of California, for his education arguing that he had broken his contract to serve in the military service which had provided his education.

In a letter to Secretary of Defense Melvin Laird, Sen. Hatfield said the Air Force is trying to "fine" Mr. McCullough "for his convictions."

"America is a country founded on the respect for freedom of individual convictions — which includes the freedom for those convictions to change," he added.

When *Look* magazine folded this past September, the magazine reading public in Canada and the United States became more aware of the perils threatening all magazines and newspapers. Because of the rise in postal rates *Look* estimated that its mailing costs would rise from \$4 million a year to \$10 million a year by the time the scheduled rate is fully levied. This is an astounding increase.

Practically the same situation prevails in the world of religious journalism. Perhaps the only comfort for editors and their business departments is that, so far, the surcharge rate has not been fully applied for the time being to nonprofit papers.

John Tebbel, in a recent issue of the *Saturday Review*, writes: "The magazine business . . . is always in trouble. . . . Only the hardiest optimists doubt that the present situation is critical. A recent survey by the Gallagher Report showed that the total average paid circulation of American magazines with more than 100,000 circulation declined last year for the first time in two decades."

The longest "Glasphalt" road in the road — and the first to include waste glass in all four subsurface layers — was completed on a 1,000-foot stretch in Toledo, the glass capital of the world.

The roadway carries from 4,000 to 9,000 vehicles daily — 18 percent of which are trucks.

"Glasphalt" is a combination of crushed

waste glass, limestone, and asphalt which is undergoing extensive tests to determine its suitability for road surfaces as one means of reusing discarded glass containers.

More than 1,450 tons of waste glass from the Owens-Illinois Libbey plant were used in the project. The waste glass was obtained from the local plant's cullet supply — the largest quantity of glass ever used in a road-building project anywhere.

The world Jewish population is estimated at 13,951,000, according to the 1971 *American Jewish Year Book*, published Oct. 23. There are 5,870,000 Jews in the United States, more than in any other nation.

In a day when Americans are killing more people than ever, and showing it frequently on television, they are less able to cope with its reality, according to a professor of psychology at Royalton College, Vt.

Speaking at a two-day conference on death and bereavement at Pennsylvania State University, Edgar N. Jackson said the main problem of the dying person often is not death itself but the people around him trying to shield him from the knowledge that he is dying.

He said in the final days or weeks or hours, a man has the right to do some unfinished living, Dr. Jackson said.

Belvin J. Krant, professor of medicine at Tift College, Forsythe, Ga., said dying is made hard in hospitals because doctors and nurses are taught they must not show their feelings.

"I say this is wrong," he declared. "The patient, especially the dying patient, needs feeling. He doesn't want to be treated as a thing that's no longer valuable."

"Doctors, nurses, and ministers," he said, "too often go their separate ways without consulting one another about the dying patient. The minister, the doctor, and the nurse should make their rounds together," Dr. Krant said.

The ever-changing culture of America seems to have seized on a healthy, wholesome method of protest: vegetarianism.

As the fad increases, business is booming for such church-owned food companies as those of the Seventh-day Adventists. At the denomination's Loma Linda Foods Co. plant in California, Manager Pat Maguire said the so-called "hippie culture," and a fascination for the new and different

account for a substantial jump in output of vegetarian foods.

Frankfurters, chili, steaks, sausages, meat loaf, scallops, beef, and chicken and turkey dishes and gravies all made of vegetables to look and taste like the meat products they represent are manufactured by the Seventh-day Adventists.

Their membership is not required by church law to abstain from meat but the church "strongly recommends" a vegetarian diet, a nutritionist at Loma Linda told the *Los Angeles Times*.

Medical statistics favor the vegetarian too. A 50-year-old Adventist can expect to live six years longer than nonmembers of the church, a San Diego conference sponsored by the California Nutrition Council declared.

A ten year study by Adventist reveals that the death rate due to coronary heart disease or strokes for their own members was half that of other people in the state. Church members also had an 18 percent lower cholesterol rate than the general population of New York.

A third of the world's population is vegetarian, but only about 4 million Americans exist on meatless diets. For some vegetarians, sometimes called "vegans," abstinence is carried out for religious reasons; millions of others simply don't have meat to eat.

After a long debate and preparation of three drafts on the resolution, the Christian Church (Disciples of Christ) approved a statement declaring itself against war and urging Selective Service boards to grant conscientious objector status to Disciples members who request it.

The denomination's General Assembly, by a voice vote, approved a resolution which originated in a Chicago congregation. There were a few scattered "nays" heard among the delegates.

Noting Scripture prohibitions against killing and the antiwar stance of Disciples' founder Alexander Campbell, as well as the long history of the Disciples Peace Fellowship, the resolution declared the church to be "against war and for peace, consistent with the life and teaching of our Lord Jesus Christ."

In its original form, the resolution had the intention of making the denomination a "peace church" with a position similar to that of the Society of Friends (Quakers), Mennonites, and Church of the Brethren. However, delegates argued that the denomination has always been an "umbrella for a diversity of beliefs."

CHURCH NEWS

Kingdom Against Kingdom—1972

Apocalyptic Scriptures sound less and less strange to our ears. Our corpse-strewn *iasco* in Vietnam has left us reeling. Hatred continues to simmer in the Mideast, with a new twist. Earlier this month, Mounzer Khalifah, a "Black September" Palestinian commando, after shooting down Jordan's Premier Wasfi Tal, claims to have drunk "more than a glassful of his blood." Northern Ireland continues to make a disgrace of Christianity. As if to seal the year in death, violence has been counteracted with violence in Eastern Pakistan. Religion and economics cohorted in the misery.

At the same time, Bibles have blossomed under the arms of our youth. A gentle revolution of the Spirit is sweeping the land, involving young and old alike, while the idea for continental evangelism germinated and the churches in North America aim for Key 73. Religious headlines gave top billing to the Jesus revolution, the charismatic movement among Roman Catholics, prayer in public schools, and federal aid to private schools. Business exploited "Amazing Grace," "Spirit in the Sky," and "Put Your Hand in the Hand of the Man from Galilee." But thousands of young people worshiped. They waded into oceans for baptisms en masse, conducted Bible studies in homes, and found a way out of their hang-ups with drugs.

James B. Irwin was the first man to eat and drink on the moon, in 1971, when he partook of communion elements he had stowed in his Apollo 15 space suit for the midyear mission.

While the disorganized religion of the Jesus people grew and divided, organized Christianity also flourished. The 1971 *Yearbook of American Churches* showed that membership in 230 U.S. church bodies rose 35,348 to an all-time high of 128,505,084. The rise, however, did not keep pace with the population rise of 1.1 percent. Church gains were only .03 percent.

Contemplated or actual mergers led to further division. Presbyterians in the South are planning a separate organization if their denomination joins the United Presbyterian USA. Congregations affiliated with the Lutheran Missouri Synod began to bolt the fellowship following their July meeting in Milwaukee.

In missions, the new mood of isolationism in the U.S. could be felt by mission-

aries. Their cause advanced, nevertheless. And this was in spite of contretemps. A glimpse behind the bamboo curtain showed the struggling church alive in China. In India another cut in missionaries reduced the number of foreign Christian personnel to 2,469, half the 1954 figure. A Methodist couple who described Nationalist China as a "police state" were ousted. Guatemalans burned a new Baptist chapel to the ground. Missionary Aviation Fellowship lost five people in three crashes.

In contrast, more translations were announced by Wycliffe. World Literature Crusade celebrated a quarter century of work. Evangelism-in-Depth made notable gains, especially in Mexico. Missionary TV made its debut in Ecuador, and gospel radio reached closed countries.

At Kitchener in August the Old Mennonite Church officially changed its name to simply the Mennonite Church. Far-reaching changes were made in the bylaws and organizational structure. New leaders and organizations are still in the process of goal-setting and operational formation.

Looking ahead we may ask a few questions. With the coming World Conference in Curitiba, Brazil, will we become a more united people around the globe? Will our new organization and instructional materials prepare us for growth in 1972 and 1973. Can the Spirit of God move freely among us to shape us into the people of His history? — H.

Why People Give — An Interchurch Study

Findings from the two-year project — involving 3,500 depth interviews in the United States and Canada — were released last week by the interdenominational committee sponsoring the study. Publication of the full study is scheduled for mid-1972.

A number of the findings tend to explode some current myths about people's attitudes toward the church.

Most ministers and lay people, for instance, believe the denomination they belong to is important and deserving of financial support.

But both groups generally feel that the

money they transmit to denominational headquarters should more often be earmarked for the things they want their leaderships to do — such as providing and training ministers and support of missions at home and abroad.

However, even when ministers and laymen as donors disagree with some of the things their national leaders do with their contributions, the majority do not feel that withholding their contributions is the answer. Less than one fourth of the respondents feel strongly enough about their disagreement with certain denominational policies to wish to keep their donations on the local level.

Rather than viewing the church and its role in their lives as diminishing in times ahead, "pastors and laymen in the U.S. feel quite confident that the church will be more important during the next ten years."

Why do people give?

In sum, the motivation uncovered by the survey on this central question is described by respondents as a sense of "gratitude to God" and a religious awareness of the privilege of being "able to share." Further, most feel that giving is an intimate part of religious worship.

What is the major function or use of the local church, ministers and lay people were asked. Not surprisingly, perhaps, most responded by saying that winning others to Christ and providing worship for members take precedence over all other factors.

The study indicated when people lose interest in the church it is not because they object to the church doing things they don't like it to do — such as accenting involvement in social issues. According to most pastors queried, loss of interest more often stems from a feeling that "the church is not important in modern life," a lack of time, or a compensating interest in other organizations in the community. Rated as least important are "social involvement of the church, doctrinal differences, and inadequate church facilities."

To gather the data, 15 cooperating Protestant denominations provided the services of 150 staff members trained to conduct one-hour-long interviews with 3,500 pastors and lay members in most parts of the United States and Canada. Six other denominations joined with the 15 to help finance the project which cost \$300,000. Including compiling and analysis of their findings, the project so far has covered a span of 20 months beginning April 1969.

As far as the sponsoring church bodies were concerned, the main aim of the study was to collect and study data useful to the development of their stewardship programs. Beyond that, the sponsoring groups also sought to obtain a profile of theological beliefs and "psychological orientations," as related to why people support their churches.

One important factor in embarking on the North American Interchurch Study, to give it its formal title, was the need felt by denominational leaders to respond more sensitively to the needs and views of local ministers and, more importantly, the laity. The resulting data will help them shape church programs and services more closely in tune with the needs they have voiced, according to the survey report.

U.S. pastors and laymen feel the primary job of the local church is to "win others to Christ." Canadian respondents feel its number one task is to "provide worship." But the intensity of the views on this question varied considerably between ministers and laymen, the report says.

The third most important work of the local church function is the "provision of ministerial service for members." U.S. pastors feel this to be somewhat less important, while Canadian pastors rank this function as number eight on the priority list.

In the U.S., the report indicates, the top six choices for the mission of the local church are seen as being "oriented to individuals." These rank in order, winning others to Christ, providing worship for members, providing religious instruction, ministerial services, sacraments, and helping the needy. But while in general agreement with this, U.S. pastors also "perceive the church serving as social conscience to the community," ranking this ahead of sacraments.

Representatives of the denominations sponsoring the study plan to conduct numerous meetings in the next three months for further analysis of the study findings.

J. J. Hostetler, who served as Stewardship Secretary for the Mennonite Church the past four years, participated in the study and will be reporting other outcomes. He with Boyd Nelson attended the initial North American Interchurch Study report meeting at Cincinnati, Dec. 6-8. ●

During the years the half-hour program has maintained a format of hymns prepared by the various *Calvary Hour* singing groups and a biblical message of approximately fifteen minutes. The twin sons alternate from week to week, one announcing and the other bringing the sermon.

Mission Adapts to New Situations

Responding enthusiastically to a report of Minority Ministries program projections, Mennonite Board of Missions decided on a new approach to funding for Minority Ministries and called for new perspectives on their work.

One Board member commented, "I have never been very excited about Compassion Fund and Minority Ministries, but Lupe De Leon's report for the Minority Ministries Council really turned me on."

This was one action of the Board in its three-day session at Elkhart, Ind., Dec. 9 through 11, 1971. The action took place in the context of an extended budget session. Budget-planning must adapt current annual budgeting procedures to a new biennial budgeting process and a new churchwide fiscal year. These changes come as a result of the reorganization of the Mennonite Church at Kitchener, Ont., in August.

The Minority Ministries report given by De Leon recognized that minority churches and communities could not expect sufficient financial contributions from Mennonites to meet their program needs. He then outlined several economic development ventures projected to help minority congregations build a stronger economic base to eventually make them independent financially of white or Anglo contributions.

David Leatherman, treasurer, told the Board that contributions Apr. 1 through Nov. 30 were down .4 percent from last year and that expenses were up 2.1 percent for that same period. Contribution from the Board's 66,000-member supporting constituency totaled \$1,029,826 during the eight months.

In other items Board members heard reports of the rapid and continuing growth of Greencroft Villa, a retirement community sponsored by the Board at Goshen. A nursing care center had been dedicated on Nov. 28, and plans are on the drawing board for a new cluster of independent living units, an additional low-cost housing manor, and an assisted living care center. More persons now have their names on the waiting list to join Greencroft Retirement Community than now reside there. Luke Birky, secretary for health and welfare, pointed out.

In a two-hour session followed by lunch, Board members heard a review of Mennonite Central Committee program by William T. Snyder and Peter Dyck, Akron, Pa.

Calvary Hour Marks 35th Anniversary



Bob Detweiler

Bill Detweiler

Hershey as he began his Spanish radio ministry. The Spanish broadcast was first known as *The Hour of Calvary* (*La Hora del Calvario*). This was the first effort within the Mennonite Church to use radio in foreign-language broadcasting. Later *La Hora del Calvario* came under the umbrella of Mennonite Broadcasts, Inc., and the name was changed to *Luz y Verdad*.

Wm. G. Detweiler continued his leadership of the program with growing enthusiasm until his unexpected death in 1956 at the age of 52. He had lived long enough to see broadcasting broadly accepted within the church and the beginning of the strong denominational radio witness, the *Mennonite Hour*.

At the time of their father's death Bill and Bob were completing their fourth and final year in seminary. They returned to Orrville immediately and were appointed copastors of the broadcast by the Board of Directors. At the same time they assumed pastoral assignments in Mennonite congregations. Presently Bill is serving as pastor of the Kidron Mennonite Church, Kidron, Ohio, and Bob is associate pastor of the College Mennonite Church in Goshen, Ind. Their mother, Anna, maintains a deep interest in the program, particularly in the correspondence department, but because of a heart condition can spend only very limited time in the Orrville office.

Throughout the years *The Calvary Hour* has been completely a work of faith. There are several congregations which support it through their budgetary giving but the major portion of financial support is received from the freewill offering of listeners responding to the needs.

The last Sunday in November marked the completion of thirty-five consecutive years of broadcasting for *The Calvary Hour*, Orrville, Ohio. This gives the broadcast one of the greatest longevity periods in the history of radio. More than 1,800 successive weekly programs have been produced and mailed to the stations carrying the program.

Mail has been received from forty states, the Canadian provinces, and more than thirty foreign lands where listeners hear the broadcast by shortwave. The log of stations ranged from Florida to Montana, as well as Canada, South America, and the Caribbean area. One hundred thousand of the printed broadcast sermons were mailed to listeners each year.

The Calvary Hour was begun in 1936 while the late Wm. G. Detweiler was serving as pastor of the First Mennonite Church in Canton, Ohio. Having grown to manhood in the Blooming Glen congregation of eastern Pennsylvania, his early years were marked by a dedication to the proclamation of the gospel.

During these early years of broadcasting *The Calvary Hour* also sponsored Lester

MCC members representing the Mennonite Church include Atlee Beechy, Harold Bauman, Wilbert Shenk, and H. Ernest Bennett. Shenk and Bennett are members of the Board staff, while Beechy and Bauman joined the Board for its review.

Ernest Bennett, executive secretary, reported a recommendation of the General Board that a Commission on Evangelism be formed by the Board of Missions during the interim period until the new Board of Congregational Ministries can begin functioning. This is particularly important in light of Probe 72; the fall mission study on communicating the gospel; and Key 73. The Commission will be concerned during this two-year period with supporting and helping to implement the Mennonite Church's involvement in this area. All general agencies are being asked to support the effort financially.

In the final budget decision the Board decided to set a \$38 per member asking as a guideline, pending clearance with Minority Ministries Council. The \$38 will be composed of \$35 continuing in line with present program budgeting, with \$3 additional for Minority Ministries programming, as recommended by Leatherman and Bennett.

The former Compassion Fund had asked for \$6 per member, but up to half that figure could be used for local or area projects. Board members recognized with some chagrin that church contributions for Compassion Fund had totaled only \$180,000 in two years, less than \$1.50 per year per member. They agreed that the new approach would give Minority Ministries a financial floor for their programming as Minority Ministries October meeting in Detroit had suggested.

If Minority Ministries Council agrees, Compassion Fund will take on new meaning and new functioning with a clearer identification given it by Minority Ministries Council. Lupe De Leon indicated that MMC will need to give the final word. — N.

Radio, TV Promotion by Mennonite Congregations

Letters promoting the new *Choice III* and Family Life TV Spots were mailed in late November by Mennonite Media Services to more than 2,000 Mennonite Brethren, General Conference Mennonite, and Mennonite Church pastors.

Pastors were encouraged to challenge their congregations to place these programs on their local radio and television stations as a means of reaching into their communities with the Jesus answer to human need.

Choice III, a new 13-week series of 65 three-minute radio programs, seeks to strengthen marriage relationships. The two new Family Life TV Spots encourage the art of living simply.

Mennonite Media Services, Box 472, Harrisonburg, Va. 22801, is the newly formed marketing service for Mennonite Broadcasts, Inc., replacing Mennonite Advertising Agency, and seeks to assist pastors, local congregations, and businessmen in placing radio and television programs with local stations.

Mennonite Media Services will contact stations directly should local congregations choose not to place the programs.

Radio Evangelism, Catalyst to Church Growth

Radio evangelism serves as a catalyst to the Mennonite Church in El Salvador and Costa Rica, reports Lester T. Hershey after his recent visit there Nov. 3-17. "I was challenged by old and new believers alike and saw the Holy Spirit working everywhere I went." Hershey, Aibonito, Puerto Rico, is director and speaker on the Spanish-language radio program *Luz y Verdad*.

He was a guest of the Heredia Mennonite Church in San Jose, Costa Rica, Nov. 5-7. The first member of this church, Dona Jovita, was a radio convert. Within the past year the church has grown from 112 members to 155.

The second week he attended the annual meeting of *Difusiones Inter-Americanas* (DIA), an organization that promotes, coordinates, and provides services for religious broadcasting in Latin America.

International Workcamps in South America

An international workcamp for young people is being planned for July 10-17, 1972, close to Curitiba, Brazil, site of the Ninth Mennonite World Conference. Young people from across North America are invited to participate.

A planning committee in Brazil is hoping that 60 to 75 young people from around the world will register for the workcamp. They are planning that approximately 30 of these participants be from North America and Europe.

Workcamps will be divided into four or five groups to work at several different projects. Among those being projected by the committee are the following:

1. Helping to construct a church building for a congregation in Sao Paulo, Brazil
2. Helping construct a church building for a congregation in Palmeira, Parana, Brazil
3. Working at a Mennonite Brethren camp
4. Working at a Mennonite camp in Curitiba, Brazil
5. Doing clean-up and health work in a slum area near Curitiba
6. Helping to prepare the conference grounds for the Ninth Mennonite World Conference.

Young people wishing to register for the workcamp should write to Virgil Brenne-man, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, stating their interest and requesting further details.

All workcampers will need to register for Mennonite World Conference and secure space on charter flight No. 271 which departs from Miami, Fla., on July 10 and returns to Miami on July 24. Registration cost is \$40 and cost for the Miami charter is \$318. Travel to and from Miami and meals and lodging while at the conference are additional.

Participants should register for the conference and the charter flight by Dec. 31 if at all possible.

Intercultural Home Economics



Catherine Mumaw

A six-month sabbatical during the winter and spring term will take an Eastern Mennonite College home economics professor to Caribbean and Latin-American countries as an initial step in developing an intercultural program for home economics majors.

Miss Catherine R. Mumaw, chairman of the Home Economics Department, will study in the Kingston, Jamaica, area at the University of West Indies during January, followed by two weeks in Haiti and one week each in Puerto Rico, Costa Rica, and Honduras. Her two-month trip is sponsored jointly by EMC and Goshen (Ind.) College.

Miss Mumaw's study is part of a larger program designed to enable EMC-Goshen home economic majors to live and work in cultures completely different from their own.

Findings will be made available to the Council of Mennonite Colleges, which is composed of the presidents of eleven Mennonite liberal arts colleges across North America.

Miss Mumaw said that EMC is working toward adding an intercultural experience as a requirement for all home economics graduates.

During April and May Miss Mumaw will serve as a consultant at Voluntary Service units in Missouri, California, New Mexico, Arizona, Texas, and Georgia under sponsorship of the Mennonite Board of Missions.

"At each location unit personnel are working in urban community service projects where home economics majors could definitely help meet local needs," Miss Mumaw explained. "At the same time they can observe the church relating to the culture," she said.

Miss Mumaw will conclude her sabbatical by attending the annual convention of the International Federation of Home Economics in Helsinki, Finland, in July.

TWA Sends 1,987 Pounds of Medical Supplies

On Dec. 8, TWA airlifted 1,987 pounds of medical supplies free of charge from New York to Nairobi, Kenya, for the Mennonite Central Committee. The shipment, valued at a quarter of a million dollars, will be sent on from there to Somalia by Hershey Leaman, Eastern Mennonite Board of Missions and Charities worker and MCC representative in Kenya.

The need for the supplies, a result of the famine which struck Kenya and Somalia last spring, was made known to MCC by Harold Reed, an EMBMC missionary in Mogadiscio, Somalia. In addition to the medical shipment, \$4,500 was sent to buy meat, maize, and rice locally and for immediate distribution.

The Swiss Mennonite Relief Committee has also responded to the famine need by shipping ten tons of powdered milk to Nairobi. It is hoped that all, or a large portion, of the shipment will be sent into Somalia.

Indonesian Hospital Moves Forward

On Sept. 29, 1971, the Taju Christian Hospital celebrated the completion of a 3 1/2-year building program. The expansion and improvement of the hospital facility was made possible by a grant from German churches through *Bread for the World*.

More significant for the future of the hospital than the completion of the buildings were two actions of the hospital board which met prior to the celebrations. Dr. Pudji was named medical director-elect and Mr. Ruslan was formally appointed as hospital administrator. Both men are from the local area and members of the Javanese Mennonite Church. They will be replacing foreign personnel when they assume their new positions.

COM Plans Goal Study

Deciding goals, priorities, and strategy for the next ten years for the Commission on Overseas Mission of the General Conference Mennonite Church will be the task of about forty persons next summer.

Howard Habegger, COM executive secretary, said that the Commission's executive committee approved the study recently and tentatively scheduled it for June 26-30, 1972.

Participating will be all COM Commission members; a representative group of missionaries on furlough; national church

leaders, many of whom will be in North America on their way to the Mennonite World Conference in Brazil; COM staff; and several other resource people.

Over-all subjects for the study will include changing church-mission relationships, the changing role of the overseas worker, qualifications for future workers, and emergence of the national church.

Associate General Secretary Named

The Mennonite Church General Board has appointed Ivan J. Kauffmann of Hopedale, Ill., as its Associate General Secretary. He and the General Secretary, Paul N. Kraybill, will share as partners in the administrative team for the General Board.

Ivan has served as pastor of the Hopedale Mennonite Church since 1949. For ten years he served as Secretary, then President, of the Illinois Mennonite Mission Board. He also served four years as Moderator of Illinois Conference.

Collegians Talk Charismatic Issues

Charismatic renewal and its effects on campus, church, and world were major topics for 40 student church leaders from Bluffton, Canadian Mennonite Bible, Eastern Mennonite, Goshen, and Hesston colleges who met at GC Nov. 11-13.

The 1971 annual Intercollegiate Christian Council conference included worship and a variety of inputs including Bible study, lectures, and discussions. Con-

Ivan has been involved in the local ministerial association at Hopedale and is a member of the Goshen College Board of Overseers.

For 14 months, 1969-1970, Ivan served as Acting Secretary of Information Services at the Mennonite Board of Missions, Elkhart, Ind., during the sabbatical absence of Boyd Nelson.

Ivan is the husband of Lola Kauffmann. They have six children.

Ivan will begin his service on Jan. 1 on a part-time basis until the congregation makes other arrangements. He will carry particular responsibility in the General Board Office for general finances, and budgeting.

Student Publishes Poetry

Barbara Mosemann, a senior at Goshen College, has published a collection of 18 poems entitled *Sojourn of a Beggar*.

"I hoped I would be able to share a part of my life experience with the community I've found here," says Barbara.

ferees were asked to develop not only an intellectual understanding of knowledge about the Holy Spirit, but also to "live out" the worship context. They sang from the *Mennonite Hymnal*. They spontaneously shared prayer concerns and Scriptures, and sang contemporary songs.

Truman Brunk, Jr., campus pastor of EMC, led Bible study on the Holy Spirit on Friday and Saturday mornings. After



Among the 40 student church leaders from Mennonite colleges attending the Intercollegiate Christian Council Conference at Goshen College, Nov. 11-13, were (left to right) Phil Mininger, Eastern Mennonite; Tami Birky, Howard Birky, and Steve Diller, all of Hesston; Dennis Showalter, Eastern Mennonite; Ron Ulrich, Goshen; Jan Hartzler, Bluffton; Al Harder, Canadian Mennonite Bible; and Robert Guth, Goshen.

five small groups searched for references and concepts in the Bible. Brunk moderated their summaries and pointed to the personhood of God, a call to all people, and the orderly experience of a sharing community. Kevin Ranaghan, coordinator of the Notre Dame charismatic community, and J. Lawrence Burkholder provided some input.

— Robert Guth

Evangelism for 70s Explained at GC

"I received a new awareness of ways that Jesus discloses Himself to us" is the way one conferee described their experience at the congregational evangelism workshop at Goshen College, Nov. 26-28.

The seminar was an experiment. It included speakers, talk-it-over sessions, a laboratory in personal communication, and an experience in social roles and evangelism. It was jointly sponsored by the Center for Discipleship at GC and the Nurture Commission of the Indiana-Michigan Conference. The churchwide agencies of the Mennonite Commission for Christian Education and Mennonite Board of Missions also helped in its planning.

Valid evangelism is "saving persons," not just "winning souls." A vital part of the task is being open with others in a small group. One person remarked, "I grew more in love and tolerance. I had a great feeling of belonging and being wanted." Another said she gained "more openness, love, joy, and excitement."

Norman Kraus, director of the Center, in his address on the American revival pattern, pointed out that evangelism has become separated from congregational life. Today's church members must rediscover the "functional relationship between authentic evangelism and the authentic reality of community among the people of God."

Revival Shakes Up Saskatoon

H. David Letkeman, pastor of the 100-member Pleasant Hill G.C. Mennonite Church in Saskatoon, gave altar calls at his congregation's worship services during the four Sundays in November. Fifty people responded.

The action at Pleasant Hill was part of a revival that sneaked up on Saskatoon's churches and shook them to their roots. Most of the Protestant congregations in the city, including the ten Mennonite and Brethren in Christ groups, are experiencing the heady thrill of wholesale renewal.

Broken marriages have been mended. Alienated church members and relatives have been reconciled. People who have had long-standing emotional and physical illnesses have been healed. Both church leaders and laymen have publicly con-

fessed their shortcomings and sins and made restitution where possible.

"People have taken off their masks and have come to their fellow church members for forgiveness and support," said Nick Willems, pastor of one of the Mennonite Brethren churches. Mr. Willems described the revival as a cleansing of the institutional church.

Sharing the Good News Boldly

"The Bold Ones" was the theme for the Advisory Council of the American Bible Society when it met in Nashville, Tenn., Nov. 29, 30. Reporting a worldwide increase in Scripture distribution of over 28 million Bibles and Scripture portions during the past year and urgent new opportunities in many countries, the ABS staff expressed great concern over the continuing decline in church support for the Bible cause.

In 1961 the churches of the United States contributed \$1 million to the work of the Bible Society. By 1970 the total had reached \$1.4 million with the prospect of a decrease in 1971. This record must be viewed against the broader picture of a Society budget which has jumped from \$4.6 million in 1961 to \$9.2 million in 1971. As a percentage of total income, the churches slipped from 23 percent in 1961 to 16 percent in 1970. The long-standing Society goal has been to raise church support to 50 percent of total income.

The combined giving of the United States Mennonite churches for the Bible cause in 1970 totaled \$41,900, an average of 30 cents per member.

At the Advisory Council meeting it was announced by ABS General Secretary Laton E. Holmgren that 31 million copies of *Good News for Modern Man* (TEV) had been

printed. Dr. Holmgren reflected on the modest expectations with which the staff had approached this project in the beginning. Developed specifically for the new reader or person who finds reading difficult and based on the concept that the Bible can be put into everyday language, the ABS staff at first authorized the printing of 100,000 copies. To their great surprise the supply was soon exhausted and they reprinted another 150,000. Since that beginning in 1966 the printing orders have been in multiples of hundreds of thousands in a variety of editions.

With new prospects for greater access to China in the future, the United Bible Societies are moving ahead with a new, contemporary translation into the two leading languages of China: Mandarin and Cantonese. These translations will be made available in both the modern script and traditional calligraphy. In addition, the Scriptures are already being broadcast into China. Using several radio stations beaming broadcasts into China, the Scriptures are read at dictation speed so that listeners can copy down Scripture passages as these are read.

In remarks to the Advisory Council, Dr. Holmgren said: "There is a kind of boldness which is reckless and inconsiderate. It is based on overconfidence and false pride. It is the foolhardy boldness which a wild and irresponsible driver displays as he weaves madly from lane to lane on a busy motorway. But there is another kind of boldness which is thoughtful, courageous, and often heroic. It takes risks and confronts dangers with a confidence born of unshakable convictions. It is the 'holy boldness' which characterized the Christians of the first century: 'Now when they saw the boldness of Peter and John . . . they marveled; and they took knowledge of them, that they had been with Jesus'" (Acts 4:13).

— Wilbert R. Shenk.

MENNOSCOPE

Faith, Life, and Strategy

The new Council on Faith, Life, and Strategy met for the first time Dec. 17 and 18, 1971, in Rosemont, Ill. All council members were present except John Powell, who is currently on leave from the Mennonite Board of Missions. Meeting with the council were Paul Kraybill, Paul Mininger, and Howard Zehr. Officers elected were: David N. Thomas, Lancaster, chairman; John W. Miller, Kitchener, assistant chairman; and Richard Showalter, Harrisonburg, secretary.

Organizing

"Mennoscope" has kept you informed on the latest in reorganization. From its first appearance, Oct. 19, 1971, notes on the Board of Congregational Ministries, Publication Board, Mutual Aid, and the new address for the General Board have been carried. In view of the increasing concern for evangelism and growth through out the church, it is fortunate this emphasis is not escaping the attention of those taking part in the boards and councils. Needed is increased brotherhood living

and congregational witness. Perhaps 1972 will bring us a growing flow of information on creative congregational experience in living and witness. That is our hope.

Myron S. Augsburgur unveiled a painting of A. D. Wenger, second president of Eastern Mennonite College, by Oliver W. Schenck, before Mrs. Anna Mae (Wenger) Garber, daughter of the late president.



Bertha Beachey, who recently returned to the Somali Democratic Republic, is filling in as a teacher at Chisimaio while Ron and Ruth Ann Hartzler take three months of language training in Mogadiscio before picking up their teaching assignment.

Lois and Omar Stahl served as team members of a new life movement within the Baptist Church in their annual Christian life week, from Nov. 15-20, 1971, at the youth center in Hochst/Odenwald, Germany. Over 100 people attended the retreat; among them were Ernst Gerber, the new minister for Esch-Dudelange, Luxembourg; six members of the Esch-Dudelange congregation; and Margaret Martin from Neumühle, Germany.

Courses "on-the-spot" in Europe and Israel are offered at Goshen College during the 1972 spring trimester, beginning May 1. Three weeks long, each course will be taught by a regular faculty member of Goshen College who will be with the students. Cologne, London, and Israel are a few of the places where the courses will be given.

Skin diving, exploring an underwater reef, and collecting specimens at Big Pine Key Seacamp in the Florida keys are highlights of Goshen College's annual marine biology seminar, set for Apr. 24 to May 16, 1972. The course is arranged for students on two levels: those with botany or zoology background, and those with backgrounds outside science. It is set up to let students observe marine organisms in their natural habitats, and collect and identify representative specimens. Two faculty couples — Mr. and Mrs. C. F. Bishop and Mr. and Mrs.

Jonathan N. Roth — will be with the students at the camp, located 120 miles southwest of Miami.

First Mennonite Church, Miami, Fla., held a Tenth Anniversary Service on Nov. 28 with an attendance of about 85 persons. The Homestead Mennonite Church and the Southmost Mennonite Church of Florida City participated in the service. The program consisted of special music by an octet from Homestead and the Harry Buckwalters from Ohio. There were testimonies given by members of the congregation, and the congregation joined in singing the hymns that were sung at the first service held on Nov. 26, 1961.

After eight years of publication, *Youth Messenger* changes its scene. Beginning with the Jan. 2 issue *Youth Messenger* will become a 12-page paper with a new format. *Youth Messenger* is published weekly with stories and articles of interest to Christian youth of the Lancaster Mennonite Conference. The editor is Ray M. Geigley.

The museums, private galleries, and artists' studios of New York City are the classrooms for Goshen College's annual art study tour set for Apr. 24 to May 16, 1972. Led by Abner H. Hershberger, associate professor of art, the students will visit all the internationally known museums of art.

A major Scripture distribution effort in the United States, beginning with the Key 73 year of evangelism and ending in 1976, was recommended to the American Bible Society by its 1971 advisory council, meeting recently in Nashville, Tenn. The council also requested that the American Bible Society help churches in distribution, training programs in the use of the Bible, and stimulation of wider Bible reading.

Mrs. Kathryn Troyer (former missionary in India and Puerto Rico), who suffered a light stroke during the latter part of September, is making a remarkable recovery and has returned to her own home at 3003 S. Main St., Goshen, Ind. 46526.

Mr. and Mrs. Hiroshi Kaneko, Quito, Ecuador, December: "The Lord is blessing the gospel radio in the Japanese language through the radio station HCJB. We are broadcasting two hours daily: two half-hour programs to Brazil, where we have over half a million Japanese-speaking people, and one full-hour program to Japan. On the average, 500 letters come to our office every month. . . . Our new secretary of the Japanese division is Miss Masami Yoshino. . . . She came to Ecuador in August after spending one year in the States under the trainee program of MCC. She is a member of the Mennonite Church in Kushiro, Japan. She will be helping the Japanese division as a guest worker until July 1973."

A recent study published by the National Council of Churches reported that in total giving for benevolences Seventh-day Adventists, Evangelical Mennonite Brethren

Conference, Reorganized Church of Jesus Christ of Latter Day Saints, Mennonite Church, Free Methodist Church of North America, and General Conference Mennonite Church were ranked in that order.

Keith Springer, Brasilia, Brazil, Dec. 2: "This past weekend, which was Thanksgiving weekend, the Otis Hochstetlers and we were the guests of the Church of God in Christ (Holderman) Mennonite settlement near Rio Verde. We arrived there at noon, just in time for a tremendous Thanksgiving meal with nearly all the families from the settlement present. Presently about ten families have come to make Brazil their new home." Keith and Kathy Springer are serving as Overseas Mission Associate teachers at the American School in Brasilia with Mennonite Board of Missions, Elkhart, Ind.

Paul M. Roth will be guest speaker on *The Mennonite Hour*, Jan. 30, speaking on the theme, "Overcoming Discouragement." His message will be based on his experiences as a counseling pastor for *The Mennonite Hour* and as director of the Home Bible Studies Department for Mennonite Broadcasts, Inc., Harrisonburg, Va.

Ecology (20-min. filmstrip; rental \$3.00) is a documentary best suited for use by adult groups who have had little exposure to the ecology problem. Statistics include: for every baby born, two cars roll off an assembly line; U.S. residents average five pounds of garbage per day; and each week the world must make room for two new cities the size of Boston and Baltimore. A 24-page discussion and narration on record is included. For reservations write: Audio-visuals, Box 370, Elkhart, Ind. 46514.

Mrs. James R. Clemens, Mrs. J. Lawrence Burkholder, and Mrs. Carl Kreider helped to mend drapes for a Goshen College lounge, an effort which has since expanded into a women's work auxiliary for the college.



Several Vietnamese Christian school-teachers recently invited their students to a lecture where James Stauffer was asked to speak on "The Hippie Revolution in America." James told the 200 high schoolers how Jesus has completely changed the lives of some of these hippies. He described

the "Jesus Movement" among America's youth.

New members by baptism: one at New Providence, Pa.; seven at Trinity, Glendale, Ariz.

Readers Say

Submissions to Readers Say column should comment on printed articles.

It's high time that we listen to the qualified voices of minority leadership. We have been giving too long without listening to the recipient. Lupe De Leon's Nov. 16 article, *VS in South Texas*, very aptly reveals what has been hidden in our mission efforts.

If we cared enough to share the gospel, our time, and money, then we'll also share leadership, abilities, and interests. To be Christian is to be genuine in all our lives. Thanks for writing it as it is. — Larry Miller, Macon, Miss.

With deep gratitude for what the Mennonite Church has been, following her martyr-born beginning, and with a profound interest that she remain a Bible church, disciplined in the Scriptures by the Holy Spirit, living and laboring and carrying forth the message of the cross to mankind everywhere, I write with the interest herein expressed.

I refer to "Probe 72—Continental Evangelism" in the *Gospel Herald*, Nov. 23 issue, p. 989. Why aggravate a subject that has gone too far already, and will continue without solution? "Social action and evangelism" belong together, but are *one only* inasmuch as a saved soul begins his responsibility. All are aware that the Christian stands ready "do good." We need to remember that there are millions of people that "do social good" who are not Christians. Of those who "do good" (social), Christians and non-Christians, who are the evangelistic workers?

Our denomination has been moving toward a social religion, uncomfortably fast, and I fear "Probe 72" will take us where all we have to do to be there is just "let ourselves go"! This would make us a social structure instead of a soul-saving community. Already we see the ecumenical working and very few seem to see any dangers. We see "service together" of more importance than obedience to God's Word, knowing that there is no substitute for believing and obeying God's Word. More and more our church is moving with the "religious crowd." "Let's work together," unbelievers and false teachers, we see. This spirit of following fad and fashion has a grip on the Mennonite Church from our homes through our church schools. Afraid or ashamed to be a "pilgrim and stranger" in this wicked U.S. society. Can we allow society to set our standards anywhere, when we have so many standards in the Bible?

Jesus said, "Inasmuch as ye did it unto one of these little ones, ye did it unto me." Much good is done that is not "unto Christ." True, social acts may lead to salvation, but it is the gospel that we believe in that saves. It will be a bit difficult to bury the "boogeyman," for possibly he serves a great need by preventing us from believing that we can save the lost by teaching them to raise chickens. — D. D. Miller, Goshen, Ind.

Please continue Seth's Korner. A little humor is good in our Christian life, too. I don't feel that you are knocking spelling. — Mrs. John B. Becker, Ronks, Pa.

I hope you keep printing Seth's Korner. It is so human and hits home so many times. When we can't have humor anymore, then there's

something wrong.

My "boy-worn" living room has taken on a different look since I read "Housing Shortage and a Second House" (Dec. 7). Thanks for printing it. — Mrs. George Stutzman, Sugar Creek, Ohio.

First, may I say we enjoy your paper very much in our home.

Second, I would ask that you keep Brother Seth's column. He's only been in five times and already the critics are tearing him apart! I admit I'm relatively new at being a Christian, and not so well informed on the ideas and translations of Christian attitudes and responsibilities, and I don't even know what "great depth of philosophical perception" and "appalling lack of coherent expression" means! Or what it has to do with a person writing a column about a person or persons that are so human! He has said more in the past five articles about things we've done or said or thought or saw or heard before we became Christians (and it goes on all around us), or since we became Christians. But we have Christ now, and the things He brings to our attention can be rectified, whether it hurts or not. Seth can wake us all up to the things we've pushed over into the corner of our minds as insignificant and unimportant.

If all your readers would pick up the *Gospel Herald* and read it with an open mind (putting aside their fine educations, traditions, ideas, attitudes, and narrow-mindedness) they would find Seth's column to be a real challenge, a true blessing, and a real awakening! Keep up the good work on such a fine paper. May God bless you richly. — Mrs. Dale Hetrick, Grantsville, Md.

I am glad that in today's issue of *Gospel Herald* we were given the privilege of expressing our opinion on the Brother Seth bit. To me, it is ugly, childish, nauseating, and a great waste of space. Must we pattern our beloved church paper after the newspaper funnies? How can a mature, adult mind read the like? Especially those of us who are craving spiritual food and pay a fair price for our *Herald*. Let's send Brother Seth down the drain with Lukewarm, and have articles for adult minds.

Withal, I thank you sincerely for your patience and hard work and the great paper you bring to us. . . . Mrs. Frances Young, Belleville, Pa.

In regard to Seth's Korner — I enjoyed reading it. It pointed out a few things that should be said, without offense. As to the *Gospel Herald*, I usually read it cover to cover (not word for word) and find no fault with it. Thanks a lot. — Henry G. Yoder, Bally, Pa.

In the last issue of the *Gospel Herald*, I noticed a letter by Lorne Horst concerning Seth's Korner. I had often felt like writing about the same matter, but thought I might be meddling too much. Now since the subject has been opened again and you have invited comment, I would like to give mine.

I have always felt a periodical devoted to the giving of the gospel should maintain a certain Christian dignity in content and manner of expression. The Korner was, in my mind, definitely lacking in these qualities and if Seth can be dropped I feel the *Gospel Herald* will be improved.

No doubt there are some readers who enjoy such "Korners," but I seriously doubt they are really edified or brought closer to their Lord. Nor can I see how the churches can be edified in general.

I realize your responsibility as editor puts you in many difficult positions. The "Readers Say" column can be a medium of little bites of malice showing through a little veneer of righteousness. Other articles may likewise convey hidden veins of personal ideas which may be too persistent of

acceptance by others. So I have written what I have with realization of your position.

So now I have talked about "Seth" and given my feeling! May the Lord lead you as you labor in your responsibility. — Evan J. Miller, Meyersdale, Pa.

I have been challenged so I am going to be brave and say I also read a few lines of Seth's Korner. Even with a limited education it's hard to read and surely isn't loving others, if that should be our concern. I can find plenty good Christian reading in *The Sword of the Lord* and *Decision* and others. If I want to read funnies I'll read John Turnipseed. He can spell and is a pretty smart guy. But I will wish Seth a very merry Christmas. — Mrs. Albert Zehr, Hopedale, Ill.

I want to commend Brother Schrock for his "As I See It" Boasting or Blushing (Dec. 7 issue)? He made mention of the Spirit working despite his inconsistency, but He could have worked more freely if they wouldn't have been there. I, too, have gone through this same experience in the past and I thank God for the overcoming power of His Spirit for the victory He has given me.

It is high time as I also see it to be ashamed and blush at the vessels we expect God to work through. Let us stop boasting and start blushing, be ashamed, and get down on our knees and ask God to forgive, and give us clear vision so that we can see God's leading hand. We read in Proverbs that where there is no vision the people perish, so we need open eyes so we can see what needs yet to be done. It seems we are not ready as yet to say come quickly, Lord Jesus, but we can get ready and now is the time. — Norman Eick, Corfu, N.Y.

This evening while reading the *Gospel Herald*, I wanted to voice a loud amen to Lorne Horst's comments in "Readers Say." For quite some time I have wanted to write to express my sentiments against the satirical "Seth's Korner." This has been an example of procrastination, for I always cringe when I see that column in our church paper.

Frankly, it is an insult to our intelligence. The atrocious grammar, bad spelling, and satirical comments are a very bad method of conveying a message. Why do I have to stoop so low to get an important idea?

We have enough inferior literature in our world. The church should provide the best. We have many good writers in the Mennonite Church.

Perhaps I am strongly against this type of writing because, as a public schoolteacher, I try to inculcate into my pupils good forms of writing. I see enough of poor spelling, bad grammar — what have you!

Therefore, let us discontinue Seth's Korner and fill it with better material that bears good food for thought. — Mrs. Ralph Brenneman, Elida, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baan, John and Mary (Licht), Walton, Ont., third child, first daughter, Oct. 11, 1971.

Bender, Ralph and Marjorie (Steinman), New Hamburg, Ont., Deborah Lynn, Oct. 29, 1971.

Dayton, Robert and Doris (Kratz), Hilltown, Pa., fourth child, second son, Robert II, Oct. 10, 1971.

Gingerich, Duane and Karen (Kropf), Youngstown, Ohio, first child, Gregory Lee, Nov. 26, 1971.

Graber, James and Gloria (Frey), Archbold, Ohio, first child, Shane Buckley, Sept. 8, 1971.

Inoue, Tutsutoshi and Linda (—), Fort Wayne, Ind., first child, David Hisakazu, Nov. 19, 1971.

Johns, Joe and Delores (Gerber), Fort Wayne, Ind., second child, first son, Joseph J., Nov. 3, 1971.

King, Darrell and Carolyn (Beck), Wauseon, Ohio, second son, Brent Michael, Nov. 10, 1971.

Kraybill, Herbert and Sharon (Jantzi), Nazareth, Ethiopia, first child, Wanda Rose, Dec. 7, 1971.

March, Thomas and Alice (Trumbull), Fort Wayne, Ind., first child, Brian Thomas, Nov. 20, 1971.

Metzler, David and Dolores (Carper), Belleville, Pa., second daughter, Debra Joy, Oct. 30, 1971.

Reinford, Merle and Ruth Ann (Bauman), Harrisonburg, Va., first child, Wanda Lynette, Dec. 3, 1971.

Risser, Mark and Anna Mary (Thomas), Holtwood, Pa., second son, Eric Michael, Oct. 27, 1971. (Deceased Nov. 10, 1971).

Roth, Arnold and Bonnie (Stauffer), Milford, Neb., fourth child, first son, Monty Lee, Nov. 24, 1971.

Shenk, Gerald and Ruth (Harnish), Annville, Pa., first child, Melanie Joy, Oct. 12, 1971.

Stamm, Duane and Carol (Graber), Archbold, Ohio, sixth child, second son, Matthew David, Oct. 23, 1971.

Steckly, Arnold and Kathaleen (Gerber), Bluevale, Ont., second child, first daughter, Sherry Lynn, Sept. 18, 1971.

Stuckey, Burdell and Romaine (Stoltzfus), Archbold, Ohio, third child, first son, Douglas Wayne, Nov. 3, 1971.

Whitmer, Mark and Dianne (Short), Plain City, Ohio, first child, Rebecca Marie, Nov. 13, 1971.

Wideman, James G. and Sharon (Block), Waterloo, Ont., third child, first daughter, Sherilee Joy, Dec. 4, 1971.

Wyse, Merle and Donna (Graber), Archbold, Ohio, fourth child, second daughter, Beverly Sue, Sept. 1, 1971.

Wyse, Ronald and Karen (Rittenhouse), Archbold, Ohio, fourth child, third daughter, Krista Dawn, Oct. 19, 1971.

Wyse, Ross and Karen (Stamm), Archbold, Ohio, first child, Alicia Dionne, Nov. 22, 1971.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bemiller — Geil. — Kent Bemiller, Wakarusa, Ind., Methodist Church, and Lynette Geil, Goshen, Ind., College cong., by J. Robert Detweiler, Aug. 20, 1971.

Brenneman — Ridgway. — Frederick Brenneman, Hesston, Kan., Hesston cong., and Janice Ridgway, Gainesville, Fla., by Jack Boozer, Nov. 26, 1971.

Eggink — Stoltzfus. — Anthony Eggink, Elkhart, Ind., Catholic Church, and Kathleen Stoltzfus, Oley, Pa., Goshen College cong., by J. Robert Detweiler, June 13, 1971.

Erickson — Yoder. — Thomas Erickson, Warren, Pa., and Christine Yoder, Valley View cong., Spartansburg, Pa., by Art Zehr, Oct. 16, 1971.

Forry — Bomberger. — Edwin L. Forry, Lancaster, Pa., Mellinger cong., and Karen L. Bomberger, Lititz, Pa., Erb cong., by H. Howard Witmer, Nov. 20, 1971.

Gerber — Zehr. — Elmer Gerber, Poole cong., Poole, Ont., and Ruth Darlene Zehr, Cassel cong., Tavistock, Ont., by Vernon B. Zehr, Nov. 26, 1971.

Gingerich — Snyder. — Willis Gingerich, Nap-

anee, Ind., and Rolene Snyder, New Paris, Ind., both of the Yellow Creek cong., by Mahlon D. Miller, Nov. 27, 1971.

Haines — Kratz. — Carroll F. Haines, Jr., and Martha Jane Kratz, both of Plains cong., Lansdale, Pa., by Paul Gingrich, July 24, 1971.

Hartman — Douthrich. — Ted Hartman, Brethren in Christ Church, and Eunice Douthrich, Meckville cong., Bethel, Pa., by Myron Augsbarger, Nov. 21, 1971.

Holsopple — Mason. — Ernest D. Holsopple, Blough cong., Holsopple, Pa., and Dianne L. Mason, Methodist Church, Holsopple, Pa., by Robert Caliham and Elvin Holsopple, Nov. 25, 1971.

Lantz — Hochstetler. — David Lantz, Topeka, Ind., and Anna Marie Hochstetler, Warsaw, Ind., both of the North Main Street cong., by Norman Lyndaker, Sept. 18, 1971.

Metz — Reinford. — Abram Metz, Harleysville, Pa., Perkiomenville cong., and Florence Reinford, Souderton, Pa., Skippack cong., by Stanley Godshall, Oct. 16, 1971.

Metzler — Gard. — Kenneth Metzler, and Connie Gard, both of Elkhart, Ind., by Mahlon D. Miller, Nov. 26, 1971.

Miller — Birkey. — Ron Miller, Goshen, Ind., United Missionary Church, and Carol Birkey, Goshen, Ind., Goshen College cong., by J. Robert Detweiler, Aug. 21, 1971.

Mishler — Miller. — Douglas Owen Mishler, Shore cong., Shipshewana, Ind., and Phyllis Ann Miller, Emma cong., Topeka, Ind., by Alvin E. Miller, Dec. 4, 1971.

Myers — Bumbaugh. — Larry Myers, Greencastle, Pa., and Deborah Bumbaugh, Maugansville, Md., both of the Cedar Grove cong., by Glen Hartman and Nelson L. Martin, July 7, 1971.

Nauman — Reitz. — Dale E. Nauman, Ephrata, Pa., Elizabethtown, Pa., and Martha N. Reitz, Conestoga, Pa., Byerland, Pa., Dec. 3, 1971.

Nolt — Roth. — Lamar Nolt, Chestnut Hill cong., Columbia, Pa., and Sharon Roth, Salem cong., Shickley, Neb., by Mahlon D. Miller, Oct. 2, 1971.

Rash — Benner. — David Rash, Camden, Del., and Hilda Benner, Greenwood, Del., by Millard Benner, father of the bride, July 10, 1971.

Risser — Zimmerman. — H. Brian Risser, Bainbridge, Pa., Goods cong., and D. Jean Zimmerman, Hummelstown, Pa., East Hanover cong., by Clarence E. Lutz, Dec. 4, 1971.

Schwartz — Miller. — Fred Schwartz and Marilyn Miller, both of Sturgis, Mich., Locust Grove cong., by Dean Brubaker, Nov. 12, 1971.

Steele — Weaver. — Douglas Steele, Millersburg, Ind., and Elaine Weaver, Goshen, Ind., by Mahlon D. Miller, Nov. 14, 1971.

Sterling — Benner. — Douglas Sterling, Smyrna, Del., and Dawn Elaine Benner, Greenwood, Del., by Millard Benner, father of the bride, Nov. 25, 1971.

Stiner — Baer. — Mark Stiner, Waynesboro, Pa., and Dawn Baer, Greencastle, Pa., both of Cedar Grove cong., by Nelson Martin and Leonard Haarer, Dec. 4, 1971.

Troyer — Miller. — Leon Troyer and Rebecca Miller, both from Burr Oak, Mich., Locust Grove cong., by James Carpenter, Dec. 3, 1971.

Yoder — Miller. — Verlin Richard Yoder, Macon, Miss., Magnolia cong., and Rhoda Kay Miller, Montgomery, Ind., Hillside cong., by David Z. Weaver, Sept. 18, 1971.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, Nellie, daughter of Frank and Eliza (Miller) Hall, was born at Unionville, Mo., Sept. 16, 1907; died at Iowa City, Iowa, Oct. 3, 1971; aged 64 y. 17 d. On June 18, 1928, she was married to Gerald Bender, who survives. Also surviving are 4 children (Arthur Gene, Rosalie Marie,

Ronald Dean, and Gerald Deon), 8 grandchildren, 2 brothers, one sister, one half brother, and one half sister. She was a member of the West Union Mennonite Church. Funeral services were held at the Kalona Mennonite Church Oct. 5, in charge of Carl Smeltzer and Emery Hochstetler; interment in Kalona Cemetery.

Eichelberger, Chris, was born at Hopedale, Ill., Jan. 15, 1895; died at Sarasota, Fla., Nov. 10, 1971; aged 76 y. 9 m. 26 d. On Dec. 22, 1920, he was married to Adeline Bechler, who survives. Also surviving are one daughter (Irene — Mrs. Forest Sutter), one son (Clayton), one stepson (Wilford), and 5 brothers (Joe, Elmer, Henry, Levi, and Louis). Three children preceded him in death. He was a member of the Hopewell Mennonite Church, where funeral services were held Nov. 13, in charge of Samuel S. Miller and John F. Murray; interment in Hopewell Cemetery.

Godshall, Gregory Lee, son of Clyde and Eileen (Alderfer), was born Aug. 17, 1957; died as a result of injuries received in an automobile accident, Nov. 20, 1971; aged 14 y. 3 m. 3 d. Surviving are his parents, one brother (Gerald Kent), 2 sisters (Joanne and Janette), his maternal grandparents (Mr. and Mrs. Walter Alderfer), and his paternal grandparents (Mr. and Mrs. Marvin Godshall). He was the youngest member of the Frederick (Pa.) Mennonite Church, where memorial services were held, in charge of Curtis Bergey and Norman Kolb; interment in the Franconia Mennonite Church Cemetery.

Jutzi, Simeon, Preston, Ont., died at the K-W Hospital, Kitchener, Ont., Nov. 26, 1971; aged 76 y. He was married to Leah Gascho, who preceded him in death in Jan. 1946. Surviving are 3 sons (Rufus, Wallace, and Nyle), one daughter (Lauretta Jutzi), 15 grandchildren, and one great-grandchild, 2 brothers (John and Rudi Jutzi), and 2 sisters (Veronica — Mrs. Daniel Roth and Magdalena — Mrs. Noah Jantzi). He was preceded in death by one son (Curtis) and 3 sisters (Mrs. Katherine Gingerich, Mrs. Elizabeth Nafziger, and Nancy). He was a member of the First Mennonite Church, where funeral services were held Nov. 29, in charge of Robert N. Johnson; interment in Steinman Mennonite Cemetery, Baden, Ont.

Kauffman, Orie A., son of Joseph and Kate Kauffman, was born at Shelbyville, Ill., Oct. 4, 1909; died suddenly of heart failure at Sarasota, Fla., Sept. 11, 1971; aged 61 y. 11 m. 7 d. On May 5, 1935; he was married to Erma Keim, who preceded him in death July 17, 1960. On Oct. 21, 1961, he was married to Clara Swartz, who survives. Also surviving are 3 sons (Kenneth, Lloyd, and Paul), 2 daughters (Lois — Mrs. Leon Kaufman and Ruth Ann — Mrs. James Weber), 6 grandchildren, 3 brothers (Vernon, William, and John), and one sister (Mary). He was ordained to the ministry in 1947 and was ordained bishop in 1955. He served as pastor of the Mennonite Gospel Mission, Vassar, Mich., and Riverview, White Pigeon, Mich. In 1963 he was called to serve the Palm Grove congregation at Sarasota, Fla., where he served at the time of his death. Funeral services were held at Palm Grove Sept. 13, in charge of Levi Sommers and Frank Dutcher and at the Middlebury (Ind.) Church Sept. 14, in charge of Albert Miller and Willard Mayer; interment in Miller Cemetery.

Nice, William Lee, son of William S. and Katie (Moyer) Nice, was born at Souderton, Pa., Jan. 8, 1942; died as a result of being accidentally shot while helping to slaughter a steer on his brother-in-law's farm in Upper Bucks Co., Pa., Nov. 27, 1971; aged 29 y. 10 m. 19 d. He was married to Maria Karoline Oprel, who survives. Also surviving are his parents, 2 daughters (Carol Lena and Christina Marie), one brother (Arlyn) and 3 sisters (Pearl — Mrs. Harold Freed, Joan — Mrs. David Dechant, and Carolyn — Mrs. Robert Geissinger). He was a member of the Souderton Mennonite Church, where funeral services were held Dec. 1, in charge of Richard C. Detweiler; interment in Souderton

Mennonite Cemetery.

Rupp, Harvey, son of Henry and Catherine (Beck), Rupp, was born in Fulton Co., Ohio, Jan. 11, 1888; died at Detweiler Hospital, Wauseon, Ohio, Nov. 25, 1971; aged 83y. 10 m. 14 d. On Dec. 10, 1910, he was married to Mary Lantz, who survives. Also surviving are 11 children (Glenford, Orville, Maurice, Richard, Charles, Clela—Mrs. Chauncey Nofziger, Ada—Mrs. Clarence Andrews, Catherine—Mrs. Leitner, Evelyn—Mrs. Liedley, Martha—Mrs. David Huber, and Ilva—Mrs. Dale Robinson), 36 grandchildren, and 12 great-grandchildren. He was a member of the West Clinton Mennonite Church, where funeral services were held Nov. 28, in charge of Edward Diener, E. B. Frey, and Roger Andrews; interment in Pettisville Cemetery.

Schlegel, Joseph, son of Nicholas and Barbara (Bender) Schlegel, was born near Tavistock, Ont., Apr. 5, 1877; died of pneumonia at Wellesley, Ont., Nov. 10, 1971; aged 94 y. 7 m. 5 d. In 1905 he was married to Leah Bast, who preceded him in death Jan. 1956. On Jan. 31, 1959, he was married to Nancy Erb, who survives. Also surviving are one daughter (Elvera—Mrs. Abner Bender), 4 grandchildren, 12 great-grandchildren, 5 stepgrandchildren, and 15 step great-grandchildren. He was preceded in death by 4 brothers and 4 sisters. He was a member of the Maple View Church. Funeral services were held at the 16th Line Church in East Zorra Twp. Nov. 13, in charge of Daniel Wagler and Alvin Leis; interment in adjoining cemetery.

Schweitzer, Lena, daughter of Nick and Mattie (Troyer) Schweitzer, was born at Milford, Neb., Apr. 9, 1900; died at the Fillmore Co. Hospital, Geneva, Neb., Dec. 3, 1971; aged 71 y. 7 m. 24 d. Surviving are 2 brothers (Perry and William), and 2 sisters (Gertrude—Mrs. Ben Saltzman and Ellen—Mrs. Paul Oswald). One brother and 2 sisters preceded her in death. She

was a member of the Salem Mennonite Church, where funeral services were held Dec. 5, in charge of Peter Kennel, Fred Reeb, and Lee Schlegel; interment in the nearby cemetery.

Stutzman, Mary, daughter of William and Salina Danner, was born at Milford, Neb. Dec. 28, 1894; died Nov. 18, 1971; aged 76 y. 10 m. 21 d. On Dec. 31, 1913, she was married to Jake Stutzman, who survives. Also surviving are 5 daughters (Thelma—Mrs. Nick Roth, Lou—Mrs. Derald Eicher, Deloris—Mrs. Burdette Boshart, June—Mrs. Wayne Burkey, and Moneda—Mrs. Clifford Stutzman), 4 sons (Lonnie, Wilbur, Harley, and Dick Stutzman), 31 grandchildren, 17 great-grandchildren, 4 sisters (Lavina—Mrs. Bert Stutzman, Sylvia—Mrs. Albert Kuhns, Esther Stutzman, Lydia Roth), and 3 brothers (Dave, Lester, and Marvin Danner). She was preceded in death by one son (Eldon), and 2 sisters (Suzie Stutzman and Salina Kuhns). She was a member of the East Fairview Mennonite Church, where funeral services were held Nov. 22, in charge of Oliver Roth, Sterling U. Stauffer, and Norman Beckler; interment in the adjoining cemetery.

Stutzman, Willard, son of Abraham and Sarah (Miller) Stutzman, was born in Milford, Neb., Jan. 25, 1903; died at Sarasota, Fla., Dec. 7, 1971; aged 68 y. 10 m. 12 d. On Apr. 6, 1927, he was married to Mattie Schweitzer, who survives. Also surviving are 2 daughters (Virgene—Mrs. Howard Rohde and Betty—Mrs. Rolin Rhienhiemer), 4 sons (Richard, Dwayne, Gary, and Ronald), 20 grandchildren, 2 sisters (Florence—Mrs. Orval Schweitzer and Arla—Mrs. Willard L. Stutzman), and 3 brothers (Vernon, Clarence, and Eldon). He was preceded in death by one son (Neil) in Dec. 1965. He was a member of the Beaverdam Mennonite Church, where funeral services were held Dec. 11, in charge of Don Nofziger.

Widmer, Esther Mae, daughter of Christian and Elizabeth (Rediger) Widmer, was born near Wayland, Iowa, Mar. 22, 1905; died at Wayland, Iowa, Nov. 30, 1971; aged 66 y. 8 m. 8 d. Surviving are her mother and 8 brothers and sisters (Katie—Mrs. Clarence Roth, Henry, Mary—Mrs. Raymond Wenger, Paul, Frieda—Mrs. Edwin Freyenberger, Reuben, J. Glen, and Daniel). She was a member of the Iowa City Mennonite Church. Memorial services were held at the Sugar Creek Mennonite Church in charge of Orie L. Roth. Another memorial service was held at the Iowa City Mennonite Church Dec. 12, in charge of Ed Stoltzfus; interment in Sugar Creek Church Cemetery.

Yoder, Henry A., son of Ananias and Susanna (Stutzman) Yoder, was born in Iowa Co., Iowa, Feb. 23, 1882; died at Pleasantview Home, Kalona, Iowa, Aug. 19, 1971; aged 89 y. 5 m. 27 d. On Nov. 28, 1907, he was married to Barbara Guengerich, who survives. Also surviving are 4 sons (Francis, Jacob, Raymond, and Orville), 3 daughters (Erma—Mrs. Glenn Swartzendruber, Esther—Mrs. John Steckley, and Loise—Mrs. Raymond Swartzendruber), 15 grandchildren, and 11 great-grandchildren. He was preceded in death by 4 brothers, 4 sisters, one son (Ralph), one daughter (Susan Ellen), and one granddaughter. He was a member of the West Union Mennonite Church, where funeral services were held Aug. 22, in charge of Emery Hochstetler; interment in the church cemetery.

Zehr, Noah, son of Mike and Anna (Lengacher) Zehr, was born near Fort Wayne, Ind., Oct. 11, 1895; died of cancer at the Goshen General Hospital, Goshen, Ind., Dec. 2, 1971; aged 76 y. 1 m. 21 d. On Jan. 27, 1916, he was married to Elizabeth Swartz, who survives. Also

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surviving are one daughter (Mary — Mrs. Alvin Kauffman), 5 grandchildren, one great-grandchild, one brother (David), and one sister (Mrs. Mary Schmucker). He was ordained to the ministry Nov. 5, 1932. He served in the Conservative Mennonite Conference and later in the Indiana-Michigan Conference. He was a member of the First Mennonite Church, Middlebury, Ind., where funeral services were held Dec. 5, in charge of Samuel J. Troyer and Wilbur Yoder; interment in Thomas Cemetery, Goshen, Ind.

Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 3-14, 1972.
Inter-Mennonite School for Ministers, Goshen Biblical Seminary, Elkhart, Ind., Jan. 12-20, 1972.
Consultation on the Person and Work of the Holy Spirit, Eastern Mennonite College, Harrisonburg, Va., Jan. 17-21, 1972.
Seminar on Christianity and the Future, Eastern Mennonite College, Harrisonburg, Va., Feb. 29 — Mar. 10, 1972.
Probe 72, Minneapolis, Minn., Apr. 13-16, 1972.
74th Annual Commencement, Goshen College, Apr. 16, 1972.
Festival of the Holy Spirit, Goshen College, Pentecost Sunday Weekend, May 19-21, 1972.
Mission 72, Harrisonburg, Va., June 30 to July 2, 1972.
Mission 72, Hesston, Kan., July 7-9, 1972.
Mennonite World Conference, Curitiba, Brazil, July 18-23, 1972.

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November 12, 2014

Colleen McFarland,
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